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THE GROWTH OF INDIAN MYTHOLOGIES.

A STUDY BASED UPON THE GROWTH OF THE MYTHOLOGIES OF THE
NORTH PACIFIC COAST.¹

In a collection of Indian traditions recently published ("*Indische Sagen von der Nord-Pacifischen Küste Nordamerikas*," Berlin, A. Asher & Co.), I have discussed the development of the mythologies of the Indians of the North Pacific coast. I will, in the following paper, briefly sum up the results at which I arrived in my investigation, and try to formulate a number of principles which, it seems to me, may be derived from it, and which, I believe, ought to be observed in all work on mythologies and customs of primitive people.

The region with which I deal, the North Pacific coast of our continent, is inhabited by people diverse in language but alike in culture.

The arts of the tribes of a large portion of the territory are so uniform that it is almost impossible to discover the origin of even the most specialized forms of their productions inside of a wide expanse of territory. Acculturation of the various tribes has had the effect that the plane and the character of the culture of most of them is the same; in consequence of this we find also that myths have travelled from tribe to tribe, and that a large body of legends belongs to many in common.

As we depart from the area where the peculiar culture of the North Pacific coast has reached its highest development, a gradual change in arts and customs takes place, and, together with it, we find a gradual diminution in the number of myths which the distant tribe has in common with the people of the North Pacific coast. At the same time, a gradual change in the incidents and general character of the legends takes place.

¹ Paper read at the Seventh Annual Meeting of the American Folk-Lore Society, Philadelphia, December 27, 1895.

We can in this manner trace what we might call a dwindling down of an elaborate cyclus of myths to mere adventures, or even to incidents of adventures, and we can follow the process step by step. Wherever this distribution can be traced, we have a clear and undoubted example of the gradual dissemination of a myth over neighboring tribes. The phenomena of distribution can be explained only by the theory that the tales have been carried from one tribe to its neighbors, and by the tribe which has newly acquired them in turn to its own neighbors. It is not necessary that this dissemination should always follow one direction; it may have proceeded either way. In this manner a complex tale may dwindle down by gradual dissemination, but also new elements may be embodied in it.

It may be well to give an example of this phenomenon. The most popular tradition of the North Pacific coast is that of the raven. Its most characteristic form is found among the Tlingit, Tsimshian, and Haida. As we go southward, the connection between the adventurers becomes looser and their number less. It appears that the traditions are preserved quite fully as far south as the north end of Vancouver Island. Farther south the number of tales which are known to the Indians diminishes very much. At Newetsee, near the north point of Vancouver Island, thirteen tales out of a whole of eighteen exist. The Comox have only eight, the Nootka six, and the Coast Salish only three. Furthermore, the traditions are found at Newetsee in the same connection as farther north, while farther south they are very much modified. The tale of the origin of daylight, which was liberated by the raven, may serve as an instance. He had taken the shape of the spike of a cedar, was swallowed by the daughter of the owner of the daylight, and then born again; afterwards he broke the box in which the daylight was kept. Among the Nootka, only the transformation into the spike of a cedar, which is swallowed by a girl and then born again, remains. Among the Coast Salish the more important passages survive, telling how the raven by a ruse compelled the owner of the daylight to let it out of the box in which he kept it. The same story is found as far south as Grey's Harbor in Washington. The adventure of the pitch, which the raven kills by exposing it to the sunshine, intending to use it for caulking his canoe, is found far south, but in an entirely new connection, embodied in the tradition of the origin of sun and moon.

But there are also certain adventures embodied in the raven myths of the north which probably had their origin in other parts of America. Among these I mention the tale how the raven was invited and reciprocated. The seal puts his hands near the fire, and grease drips out of them into a dish which he gives to the raven. Then

the latter tries to imitate him, but burns his hands, etc. This tale is found, in one or the other form, all over North America, and there is no proof that it originally belonged to the raven myth of Alaska. For other examples I refer to my book.

I believe the proposition that dissemination has taken place among neighboring tribes will not encounter any opposition. Starting from this point, we will make the following considerations : —

If we have a full collection of the tales and myths of all the tribes of a certain region, and then tabulate the number of incidents which all the collections from each tribe have in common with any selected tribe, the number of common incidents will be the larger the more intimate the relation of the two tribes and the nearer they live together. This is what we observe in a tabulation of the material collected on the North Pacific coast. On the whole, the nearer the people, the greater the number of common elements ; the farther apart, the less the number.

But it is not the geographical location alone which influences the distribution of tales. In some cases, numerous tales which are common to a certain territory stop short at a certain point, and are found beyond it in slight fragments only. These limits do not by any means coincide with the linguistic divisions. An example of this kind is the raven legend, to which I referred before. It is found in substantially the same form from Alaska to northern Vancouver Island ; then it suddenly disappears almost entirely, and is not found among the southern tribes of Kwakiutl lineage, nor on the west coast of Vancouver Island, although the northern tribes, who speak the Kwakiutl language, have it. Only fragments of these legends have strayed farther south, and their number diminishes with increasing distance. There must be a cause for such a remarkable break. A statistical inquiry shows that the northern traditions are in close contact with the tales of the tribes as far south as the central part of Vancouver Island, where a tribe of Salish lineage is found ; but farther they do not go. The closely allied tribes immediately south do not possess them. Only one explanation of this fact is possible, viz., lack of acculturation, which may be due either to a difference of character, to continued hostilities, or to recent changes in the location of the tribes, which has not allowed the slow process of acculturation to exert its deep-going influence. I consider the last the most probable cause. My reason for holding this opinion is that the Bilxula, another Salish tribe, who have become separated from the people speaking related languages and live in the far north, still show in their mythologies the closest relations to the southern Salish tribes, with whom they have many more traits in common than their neighbors to the north and to the south. If their removal were

a very old one, this similarity in mythologies would probably not have persisted, but they would have been quite amalgamated by their new neighbors.

We may also extend our comparisons beyond the immediate neighbors of the tribes under consideration by comparing the mythologies of the tribes of the plateaus in the interior, and even of those farther to the east with those of the coast. Unfortunately, the available material from these regions is very scanty. Fairly good collections exist from the Athapascan, from the tribes of Columbia River and east of the mountains, from the Omaha, and from some Algonquin tribes. When comparing the mythologies and traditions which belong to far-distant regions, we find that the number of incidents which they have in common is greater than might have been expected; but some of those incidents are so general that we may assume that they have no connection, and may have arisen independently. There is, however, one very characteristic feature which proves beyond cavil that this is not the sole cause of the similarity of tales and incidents. We know that in the region under discussion two important trade routes reached the Pacific coast, one along the Columbia River, which connected the region inhabited by Shoshonean tribes with the coast and indirectly led to territories occupied by Siouan and Algonquin tribes; another one which led from Athapascan territory to the country of the Bilxula. A trail of minor importance led down Fraser River. A study of the traditions shows that along these routes the points of contact of mythologies are strongest, and rapidly diminish with increasing distances from these routes. On Columbia River, the points of contact are with the Algonquin and Sioux; among the Bilxula they are with the Athapascan. I believe this phenomenon cannot be explained in any other way but that the myths followed the line of travel of the tribes, and that there has been dissemination of tales all over the continent. My tabulations include the Micmac of Nova Scotia, the Eskimo of Greenland, the Ponca of the Mississippi Basin, and the Athapascan of the Mackenzie River, and the results give the clearest evidence of extensive borrowing.

The identity of a great many tales in geographically contiguous areas have led me to the point of view of assuming that wherever a greater similarity between two tales is found in North America, it is more likely to be due to dissemination than to independent origin.

But without extending these theories beyond the clearly demonstrated truths of transmission of tales between neighboring tribes, we may reach some further conclusions. When we compare, for instance, the legend of the culture hero of the Chinook and that of the origin of the whole religious ceremonial of the Kwakiutl Indi-

ans, we find a very far-reaching resemblance in certain parts of the legends which make it certain that these parts are derived from the same source. The grandmother of the divinity of the Chinook, when a child, was carried away by a monster. Their child became the mother of the culture hero, and by her help the monster was slain. In a legend from Vancouver Island, a monster, the cannibal spirit, carries away a girl, and is finally slain by her help. Their child becomes later on the new cannibal spirit. There are certain intermediate stages of these stories which prove their identity beyond doubt. The important point in this case is that the myths in question are perhaps the most fundamental ones in the mythologies of these two tribes. Nevertheless, they are not of native growth, but, partly at least, borrowed. A great many other important legends prove to be of foreign origin, being grafted upon mythologies of various tribes. This being the case, I draw the conclusion that the mythologies of the various tribes as we find them now are not organic growths, but have gradually developed and obtained their present form by accretion of foreign material. Much of this material must have been adopted ready-made, and has been adapted and changed in form according to the genius of the people who borrowed it. The proofs of this process are so ample that there is no reason to doubt the fact. We are, therefore, led to the conclusion that from mythologies in their present form it is impossible to derive the conclusion that they are mythological explanations of phenomena of nature observed by the people to whom the myths belong, but that many of them, at the place where we find them now, never had such a meaning. If we acknowledge this conclusion as correct, we must give up the attempts at off-hand explanation of myths as fanciful, and we must admit that, also, explanations given by the Indians themselves are often secondary, and do not reflect the true origin of the myths.

I do not wish to be misunderstood in what I said. Certainly, the phenomena of nature are at the bottom of numerous myths, else we should not find sun, moon, clouds, thunder-storm, the sea and the land play so important a part in all mythologies. What I maintain is only that the specific myth cannot be simply interpreted as the result of observation of natural phenomena. Its growth is much too complex. In most cases, the present form has undergone material change by disintegration and by accretion of foreign material, so that the original underlying idea is, at best, much obscured.

Perhaps the objection might be raised to my argument that the similarities of mythologies are not only due to borrowing, but also to the fact that, under similar conditions which prevail in a limited area, the human mind creates similar products. While there is a

certain truth in this argument so far as elementary forms of human thought are concerned, it seems quite incredible that the same complex theory should originate twice in a limited territory. The very complexity of the tales and their gradual dwindling down to which I have referred before, cannot possibly be explained by any other method than by dissemination. Wherever geographical continuity of the area of distribution of a complex ethnographical phenomenon is found, the laws of probability exclude the theory that in this continuous area the complex phenomenon has arisen independently in various places, but compel us to assume that in its present complex form its distribution is due to dissemination, while its composing elements may have originated here and there.

It may be well to dwell on the difference between that comparative method which I have pursued in my inquiry and that applied by many investigators of ethnographical phenomena. I have strictly confined my comparisons to contiguous areas in which we know intercourse to have taken place. I have shown that this area extends from the Pacific coast to considerable distances. It is true that the mythologies of the far east and the extreme northeast are not as well connected with those of the Pacific coast by intermediate links as they might be, and I consider it essential that a fuller amount of material from intermediate points be collected in order that the investigation which I have begun may be carried out in detail. But a comparison of the fragmentary notes which we possess from intermediate points proves that most of those tales which I have enumerated as common to the east, to the north, and to the west, will be found covering the whole area continuously. Starting from this fact, we may be allowed to argue that those complex tales which are now found only in isolated portions of our continent either are actually continuous but have not been recorded from intermediate points; or that they have become extinct in intermediate territory; or, finally, that they were carried over certain areas accidentally, without touching the intermediate field. This last phenomenon may happen, although probably not to a very great extent. I observed one example of this kind on the Pacific coast, where a tale which has its home in Alaska is found only in one small group of tribes on southern Vancouver Island, where, as can be proved, it has been carried either by visitors or by slaves.

The fundamental condition, that all comparisons must be based on material collected in contiguous areas, differentiates our method from that of investigators like Petitot and many others, who see a proof of dissemination or even of blood relationship in each similarity that is found between a certain tribe and any other tribe of the globe. It is clear that the greater the number of tribes which are brought

forward for the purposes of such comparisons, the greater also the chance of finding similarities. It is impossible to derive from such comparisons sound conclusions, however extensive the knowledge of literature that the investigator may possess, for the very reason that the complex phenomenon found in one particular region is compared to fragmentary evidence from all over the world. By means of such comparisons, we can expect to find resemblances which are founded in the laws of the development of the human mind, but they can never be proofs of transmission of customs or ideas.

In the Old World, wherever investigations on mythologies of neighboring tribes have been made, the philological proof has been considered the weightiest, *i. e.*, when, together with the stories, the names of the actors have been borrowed, this has been considered the most satisfactory proof of borrowing. We cannot expect to find such borrowing of names to prevail to a great extent in America. Even in Asia, the borrowed names are often translated from one language into the other, so that their phonetic resemblance is entirely destroyed. The same phenomenon is observed in America. In many cases, the heroes of myths are animals, whose names are introduced in the myth. In other cases, names are translated, or so much changed according to the phonetic laws of various languages, that they can hardly be recognized. Cases of transmission of names are, however, by no means rare. I will give only a few examples from the North Pacific coast.

Almost all the names of the Bilxula mythology are borrowed from the Kwakiutl language. A portion of the great religious ceremony of the Kwakiutl has the name "tlokwa." This name, which is also closely connected with a certain series of myths, has spread northward and southward over a considerable distance. Southward we find it as far as the Columbia River, while to the north it ceases with the Tsimshian; but still farther north another name of a part of the ceremonial of the Kwakiutl is substituted, *viz.*, "nontlem." This name, as designating the ceremonial, is found far into Alaska. But these are exceptions; on the whole, the custom of translating names and of introducing names of animals excludes the application of the linguistic method of investigating the borrowing of myths and customs.

We will consider for a moment the method by which traditions spread over contiguous areas, and I believe this consideration will show clearly that the standpoint which I am taking, *viz.*, that similarity of traditions in a continuous area is always due to dissemination, not to independent origin, is correctly taken. I will exemplify this also by means of the traditions of the North Pacific coast, more particularly by those of the Kwakiutl Indians.

It seems that the Kwakiutl at one time consisted of a number of village communities. Numbers of these village communities combined and formed tribes; then each village community formed a clan of the new tribe. Owing probably to the influence of the clan system of the northern tribes, totems were adopted, and with these totems came the necessity of acquiring a clan legend. The social customs of the tribe are based entirely upon the division into clans, and the ranking of each individual is the higher — at least to a certain extent — the more important the legend of his clan. This led to a tendency of building up clan legends. Investigation shows that there are two classes of clan legends: the first telling how the ancestor of the clan came down from heaven, out of the earth, or out of the ocean; the second telling how he encountered certain spirits and by their help became powerful. The latter class particularly bear the clearest evidence of being of a recent origin; they are based entirely on the custom of the Indians of acquiring a guardian spirit after long-continued fasting and bathing. The guardian spirit thus acquired by the ancestor became hereditary, and is to a certain extent the totem of the clan, — and there is no doubt that these traditions, which rank now with the fundamental myths of the tribe, are based on the actual fastings and acquisitions of guardian spirits of ancestors of the present clans. If that is so, we must conclude that the origin of the myth is identical with the origin of the hallucination of the fasting Indian, and this is due to suggestion, the material for which is furnished by the tales of other Indians, and traditions referring to the spiritual world which the fasting Indian may have heard. There is, therefore, in this case a very strong psychological reason for involuntary borrowing from legends which the individual may have heard, no matter from what source they may have been derived. The incorporation in the mythology of the tribe is due to the peculiar social organization which favors the introduction of any myth of this character if it promises to enhance the social position of the clan.

The same kind of suggestion which I mentioned here has evidently moulded the beliefs in a future life. All myths describing the future life set forth how a certain individual died, how his soul went to the world of the ghosts, but returned for one reason or the other. The experiences which the man told after his recovery are the basis of the belief in a future life. Evidently, the visions of the sick person are caused entirely by the tales which he had heard of the world of the ghosts, and the general similarity of the character of this tale along the Pacific coast proves that one vision was always suggested by the other.

Furthermore, the customs of the tribe are such that by means of

a marriage the young husband acquires the clan legends of his wife, and the warrior who slays an enemy those of the person whom he has slain. By this means a large number of traditions of the neighboring tribes have been incorporated in the mythology of the Kwakiutl.

The psychological reason for the borrowing of myths which do not refer to clan legends, but to the heavenly orbs and to the phenomena of nature, are not so easily found. There can be no doubt that the impression made by the grandeur of nature upon the mind of primitive man is the ultimate cause from which these myths spring, but, nevertheless, the form in which we find these traditions is largely influenced by borrowing. It is also due to its effects that in many cases the ideas regarding the heavenly orbs are entirely inconsistent. Thus the Newettee have the whole northern legend of the raven liberating the sun, but, at the same time, the sun is considered the father of the mink, and we find a tradition of the visit of the mink in heaven, where he carries the sun in his father's place. Other inconsistencies, as great as this one, are frequent. They are an additional proof that one or the other of such tales which are also found among neighboring tribes, — and there sometimes in a more consistent form, — have been borrowed.

These considerations lead me to the following conclusion, upon which I desire to lay stress. The analysis of one definite mythology of North America shows that in it are embodied elements from all over the continent, the greater number belonging to neighboring districts, while many others belong to distant areas, or, in other words, that dissemination of tales has taken place all over the continent. In most cases, we can discover the channels through which the tale flowed, and we recognize that in each and every mythology of North America we must expect to find numerous foreign elements. And this leads us to the conclusion that similarities of culture on our continent are always more likely to be due to diffusion than to independent development. When we turn to the Old World, we know that there also diffusion has taken place through the whole area from western Europe to the islands of Japan, and from Indonesia to Siberia, and to northern and eastern Africa. In the light of the similarities of inventions and of myths, we must even extend this area along the North Pacific coast of America as far south as Columbia River. These are facts that cannot be disputed.

If it is true that dissemination of cultural elements has taken place in these vast areas, we must pause before accepting the sweeping assertion that sameness of ethnical phenomena is *always* due to the sameness of the working of the human mind, and I take clearly and expressly issue with the view of those modern anthropologists

who go so far as to say that he who looks for acculturation as a cause of similarity of culture has not grasped the true spirit of anthropology.

In making this statement, I wish to make my position perfectly clear. I am, of course, well aware that there are many phenomena of social life seemingly based on the most peculiar and most intricate reasoning, which we have good cause to believe have developed independently over and over again. There are others, particularly such as are more closely connected with the emotional life of man, which are undoubtedly due to the organization of the human mind. Their domain is large and of high importance. Furthermore, the similarity of culture which may or may not be due to acculturation gives rise to the same sort of ideas and sentiments which will originate independently in different minds, modified to a greater or less extent by the character of environment. Proof of this are the ideas and inventions which even in our highly specialized civilization are "in the air" at certain periods, and are pronounced independently by more than one individual, until they combine in a flow which carries on the thought of man in a certain direction. All this I know and grant.

But I do take the position that this enticing idea is apt to carry us too far. Formerly, anthropologists saw acculturation or even common descent wherever two similar phenomena were observed. The discovery that this conclusion is erroneous, that many similarities are due to the psychical laws underlying human development, has carried us beyond its legitimate aim, and we start now with the presumption that all similarities are due to these causes, and that their investigation is the legitimate field of anthropological research. I believe this position is just as erroneous as the former one. We must not accuse the investigator who suspects a connection between American and Asiatic cultures as deficient in his understanding of the true principles of anthropology. Nobody has proven that the psychical view holds good in all cases. To the contrary, we know many cases of diffusion of customs over enormous areas. The reaction against the uncritical use of similarities for the purpose of proving relationship and historical connections is overreaching its aim. Instead of demanding a critical examination of the causes of similarities, we say now *a priori*, they are due to psychical causes, and in this we err in method just as much as the old school did. If we want to make progress on the desired line, we must insist upon critical methods, based not on generalities but on each individual case. In many cases, the final decision will be in favor of independent origin; in others in favor of dissemination. But I insist that nobody has as yet proven where the limit between these two modes of origin

lies, and not until this is done can a fruitful psychological analysis take place. We do not even know if the critical examination may not lead us to assume a persistence of cultural elements which were diffused at the time when man first spread over the globe.

It will be necessary to define clearly what Bastian terms the elementary ideas, the existence of which we know to be universal, and the origin of which is not accessible to ethnological methods. The forms which these ideas take among primitive people of different parts of the world, "die Völker-Gedanken," are due partly to the geographical environment and partly to the peculiar character of the people, and to a large extent to their history. In order to understand the growth of the peculiar psychical life of the people, the historical growth of its customs must be investigated most closely, and the only method by which the history can be investigated is by means of a detailed comparison of the tribe with its neighbors. This is the method which I insist is necessary in order to make progress towards the better understanding of the development of mankind. This investigation will also lead us to inquire into the interesting psychological problems of acculturation, viz., what conditions govern the selection of foreign material embodied in the culture of the people, and the mutual transformation of the old culture and the newly acquired material.

To sum up, I maintain that the whole question is decided only in so far as we know that independent development as well as diffusion have made each culture what it is. It is still *sub judice* in how far these two causes contributed to its growth. The aspects from which we may look at the problem have been admirably set forth by Professor Otis T. Mason in his address on similarities of culture.¹ In order to investigate the psychical laws of the human mind which we are seeing now indistinctly because our material is crude and unsifted, we must treat the culture of primitive people by strict historical methods. We must understand the process by which the individual culture grew before we can undertake to lay down the laws by which the culture of all mankind grew.

The end for which we are working is farther away than the methods which are now in greatest favor seem to indicate, but it is worth our struggles.

Franz Boas.

¹ *American Anthropologist*, 1895, p. 101.

LAPSE OF TIME IN FAIRYLAND.

IN No. XXXI. (vol. viii, 1895, p. 334) attention was directed to the idea, found in the tales of European and Asiatic countries, that among supernatural beings time passes so rapidly that to a mortal three centuries appear only as three days. The collection of myths of the North Pacific coast, by Dr. Boas, supply several examples of a similar conception as held by American aborigines. The stories exhibiting the trait are not variants of a single narrative, although more or less connected. To the Newetsee belongs a legend which has a certain resemblance to the Voyage of Bran (pp. 191, 192). A young man who has harpooned a seal is drawn in his boat, together with a cousin, a great distance westward, passing by many lands, and encountering adventures, until he arrives at the home of a being who gives him his daughter in marriage, and who restores to life the deceased cousin, whose bones are brought up from the depths of the sea; the guest after a time feels a longing to return, and receives as a present a chest containing skins which has the property of being inexhaustible. When he reaches his native land the voyager finds that the house is mouldy and his father aged; in reality, the four days are four years (it will be seen, however, that a longer time seems implied in the condition of the dwelling). This version appears to have imperfectly preserved the conception more clearly indicated in variants of other tribes, setting forth that a wanderer has descended to the bottom of the sea, there dwelt with a monstrous but wise being, observed the dances and learned the charms which after his return he practises, and of which his descendants continue to make use; thus among the Tsimschians, the dancers in a certain family still array themselves in the marine decorations which their ancestor is said to have brought up from the deep.

A Comox tale (p. 87) containing the notion of the years taken for days, but otherwise apparently different, is that of a father whose daughter has been stolen, and who, going in quest, is informed by the dead people that she has been ravished by a youth of the wolf folk. Accordingly he resorts to the house of the wolves, where he is well received as a kinsman, he sees a stag captured, and thence he returns. So often as his posterity desire to take a stag, they pray to the wolves, whom they name sons-in-law. Whether any relation of derivation exists between the narratives of the New World and of the Old may be left to future investigation.

W. W. N.

ANGOLAN CUSTOMS.

ONE source of the lamentable confusion and contradiction which bewilder the student of African affairs, when he begins to delve into the material before him, is found in the fact that travellers, missionaries, and authors, but especially writers in newspapers, so often neglect exactly to define the geographical boundaries of their statements. What is true of one country, district, or town, of one race, tribe, or individual, may be untrue of another. All statements made in regard to Africa in general must be received with great caution, and are of necessity very vague.

In this paper remarks on Tombo customs apply only to that place (near Loanda, Angola); those concerning oaths, funerals, and drinking apply to the whole district of Loanda, that is, Angola proper, and would be found true, with slight modifications, in almost any nation of the Province of Angola.

I. COURTSHIP AND MARRIAGE.

Tombo is a place on the right bank of the Quanza River, at no great distance from Loanda. The village is situated in the middle of swamps and luxuriant tropical forests of mangrove and other water-loving trees. The people are comparatively well-to-do, earning good wages as hewers of wood, and as boatmen. They provide Loanda with fuel, timber, bamboo chairs, baskets, and mats. Owing to their somewhat secluded position, they have preserved or developed customs which to some extent differ from those of their neighbors.

They begin courting in childhood. A boy's sweetheart is called his *kaloka*. This word is derived from the verb *ku-loka*, to swear, to confirm by oath. Accordingly, by its etymology the word corresponds to synonyms in European languages, such as *Verlobte* in German, *fiancée* in French, *promessa sposa* in Italian. All the presents which a boy or lad makes to his *kaloka*, however insignificant, are registered on a sheet of *almoço* paper. This is a strong, bluish, ruled paper of foolscap size. The presents generally consist of tobacco, of *diamba*, which is the wild hemp used as opium, and of handkerchiefs.

The girl who has accepted the offerings of a youth cannot become the wife of any other. In case he should die, or she should break her vow and give herself to another person, the latter is obliged to refund the injured party or his family the equivalent of the expense incurred for the sake of the girl. The mere attempt to estrange a girl's affection may be punished with a fine corresponding to the amount expended in securing such affection.

When a young man thinks that he has spent on his kaloka as much as he can afford, and has no prospect of soon acquiring the kilembu, that is to say the wedding-present expected by the parents of his kaloka, and at the same time considers that the courtship has lasted long enough, he may seize his kaloka and carry her away, by day or by night, wherever he may happen to surprise her. The girl may be carried off with her consent or without it. Frequently the parents are in the secret; but whether this be the case or not, they show little concern about the elopement. If questioned by the neighbors who notice the disappearance of the girl, they will quietly respond: "*A mu huku; a mu huku; uai ku ulo ul.*" That is: "She was ravished; she was ravished; she has gone to her sweetheart."

Supposing that the young man has not at the time the means wherewith to give the wedding-present, the parents can claim payment after the elopement. This *kilembu*, in Portuguese called *lem-bamento*, usually consists of several pieces of cotton cloth, a few demijohns of wine or rum, and ten to twelve dollars in cash. When the young man is too poor to pay the kilembu at once, he must go to work and earn it.

If, after due allowance of time, he should fail to pay off the debt, his wife has the right to seek or accept another husband; but the latter is bound to refund to the first husband all his disbursements during the time of wooing, in addition to the kilembu claimed by the parents. In such a case, the first husband has possessed his wife without cost.

Supposing, further, that the second husband should in his turn fail to fulfill his engagement to pay these two charges, but especially that of the first husband, the latter can take back his wife. Then it will be the second husband who will have enjoyed her society without expense. Provided these rules are observed, the rival husbands can live during and after these transactions in perfect harmony.

The Tombo people call an outsider, that is, any person who belongs to a different tribe or township, *dibangela*, plural *mabangela*. Such a stranger must pay a higher kilembu than a native, if he undertakes to win the hand and heart of a native girl.

II. UPANDA AND UPALAMA (ADULTERY).

In forming an opinion as to the moral level of the African negro, it is essential to distinguish between natives of the interior, who have remained free from intercourse with Europeans, Asiatics, or semi-civilized natives, and inhabitants of the coast belt or of large settlements, who have been under the influence of civilization, other than that of mission stations.

The impression left by a conscientious investigation in all larger

sections of the continent occupied by the negro race is, that wherever contact with secular civilization has exerted an influence on the relations between the sexes, the change has, on the whole, been for the worse. Wherever, on the contrary, the natives have remained independent and free from civilizing influences, their moral level, as regards social purity, is comparatively high; at least strikingly higher than in the semi-civilized state. If that level is found to be, even at its best, far below the Christian standard, this inferiority is in a large measure due to the institution of polygamy, and deplorable tribal customs. Sometimes shocking deeds are committed with pure intentions, or made compulsory by iniquitous customs, fashions, or laws. As far as my experience goes, I have found the African negroes to be as strict observers of their religious ceremonies and tribal laws or customs as any other race; but it must be confessed that while the belief in witchcraft, the practice of polygamy, and the institution of slavery prevail, there is no possibility of healthy development and progress.

In Angola, the crimes of filicide, parricide, and matricide, for instance, are practically unknown among the independent tribes, and even in the semi-civilized settlements. This fact gives small support to theorists who attribute such deeds, occurring in civilized countries, to atavism. Adultery and incest are much more frequent among the semi-civilized than among the untutored natives. With these, a man who covets his neighbor's wife would not, as the half-civilized man does, seduce another man's wife in that man's house. He will carry her off by ruse and force, and then pay the fine of his crime, called *upanda*. (Adultery itself is termed *panda*.) He is so much afraid of the *upalama*, which is the influence of jealousy on the health and affairs of a rival, that he does not dare to seat himself in the place just vacated by his rival, nor would he have the courage to lie down on his rival's bed. Even the corpse of a defunct rival inspires such awe that the man who is conscious of having, perhaps secretly, sinned against him, is in terror of entering the house of mourning or of touching the coffin. A *palama*, or rival, must not visit the other, nor come in contact with him, lest he should contract a disease as the result of the influence or emanation of *upalama*. In order to protect themselves against this influence, rivals obtain from the *kimbanda*, or medicine-man, a particular kind of *ponda*, that is to say belt, or a stick, called *muixi ua jipaulu*, which are believed to ward off the *upalama*. So great is the fear of *upalama*, or jealousy, that a widow, having completed the term of her widowhood, must be purified, that is bathed, and divested of her *jindomba*, or mourning apparel, by a *kimbanda*, before a new husband may with impunity make her his own.

III. OATHS AND ORDEALS.

In Ki-mbundu, which is the general language of Angola, *ku-loka* means to swear. In Loanda and adjoining districts, when a native doubts the truthfulness of an interlocutor's statement, or if the two have a dispute, or *akuata jipata*, they usually settle the matter by the following dialogue: —

Makutu (A lie).

Kidi muene (Truth itself).

Lok' anji (Swear, please).

Ngaloko (I have sworn).

Xinge nanii? (Insulting whom? *i. e.*, if the statement be false).

Xinge pai etu (Insulting my father).

Xinge manii etu (Insulting my mother).

Xinge pai etu a mungua (Insulting my godfather).

Ngaxikana (I accept).

It should be here remarked that while an Angolan may ignore or pardon personal insult, he must and does deeply resent any insult or offensive reference to his father, and still more to his mother.

The form of swearing just cited is supposed to settle a doubt as to the truthfulness of an assertion. If, however, some one is accused of a crime, he may, or must, vindicate himself by submitting to the poison-test, which, in Ki-mbundu, is generally called *mbulungu*. It consists of a beverage prepared from the roots or bark of certain trees, which the litigants are compelled to drink. He who vomits (*uasumuka*) is acquitted; he who fails so to do is considered as guilty (*uabi*). The practice of judicial ordeals endangering human life is prohibited by the Portuguese laws of Angola, but it still prevails wherever native chiefs rule, and even in the city of Loanda and its neighborhood these tests are occasionally resorted to.

III. FUNERALS.

As soon as a man has breathed his last, the relatives and neighbors who have gathered around the deathbed pierce the air with lamentations and heartrending cries. With the parents and intimate friends these wild expressions of grief are no doubt genuine, but with others they are, if not entirely perfunctory, at least largely superficial. The deafening noise is also supposed to drive away the spirits. The mourning or *tambi* lasts one, two, three, or four weeks; as long as it continues, the wailing is resorted to at stated intervals.

It is the duty of acquaintances and friends to visit the mourning family and join in the lament. Between the wailings, the assembled guests may drink, dance, gamble, and be merry. These guests are

entertained at the expense of the dead man's estate, and of his heirs. The prospect of free food, drink, dancing, and orgies frequently ending in gross immorality, attracts young and old; and it is no rare occurrence that the whole estate disappears in the cost of the *tambi*.

Notwithstanding this, the natives of Loanda, even when nominally Christian and partly educated, are so imbued with the conviction that their condition in the other world will depend on the amount of food and drink consumed in their *tambi*, that they will deny themselves many luxuries and comforts in order to leave behind a treasure sufficient to defray the expenses of a memorable *tambi* feast. In Loanda, one of the nearest relatives must remain for days and weeks speechless and almost foodless, without light and almost without air, in the bed vacated by the dead. The members of the different inland tribes represented in the native town of Loanda form societies called *ji-bandela* or *i-zomba* (singular *kizomba*), which correspond to our mutual benefit societies or lodges. At the death of a member, the others come to honor his funeral, spending what is found in the cash-box where the contributions of the members are deposited.

In the cities, the dead of the well-to-do are buried in coffins, like the whites; in the interior, the corpse is wrapped in cloth and mats, hung on a pole and so carried to the grave. The graves are dug in open cemeteries, or along the paths; in some villages, near the huts or within these. The chiefs and kings are generally buried in separate grounds, called *jindambu*, situated in a grove, beside a river, or at the foot of some mountain. Such graves are covered by a shed, a mausoleum constructed of stones, or marked with trophies of the hunt. Broken crockery, little flags, images of men or beasts, either carved in wood or moulded in clay, are often found on the tombs, not only of chiefs, but ordinary men.

V. DRINKING.

The fear of witchcraft is the constant incubus of the African's life. He cannot even enjoy a glass of beer, wine, or rum with a boon companion, unless he has first guarded himself against the dreaded influence. If a native treat his friend, or offer a drink to a stranger, he must take a gulp before passing the cup or glass to his guest. This is called *ku-katula o uanga*, that is removing the witchcraft or the poison. The ceremony is to be repeated with every glass.

Some natives are accused by backbiters of entertaining a particular respect for this custom, and of taking gulps so large as to con-

vince their companions, beyond the shade of a doubt, that what is left in the glass could not possibly be injurious.

The following story is told of a certain Ambaquista, or native of Ambaca, who met a friend at Kifangondo, on the lower Bengo River, and offered him a drink in the tavern of the place. Approaching the bar, he asked the waiter to serve *xoxoxoló* for his friend and *xoloxoló* for himself.¹ The barkeeper, who was in the secret, filled a larger glass for the Ambaquista than for his friend, but even so, the former was bound to "remove the poison" from the little glass of the friend whom he had invited.

Here is another story: A Portuguese "chefe," on the banks of the Quanza River, was sent by the government on a special commission to a native chief of the Kisama tribe. As usual, the representative of the European government appeared before his sable majesty with a royal present consisting of numerous bottles and demijohns of rum, gin, and low-grade whiskey. According to native custom the Kisama monarch requested the ambassador of his most Christian majesty to "remove the poison" from each bottle and demijohn. Willy-nilly, the officer had to conform to the custom, and as a result lost much of his dignity. In revenge, on the morrow, when the Kisama chief presented him with numerous gourds of fermented drinks, such as *ualua*, *nzúa*, *kitoto*, and *maluvu*, the white man desired his royal friend to reciprocate the favor, and thus both dignitaries, instead of chasing away evil spirits, found themselves equally bewitched.

Heli Chatelain.

¹ *Ku-xolola* is an onomatopoetic verb meaning to run by drops.

NOTES ON THE DIALECT OF THE PEOPLE OF
NEWFOUNDLAND.

II.

AT a meeting of the Montreal Branch of the American Folk-Lore Society on the 21st of May, 1893, I had the honor of reading a paper entitled "Notes on the Dialect of the People of Newfoundland," which afterward appeared in the Journal of American Folk-Lore. This was no more than it claimed to be, some notes on what may be called the folk-talk of the inhabitants of that island. It contained merely such information as might be gathered in two short visits, and was far from exhausting the subject. Since that time I have been making further inquiries, with the result of obtaining such additional information as will afford material for another paper.¹

In order to understand what follows, it is necessary to keep in view what I said at the commencement of my former paper as to the origin of this people. They are mostly descended from immigrants from Ireland or the west of England. In consequence, the present generation generally speak with an Irish accent, and some words will be found in use of Irish origin. Their coasts too having been from a very early period frequented by fishermen of all nations, and their trade bringing them in contact with people of other tongues, we might expect foreign words to be introduced into their speech. The accessions to their vocabulary from these sources, however, are very few, and their language remains almost entirely English. Even the peculiarities which strike a stranger are often survivals of old forms, which are wholly or partially obsolete elsewhere.

With these preliminary remarks, in considering the words since collected, I shall follow the order formerly adopted. I therefore notice:—

I. Those which are genuinely English, but are now elsewhere obsolete or only locally used.

An atomy or *a natomy*, a skeleton, applied to a person or creature extremely emaciated. "Poor John is reduced to *an atomy*." This is a contraction of the word anatomy, perhaps from a mistake of persons supposing the *a* or *an* to be the article. This use agrees with

¹ In these investigations, I must specially acknowledge the assistance received from Judge Bennett of Harbor Grace, N. F., who has not only furnished me with a number of words, but has carefully examined the whole list. I have also to acknowledge my obligations to an article by the Rev. Dr. Pilot of St. Johns, published in *Christmas Bells*, a paper issued in that city at Christmas. A few additional facts have been received from Mr. W. C. Earl of the Western Union Telegraph Company, and others. For most of the quotations I am indebted to the Encyclopedic Dictionary.

the original meaning of the word, which was not the act of dissecting, but the object or body to be dissected, and hence as the flesh was removed the skeleton. That word, however, then denoted a *dried* body or mummy (Greek, *skello*, to dry).

Oh tell me, friar, tell me,
In what part of this vile *anatomy*
Doth my name lodge? tell me that I may sack
The hateful mansion.

Shakespeare, *Romeo and Juliet*, iii. 3.

Oh that my tongue were in the thunder's mouth,
Then with a passion I would shake the world,
And rouse from sleep that fell *anatomy*
Which cannot hear a feeble lady's voice.

King John, iii. 4.

Hence it came to denote a person extremely emaciated.

They brought one Pinch, a hungry lean-faced villain,
A mere *anatomy*,
A living dead man.

Comedy of Errors, v. 1.

He also uses the abridged form *atomy* in the same sense, which is exactly the Newfoundland use of the word.

Thou starved bloodhound . . . thou *atomy*, thou.

2 Henry IV., v. 4.

The same word appears in Scotch.

They grew like atomies or skeletons." — Sermons affixed to Society's Contendings, quoted in Jameson's Dictionary.

Clavy is used to denote a shelf over the mantelpiece. Wright, Dictionary of Obsolete and Provincial English, gives it as denoting the mantelpiece itself, and thus it is still used in architecture. Halliwell, Dictionary of Archaisms, gives *clavel*, *clavy*, and *clavel piece* with the same meaning, and *clavel tack*, which he supposes means the shelf over the mantelpiece, the same as the *clavy* of the Newfoundlanders. In French we have *claveau*, the centrepiece of an arch.

Clean is universally used in the sense of completely, as frequently in the Authorized Version of the Scriptures (Ps. lxxvii. 8; 2 Pet. ii. 18, etc.) and as still in Scotch. "He is clean gone off his head." "I am clean used up." The word *clear* is sometimes used in the same sense.

Conkerbills, icicles formed on the eaves of houses and the noses of animals. Halliwell gives it in the form of *conkabell*, as Devonshire for an icicle.

Costive, costly. "That bridge is a *costive* affair." I had at first supposed this simply the mistake of an ignorant person, but in a tale

written in the Norfolk dialect I have seen *costyve* given in this sense, and I am informed that it is used in the same way in other counties of England.

Dodtrel, an old fool in his dotage, or indeed a silly person of any age. It is usually spelled *dotterel*, and primarily denoted a bird, a species of plover. From its assumed stupidity, it being alleged to be so fond of imitation that it suffers itself to be caught while intent on mimicking the actions of the fowler, the term came to denote a silly fellow or a dupe.

Our *dotterel* then is caught.

He is, and just
As dotterels used to be; the lady first
Advanced toward him, stretched forth her wing, and he
Met her with all expressions.

Old Couplet, iii.

Dout, a contraction of "do out," to extinguish, and *douter*, an extinguisher, marked in the dictionaries as obsolete, but noted by Halliwell as still used in various provincial dialects of England.

First, in the intellect it *douts* the light. — Sylvester,

The dram of base
Doth all the noblest substance *dout*.
Shakespeare, *Hamlet*, i. 4.

Newfoundlanders also express the same idea by the phrase, "*make out* the light."

Droke. In my former paper I mentioned this word, without being able to explain it properly. It denotes a sloping valley between two hills. When wood extends across it, it is called a *droke* of wood. In Old Norse there is a noun *drög*, a streak, also a noun *drag*, a soft slope or valley, which in another form, *drog*, is applied to the watercourse down a valley. Similar is the word *drock*, in Provincial English given by Halliwell as in Wiltshire a noun meaning a watercourse, and in Gloucester a verb, to drain with underground stone trenches.

Dunch cake or bread, unleavened bread, composed of flour mixed with water and baked at once. So Wright and Halliwell give *dunch-dumpling* as in Westmoreland denoting "a plain pudding made of flour and water."

Flankers, sparks coming from a chimney, so Halliwell gives it as meaning sparks of fire. In old English, when used as a verb, it denotes to sparkle.

Who can bide the *flankering* flame
That still itselfe betrays.

Turbeville's Ovid, f. 83.

The noun is generally *flanke* or *flaunke* (Dan. *flunke*) a spark.

Felle *flaunkes* of fyr and flakes of soufre.

Early Eng. Allit. Poems, "Cleanness," 953.

Gossip, originally *Godsib*, from *God* and *sib*, meaning kin or relationship by religious obligation, is still quite commonly used in Newfoundland to denote a godparent. *Sib*, which in old English and Scotch denotes a relative by consanguinity, is used there exclusively to denote relationship formed by sponsorship.

Groaning cake. When a birth is expected, a cake is prepared called the *groaning cake*. Very soon after it occurs, with little regard to the feelings or nerves of the mother, a feast is made, particularly for the elderly women, of whom all in the neighborhood are present. This is called the "*bide-in*' feast," and at it the "groaning cake" is distributed, bearing the same relation to the occasion that "bride cake" does to a marriage feast. This is in accordance with old English practice and language, in which, according to Halliwell, *groaning* denotes lying-in. Hence we have in Scotch *groaning malt*, drink provided for the occasion, and in old English *groaning cheese*, *groaning chair*, and *groaning cake*. Judge Bennett supposes that the name of the feast is only the present participle of *bide*, and means staying or waiting.

Gulch. In my former paper I gave *gulch* as used in a peculiar sense on the Labrador coast, and among those frequenting it, but stated that I did not find it used in Newfoundland in its old English sense of to swallow. I have since learned that it is in use in this sense at Spaniards Bay and probably at other places on the coast.

Gurry, the offal of codfish, now obsolete, but by a euphuism represented in dictionaries as meaning "an alvine evacuation."

Hackle is used in two senses, and for two English words. The one is to cut in small notches, as to "*hackle*" the edge of the door. This is the same as the word to *hack*, defined "to cut irregularly, to notch with an imperfect instrument or in an unskilful manner." The other denotes the separating the coarse part of the flax from the fine by passing it through the teeth of an instrument called in Northumberland and Yorkshire a *hackle*, in Scotch a *heckle*. Hence the word came to mean to handle roughly or to worry, particularly by annoying questions. In Newfoundland *hackle* and *cross hackle* are especially applied to the questioning of a witness by a lawyer, when carried to a worrying degree. This is like the use of the word in Scotland, to denote the questioning at election times of a candidate for the House of Commons.

Haps, to hasp or fasten a door. This was the original Anglo-Saxon form *hapse* or *haps*. It is defined by Johnson as a noun, a

clasp folded over a staple and fastened on with a padlock, and as a verb, to fasten in this manner. Wright gives it as Berkshire for to fasten and Devonshire for the lower part of a half door. In Newfoundland it denotes to fasten in general.

Helve is the term universally used for an axe-handle, and as a verb it expresses the furnishing it with a handle.

Killock, an old English word used to denote a small anchor, partly of stone and partly of wood, still used by fishermen, but going out of use in favor of iron grapnels.

Leary, hungry, faint. This is the old English word *lear* or *leer*, in German *leer*, signifying empty or hollow, having its kindred noun *leereness*.

But at the first encounter downe he lay
The horse runs *leere* without the man.

Harrington's *Ariosto*, xxxv. 64.

Liveyer. In my last paper I gave this word as peculiar to the Labrador coast, denoting simply a resident, in contrast with those visiting it for fishing or other purposes. I find now that it is used on the coast of Newfoundland in the same sense. I learn also that for lover they say *loveyer*, as is done in some English provincial dialects. This, being from the Anglo-Saxon *lufian*, is nearer the original than the common form.

Logy, heavy and dull in respect of motion. Anglo-Saxon *liggan*, Dutch *logge*, a sluggard. In the United States the word is applied to men or animals, as a *logy* preacher or a *logy* horse. In Newfoundland, in like manner, they will speak of a *logy* vessel, a slow sailer, and in addition, when from want of wind a boat or vessel cannot get ahead or can only proceed slowly, they will speak of having a *logy* time.

Lun, a calm. This word exists in Scotch and northern English as *loun*. It also appears in Swedish as *lugn*, pronounced *lungn*, and in old Icelandic as *logn*, pronounced *loan*.

Mundel, a stick with a flat end for stirring meal when boiling for porridge. Wright gives it as used in Leicestershire as an instrument for washing potatoes, and he and Halliwell both give it as Northumberland, denoting a slice or stick used in making puddings. In Old Norse there is a word *möndull*, pronounced *mundull*, which means a handle, especially of a handmill, and the word is frequent in modern Icelandic.

Nesh, tender and delicate, used to describe one who cannot stand much cold or hard work. This is old English, but marked in the dictionaries as obsolete except in the midland counties of England; Halliwell adds Northumberland.

He was to *nesshe* and she too harde. — Gower, *C. A. V.*

It may be noted here that the people of Newfoundland use the word *twingly* with almost the same meaning. It is undoubtedly formed from twin like *twirling*, a diminutive, meaning a little twin, given by Wright as *twindling*.

In my former article I mentioned *nunch* as used for lunch. I may add here the word *nunny-bags*, originally meaning a lunch-bag, but now used in the general sense of a bag to carry all the articles deemed necessary in travelling.

Patienate, long-suffering. Wright gives it as used in Westmoreland in the same sense.

Perney, an adverb meaning presently or directly, as when a servant told to go and do a thing might reply "I *will perney*." The word I do not find in any dictionary to which I have access, but from cognate words I believe that it has come down from the old English. Related to it is the Latin adjective *pernix*, quick, nimble, active, and the old English word *pernicious*, signifying quick. Thus Milton :—

Part incentive reed
Provide *pernicious* with one touch of fire.
Paradise Lost, vi. 520.

Hence the noun *pernicity*, swiftness of motion which lingered longer. "Endued with great swiftness or *pernicity*," Ray on the Creation, 1691.

Piddle or *peddle* is used to describe dealing in a small way, without any reference to hawking or carrying goods round from house to house for sale. This was the old meaning of the word.

Quism, a quaint saying or conundrum. In Anglo-Saxon, from the verb *cwethan*, to say, comes *cwiss*, a saying. The Newfoundlanders have also the word *quisitise*, to ask questions of one, but it seems to be of different origin.

Roke or *roak*, smoke or vapor (Anglo-Saxon, *reocan*, to smoke), the same as reek in old English and Scotch. Thus Shakespeare :—

Her face doth *reek* and smoke. — *Venus and Adonis*, 555.

Still used poetically.

Culloden shall *reek* with the blood of the brave. — Campbell.

I had supposed that the word *ructions* was Irish and a corruption of insurrection. It is used in Newfoundland to denote noisy quarrellings. But Halliwell gives it as Westmoreland for an uproar, so that it is really old English.

Sewell, in old English a scarecrow, especially in order to turn deer. It generally consisted of feathers hung up, which by their fluttering scared those timid animals. The Red Indians of Newfoundland suspended from poles streamers of birch-bark for the same

purpose, and in old writings on Newfoundland I have seen the word. But as the present generation do not follow the practice, it is not now in general use.

Spell, from Anglo-Saxon *spelian*, means, in old English, as a verb, to supply the place of another, or to take a turn of work with him, and as a noun, the relief afforded by one taking the place of another at work for a time. In a similar sense it is used in Newfoundland, but there it is used specially to denote carrying on the back or shoulders. "He has just *spelled* a load of wood out," meaning, he has carried it on his back. It is also applied to distance: "How far did you carry that load?" Answer, "Three shoulder spells," meaning as far as one could carry without resting more than three times. I may notice that the word *turn* is used to denote what a man can carry. "He went into the country for a turn of wood," that is, as much as he can carry on his back. The Standard Dictionary mentions it as having also this meaning locally in the United States.

Swinge, the same as *singe*, regarded as obsolete, but preserved in various English provincial dialects, is the only form heard here. It is an ancient, if not the original form of the word. Thus Spenser says:—

The scorching flame sore *swing'd* all his face.

Till Tibs Eve, an old English expression, equivalent to the "Greek Kalends," meaning never. The origin of the phrase is disputed. The word *Tib* is said to have been a corruption of the proper name Tabitha. If so, the name of that good woman has been sadly profaned, for it came to signify a prostitute.

Every coistrel
That comes enquiring for his *tib*.

Shakespeare, *Pericles*.

But St. Tib is supposed by some to be a corruption of St. Ubes, which again is said to be a corruption of Setubal. This, however, gives no explanation of the meaning of the phrase, and there is really no saint of the name. To me the natural explanation seems to be, that from the utter unlikelihood of such a woman being canonized, persons would naturally refer to her festival as a time that would never come.

The use of *to*, as meaning this, as in *to-day*, *to-night*, and *to-morrow*, is continued in *to year* and *to once* for at once.

I may also notice that they use the old form *un* or *on* in the composition of words to denote the negative, where present usage has *in* or *im*, or changes the *n* or *m* to the letter following. Thus they say *unproper*, or *onproper*, *undecent*, *unlegal*, etc.

Yaffle, an armful, applied especially to gathering up the fish which

have been spread out to dry, a small yaffle denoting as many as can be held in the two hands, and a large yaffle, expressing what a man would encircle with his arms. The word is also used as a verb, meaning to gather them up in this manner. The Standard Dictionary gives it as used locally in the United States in this last sense. But the Newfoundlanders do not limit it to this. They will speak of a yaffle, *e. g.*, of crannocks. Wright and Halliwell give it as used in Cornwall as a noun denoting an armful.

Yarry, early, wide awake, as a yarry man or a yarry woman. Wright and Halliwell give this word spelled *yary* as Kentish, meaning sharp, quick, ready. They, however, give *yare* as another word, though almost if not quite identical in meaning. They are closely related, appearing in Anglo-Saxon as *gearu* or *gearo*, and in kindred languages in various forms. In old English *yare* is used as an adjective meaning ready.

This Tereus let make his ships *yare*. — Chaucer, *Legend of Philomene*.

It is applied to persons meaning ready, quick.

Be *yare* in thy preparation. — Shakespeare, *Twelfth Night*, iii. 4.

And as an adverb, meaning quickly.

Yare, yare, good Iris, quick. — Ibid., *Anthony and Cleopatra*, v. 9.

II. I have next to notice words still in general use, but used by the Newfoundlanders in a peculiar sense, this being sometimes the old or primary signification.

To many the most singular instance of this kind will be the use of the term *bachelor* women. Yet, as in Newfoundland, it originally denoted an unmarried person of either sex.

He would keep you
A *bachelor* still,
And keep you not alone without a husband
But in a sickness.

Ben Jonson.

Scarcely less strange may appear the application of the term *barren* both to males and females. In the distribution of poor relief a complaint may be heard, "He is a barren man, and I have three children." So the word seems to have been understood by the translators of King James's version of the Bible. Deut. vii. 14: "There shall not be male or female barren among you."

Boughten, applied to an article, is used to signify that it has not been manufactured at home. The same use of the word was common in New England.

Bridge, pronounced *brudge*, is the word commonly used to denote

a platform, though the latter word is known or coming into use, but they generally pronounce it *flatform*.

Brief. A curious use of the word *brief* is to describe a disease which quickly proves fatal, "The diphtheria was very brief there," that is, it quickly ran its course; the person soon died of it.

In several dictionaries (Standard, Halliwell, Webster, etc.) this word is given as meaning "rife, common, prevalent," and is represented as specially applied to epidemic diseases. They also refer to Shakespeare as authority without giving quotations. Bartlett represents it as much used in this sense by the uneducated in the interior of New England and Virginia. Murray, in the New English Dictionary, gives the same meaning, but doubtingly, for he adds, "The origin of this sense is not clear. The Shakespearean quotation is generally cited as an example, but is by no means certain." I presume to think that the assigning this meaning is altogether a mistake. By no rule of language can *brief* be made to mean rife. We see at once, however, the expressiveness of the word as applied in the Newfoundland sense to an epidemic as making short work of its victims. I must regard this, therefore, as the original meaning of the word in this application. At the same time we can see how the mistake may have arisen. An epidemic disease so malignant as to prove fatal quickly could scarcely but become prevalent where introduced, and its prevalence being on the minds of men, they would be apt to attach such a meaning to the description of its working, as *brief*, and then use the word in that sense.

Similar to this is the use of the word *late*, applied to a woman lately married. "The late Mrs. Prince visited us," meaning the lady who had recently become Mrs. Prince.

Chastise is used not as particularly meaning to punish either corporally or otherwise, but to train for good. A father will ask the person to whom he is intrusting his son to chastise him well, meaning merely bring him up in a good way. But the more limited signification is coming into use.

Child. In my former paper I mentioned the use of the word *child* to denote a female child. In two instances I have since heard of its being used in this sense some years ago in Nova Scotia. The one was by an old man originally from the United States, who used Shakespeare's inquiry, "a boy or a child." Again, in a town settled by New Englanders, I am informed by one brought up in it, that when he was a boy some forty years ago, it was a favorite piece of badinage with young people to address a young husband on the birth of his first-born, "Is it a boy or a child?" They did not know the meaning of the phrase, but used it in the way of jeering at his simplicity, as if he had not yet been able to decide the question.

This is an example of the manner in which words or phrases, after losing their original meaning, still continue to be used and receive a different sense.

Draft or *draught*, in old English and still in the Provinces, means a team of horses or oxen, and also that drawn by them, a load. As the Newfoundlanders generally had no teams, they have come to use it to denote a load for two men to carry, hence two quintals of codfish.

Dredge, pronounced in Newfoundland *drudge*, is used to denote the sprinkling of salt over herring when caught, and mixing them together to preserve them in the mean time. It is the same word that is used in cookery to denote sprinkling flour on meat, for which we still have the *dredging box*. Skeat (Etym. Dictionary) gives a general meaning to sprinkle, as in sowing *dreg* or *dredge*, mixed corn, oats, and barley.

In connection with this they have the *dredge barrow*, pronounced *drudge barrow*, a barrow with handles and a trough to hold salt, for carrying the fish from the boat to the splitting table.

Driver is the old English word for a four-cornered fore and aft sail attached to the mizzenmast of a vessel, now usually known as the spanker. It is now used in Newfoundland to denote a small sail at the stern of their fishing punts or boats. The rig, I am informed, was common among the fishermen of England and Jersey.

Duckies. Twilight is expressed as "between the *duckies*," an expression which seems closely to resemble the Hebrew phrase "between the two evenings." So *duckish*, meaning dark or gloomy, which Wright and Halliwell give as Devonshire for twilight. We may add here that the break of day is expressed as the *crack o' the daanin*.

Lolly. This word I have formerly mentioned as used by Newfoundlanders, as by the people on the northern coast of America, and by Arctic explorers, to denote ice broken up into small pieces, nearly the same as described in my last paper as called by the former *swish* or *sish* ice. They have, however, another use of the word, so far as I know, peculiar to themselves, that is, to express a calm. In this respect it seems related to the word *lull*. Indeed, Judge Bennett thinks that it should be written *lully*.

Lot, the same as *allot*, to forecast some future event. Wright and Halliwell give it as Westmoreland for imagine, and the Standard Dictionary represents it as used in the United States as meaning to count upon, to pleasantly anticipate. The word *low*, which I deem a contraction of *allow*, is used in virtually the same sense. "I *low* the wind will be to the eastward before morning." The word *allow* is used in some parts of Nova Scotia as meaning intention or

opinion. "I allow to go to town to-morrow." The Standard Dictionary represents it as colloquially used in this sense in the United States, particularly in the Southern States.

Main is used as an adverb, meaning very, exceedingly. A Newfoundlander will say, "I am *main* sorry," that is, exceedingly sorry. This use of the word still appears in various provincial dialects of England. The word *fair* is also used in much the same way.

Nippers, half mitts or half gloves used to protect the fingers in hauling the cod-lines.

The word *ordain* is in common use, and is applied to matters in ordinary business of life. Thus a man will say, "I *ordained* that piece of wood for an axe helve." This seems to be the retention of its original use, before it came to be set apart for the more solemn objects to which it is now applied. Similar to this is its use in Devonshire, according to Wright and Halliwell, as meaning to order or to intend.

The word *proper* is in very common use to describe a handsome, well-built man. This is old English usage, as in Heb. xi. 23: "He was a *proper* child." So in Scotch —

Still my delight is with *proper* young men. — Burns, *Jolly Beggars*.

Resolute is used in the sense of resolved. "I am *resolute* to go up the bay next week," meaning simply that I have made up my mind to that step. This was the original meaning of the word, but the transition was easy to its expressing a spirit of determination, boldness, or firmness.

The word *ridiculous* is used to describe unfair or shameful treatment without any idea of the ludicrous. "I have been served most ridiculous by the poor commissioner," was the statement of a man who wished to express in strong terms his sense of the usage he had received. Halliwell says that in some counties of England it is used to denote something very indecent and improper. Thus, a violent attack on a woman's chastity is called very ridiculous behavior, and an ill-conducted house may be described as a very ridiculous one.

Smoochin, hair-oil, or pomade. A young man from abroad, commencing as clerk in an establishment at one of the outposts, was puzzled by an order for a "pen'orth of smoochin." The verb *smooch* is also used as equivalent to smutch, to blacken or defile. We may hear such expressions as, "His clothes are smooched with soot," or, "The paper is smooched with ink." But it is also used to express the application of any substance as by smearing, without any reference to blackening. Thus one might say, "Her hair was all smooched with oil."

The term *trader* is limited to a person visiting a place to trade, in contrast with the resident merchant.

The mistress of a household disturbed in the midst of her house-cleaning will describe herself as *all in an uproar*. The word now denotes *noisy* tumult. But it originally meant simply confusion or excitement.

His eye . . .

Unto a greater *uproar*, tempts his veins.

Shakespeare, *Rape of Lucrece*, 427.

Halliwell gives it as in Westmoreland meaning confusion or disorder, and so a Newfoundland lady uses it. But she has quite a vocabulary to express the same thing. She has her choice among such phrases as, *all in a reeraw*, *all in a floption*, or *all in a rookery*. The last word, however, is given by Wright and Halliwell as in the south of England denoting a disturbance or scolding.

The word *weather*, beside the usual nautical uses to signify to sail to windward of, and to bear up under and come through, as a storm, is used to signify foul weather, or storm and tempest according to an old meaning, now marked as obsolete, or only used in poetry. Thus Dryden, —

What gusts of *weather* from that darkening cloud
My thoughts portend.

I have observed also that some words are used in the same sense as in Scotch. This is seen in the use of the preposition *into* for *in*. "There is nothing *into* the man," or as the Scotch would say, "*intill* him." So *aneist*, meaning near or nearest. Then the verb *vex* is used to denote sorrow or grief rather than worry. "I am *vexed* for that poor man," a Newfoundlander or a Scotchman might say, though I judge that it expresses grief arising to such a degree as deeply to disturb the mind. It is used in the same sense by Shakespeare, —

A sight to *vex* the father's soul withal. — *Titus Andronicus*, v. 1.

In one passage of the Authorized Version of the Bible (Isa. lxiii. 10), it is used to translate a Hebrew word everywhere else rendered grieve. So the words *fine* and *finely*, to mean very much or very good. "We enjoyed ourselves *fine*." "How are you to-day?" "Oh, I'm *fine*." "He is doing *finely*." This usage could not have been acquired by intercourse with the Scotch, as there are very few such on the island out of St. John's. The last two words are from the Latin, and came into old English through the French, from which the use must have been separately derived.

III. I will now notice a number of words and phrases of a miscellaneous character that have been introduced in various ways, or

have arisen among the people through the circumstances of their lives.

I have already mentioned that though a large proportion of the population are of Irish descent, so as to affect the accent of the present generation, yet their dialect draws few words from this source. There are, however, a few such. Thus we can scarcely mistake the origin of the use of the term *entirely* at the end of a sentence to give force to it. Then *path*, pronounced with the hard Irish *th*, was applied to a road or even the streets of a town. Not long ago one might hear in St. Johns of the "lower *pat-h*" or the "upper *pat-h*." So the use of the term *gaffer*, a contraction of *grandfather*, itself a corruption of *grandfather*, as applied to children only, must have been derived from Ireland, in some parts of which it is common. From that quarter also came, if I mistake not, the use of the term *boys* in addressing men. It is used indeed to some extent elsewhere. English commanders, either of vessels or soldiers, use it when addressing their men in affectionate familiarity. Shakespeare also has it: "Then to sea, boys," "Tempest," ii. 2. But the usage is specially characteristic of the Irish, and in Newfoundland it is universal, in whatever men are employed, whether on board a vessel or working on land. I believe that the use of the word *rock* to denote a stone of any size, even a pebble thrown by a boy, which is universal in this island, is from the same quarter.

From the long time that the French have been fishing on this coast, we might have expected that the language of the residents would have received accessions from them. We find, however, only one or two words that we can trace to this source. On the west coast they have the word *Jackatar*, a corruption of *Jacque à terre*, Jack ashore, a name given to a Frenchman who has deserted his vessel and is living an unsettled life ashore, and indeed to any French Canadian from the St. Lawrence visiting that part of the island. The word *please* is used as an Englishman would say: "I beg your pardon, what did you say?" But this is simply the translation of the French *platt-il*.

We would scarcely have expected to find their speech set off by importations from the classics. But some words seem to be of Latin origin. In the prices current in the newspapers one may see fish distinguished as *tol squolls* or *tal squals* and quoted at certain figures. This denotes fish bought and sold without assorting or culling, just as they come. Dr. Pilot suggests that the word is a corruption of the Latin *talis qualis*, such as it is, and it is likely that he is correct.

Another word which he regards as of classic origin is *longer*. This he supposes a contraction of the Latin *longurius*. I do not

think it necessary to go beyond the English language to account for the formation of the word. At all events, it is used in Newfoundland to denote a pole, of length according to circumstances, stretched across an open space. Thus they have *flake longers*, the horizontal pieces in flakes, on which boughs are laid to form the bed on which fish are placed to dry, *fence-longers*, small pickets or rods between the fence rails, and *stage-longers*, from five to seven inches in diameter, forming the floor or platform of the fishing stage.

There is another word in common use which seems to me to have a Latin origin, that is *quiddaments*, which means the things necessary to take with one in traveling. It appears to me simply a corruption of *impedimenta*.

There is a word common in names on the coasts of Newfoundland and Labrador to which I must advert. It is the word *tickle*, used to denote a narrow passage of some length, usually between an island and the mainland, sometimes large enough to afford shelter for vessels and sometimes so small as to be navigable only by boats. On the east coast of Newfoundland there are six or eight such places, known by particular appellations, as North Tickle, Main Tickle, etc.; and the coast-pilot notes over a dozen such places on the Labrador coast. We have other names formed from them, as Tickle Point or Tickle Bay. In two or three instances in Nova Scotia or New Brunswick we have such a place known sometimes as a *tickle*, but commonly as a *tittle*, which I deem a corruption of it. I have never seen a conjecture as to the meaning or origin of the word, but myself proposed the following explanation.¹ The first explorers of the coast referred to were the Portuguese, who gave names to the leading places on these shores, a number of which remain to the present day. A large proportion of these were the names of places in Portugal or the Western Islands, from which they carried on much of their trade. Now on the coast of Portugal may be seen a point called Santa Tekla. It is a narrow projection some miles in length, inside of which is a lengthy basin, narrowed by an island. As there were few good harbors on the coast of that country, this formed a favorite resort for shelter particularly to her fishermen. What more natural than that they should give the name to places here of similar appearance and serving the same purpose? The slight change from Tekla to Tickle will not appear strange to any person who knows into what different forms foreign words have been changed when adopted by Englishmen.

From the people of Newfoundland being so largely engaged in seafaring they have many technical terms, some of which are common among sailors, but some of which are either peculiar to them-

¹ *Transactions of Royal Society of Canada*, viii. (2) 144.

selves or used in a peculiar way. In my last paper I gave the word *scandalise* as heard among Newfoundland seamen, but not common. I now find that it is a regular nautical term. Thus the Standard Dictionary defines it as follows: "Naut. to trice up the tack and the head or peak of (a sail) in order to reduce its area." And Knight, in his "Voyage of the Falcon," represents the master as giving orders to "*scandalise* the mainsail."

Then they have the word *lobscouse*, originally *lobs course*, as in "Peregrine Pickle," still further contracted into *scouse*, a sailor's dish, consisting of salt meat stewed with vegetables and ship's biscuits. To this they give the name *scoff*, which seems related to the verb *scoff* given as a slang nautical term, meaning to eat voraciously. (See Standard Dictionary.)

An odd phrase among them is *Solomon Goss's birthday*. It is applied to Tuesdays and Fridays as pudding-days, when at the seal or cod fishing. What is the origin of it, or whether it is peculiar to the people of Newfoundland, I cannot ascertain.

But I would especially note the technical terms connected with their fishing. From the intercourse of the fishermen of different countries some terms become common among them, though others seem peculiar to this people. Thus *flaik* or *flake*, is an old English word for a paling or hurdle. In old Icelandic it appears as *flaki* or *fleki*, especially a hurdle or shield of wicker work, used for defense in battle (Vigfussen, Icel. Dict.). Webster gives it as "Massachusetts for a platform of slats of wands or hurdles, supported by stanchions for drying fish." But it has long been used in this sense in Newfoundland and the adjoining coasts of British America, and it is now admitted into the dictionaries as a good English word.

In my last paper I mentioned *growler* as a name given to small icebergs. In explanation of the term, I learn that through the melting of the part under water they lose their equilibrium, and sometimes even a little noise will cause them to turn over with a sound like a growl. Hence the name. Driven by high winds they acquire such a momentum that they carry destruction to any vessel crossing their course. One season so many accidents occurred from them that it was known as the year of the growlers. I may add that the word *swatching*, given in my last as denoting watching open holes in the ice to shoot seals, is simply a corruption of *seal watching*.

Among the peculiar words connected with the fishing I note the following: a *downer*, a sudden heavy squall of wind; *sunker*, a breaker; *roughery*, a heavy sea on, and *pelt*, usually and perhaps in the seal fishing always denoting the skin of the animal with the fat attached, though in hunting it may be used to denote the skin of any fur-bearing animal. *Voyage* is used to express not their passage from one

place to another, but the result of their trip. A good voyage is one in which they have been successful in their object, whether fishing or trading, and a bad voyage the reverse.

I mentioned in my last a number of peculiar terms used in seal hunting. I would now add that they have a number of words not only to distinguish the species of seals, as *harps*, *hoods*, and *dogheads*, but to mark the difference of age and condition. Thus the young or baby-seals till they leave the ice are known as *whitecoats*. When the pelt, that is the skin and fat together, does not weigh more than twenty-five pounds, it is called a *cat*, and a dwarf-seal, a fat little fellow, is called a *jar*.

The most curious use, however, of a word in this connection is that of *bedlamer*. The word originated with a class of vagabonds in the Middle Ages, known at first as "bedlam beggars," so called because when released from Bedlam hospital they were licensed to beg. They are referred to by Shakespeare as pilgrim beggars, but were commonly known as Toms o' Bedlam. They were also called bedlamites and *bedlamers*, which came to be generic terms for fools of all classes. The last is used in Newfoundland with two applications: (1) It denotes a seal one year old and half grown, which being immature is of little value, and (2), it is applied rather contemptuously to young fellows between 16 and 20. Where we would apply to them such a term as hobbledehoy, a Newfoundlander would always call them *bedlamers*. Judge Bennett says "I have often had them so described in court. A policeman will say there were a lot of *bedlamers* standing at the corner, and the accused was one of them," etc. There is sufficient resemblance between the two classes to account for the use of the same name, but how this came first to be applied to either does not appear.

A curious custom is described in the phrase a *press pile compass*. A *press pile* is fish piled up to make, and a *press pile compass* is a trick played on a green hand of sending him to the next neighbor to borrow the press pile compass. The party applied to has not one to spare and sends him to the next, and so on as on April fool's day.

The fishermen of Newfoundland have a fishing-boat known as a *jack*, said to be peculiar to that island. It is from seven to fifteen tons' burden. The deck has open standing spaces forward and aft for the fishermen to stand in while they fish. The deck is formed of movable boards. It is schooner-rigged, but without either fore or main boom. The foresail is trimmed aft by a sheet, and the mainsail trimmed aft to horns or pieces of wood projecting from the quarters. It thus avoids the danger of either of the booms knocking the fishermen overboard. I cannot ascertain the origin of the name, but it is believed that it was brought from either England or Ireland.

In my last I mentioned *barber* as used to denote a sharp cutting wind driving small particles of congealed moisture, which strike the face in a painful manner. Since that time there have been discussions on the word in some of the newspapers of Canada. It appears that on some of the coasts of the provinces, it is used to denote a vapor that rises in a certain state of the atmosphere, and this sense of it is given in the Standard Dictionary. In Newfoundland, however, I am assured that it has always the idea connected with it of a cold wind driving the particles of ice in a way, as it were, to "shave" one's face.

Being so much engaged with the sea, all their expressions are apt to be colored by life on that element. Thus a person going visiting will speak of going *cruising*, and girls coming to the mainland to hire as servants will talk of *shipping* for three months, or whatever time they propose to engage.

Independent of the sea, however, they have a number of words which seem to have been formed among themselves, some of which may be regarded as slang, but which are in common use. I notice the following, *bangbelly*, a low and coarse word denoting a boiled pudding consisting of flour, molasses, soda, etc., and not uncommonly seal-fat instead of suet. I think we need hardly go searching for the origin of the name *chin* or *cheek music*, singing at dances, where they have no fiddle or accordion, as often happens among the fishermen; *elevenner*, given by Halliwell as in Sussex denoting a luncheon, but in Newfoundland meaning a glass of grog taken at eleven o'clock, when the sun is over the fore yard; *gum bean*, a chew of tobacco; *ear wipers*, flannel coverings for the ears in winter; *ramporous*, a sort of slang term, describing parties as very angry and excited. Yet it seems well formed English, having its root-word *ramp*, and being kindred with *rampage*, *rampant*, *rampacious* or *rampageous*, with the last of which it is nearly synonymous; and *locksy*, regarded as a corruption of *look see*, but probably the first part is a form of the Anglo-Saxon *loke*, according to Halliwell, meaning to look upon, to guard, to take care of. We may here add that raisins are universally known as *figs* and figs as *broad figs*. How this originated I cannot ascertain.

A large proportion of the people of Newfoundland being uneducated, persons trying to use fine English words often substitute one for another somewhat alike in sound but totally different in meaning. Sometimes these are as ludicrous as any that have appeared under the name of Mrs. Partington. Dr. Pilot has given a number of instances of this kind, as *bigamous* for bigoted, meaning obstinate in his opinions, *circus court* for circuit court, *commodation* for recommendation, as for example, a servant's character. And we have

heard of a good janitor of a church having his feelings hurt by being obliged to use *antichrist* (anthracite) coal. Then there are words variously mangled in the pronunciation by the ignorant, as *dismolish* for demolish, and *nonsical* for nonsensical. Such a use of words is generally very limited, perhaps not extending beyond a single individual. In any case they are simply the blunders of the ignorant, and unless commonly adopted are of little interest to the student. Sometimes a word does thus come into use, as may be seen in the word *expensibler* for expensive.

In Newfoundland the quintal from the Spanish or Portuguese is used as the standard of weight for codfish, as it is generally in North America. Dr. Pilot supposes that by a corruption of this word the people of that island have given us the phrase "a pretty kettle of fish." I think that this is an entire mistake, and that the phrase originated with the word *kiddle*, an old English word for a weir or trap of basket or wicker work set usually at the mouth of small streams, incorrectly pronounced *kittle*. I cannot hear of this being in use in Newfoundland, and therefore believe that the phrase originated elsewhere.

IV. There are several words which I have not found elsewhere and of which I am unable to explain the origin or relations. I note the following: *baiser*, applied by boys fishing to a large trout. When such is caught, a common exclamation is, "Oh, that's a *baiser*;" *ballacarda*, ice about the face, also ice along the foot of a cliff touching the water; *covel*, a tub made to hold blubber or oil; *crannocks* on the west coast, *crunnocks* to the north, small pieces of wood for kindling; *the diddies*, nightmare; *gly*, a sort of trap made with a barrel-hoop, with net interwoven, and hook and bait attached, set afloat to catch gulls, and other marine birds known as *ticklases* and *steerins*, but what species is meant by the last two names I have not ascertained; *jinker*, there is such a word in modern English, connected with jink, denoting a lively, sprightly girl or a wag, but among the Newfoundlanders the word must have had a different origin, as with them it means an unlucky fellow, one who cannot or does not succeed in fishing; *old teaks* and *jannies*, boys and men who turn out in various disguises and carry on various pranks during the Christmas holidays, which last from 25th December to old Christmas day, 6th January; *pelm*, any light ashes such as those from burnt cotton, cardboard, also the light dust that rises from wood, and some kinds of coal-ashes; *towntents*, pork cakes made of pork chopped fine and mixed with flour; and *willigiggin*, half between a whisper and a giggle.

I may notice some idiomatic phrases. *Stark naked tea* is tea without milk or sweetening, or *sweetness* as the fishermen call it, molasses

being known as *long sweetness* and sugar as *short sweetness*. *Put away a thing too choice* is to lay it aside so carefully as not to be able to find it. *To pay one's practice* is to pay the accustomed dues to the minister or doctor. A *scattered few* is a very few, and a *smart few* is a great many. *Put your handsignment to it* is to sign your name to it, and *overright* is for opposite or against. Quite an expressive phrase is *getting into collar* to denote working on a ship preparatory to sailing either for seal or cod fishing. A curious one of which I can get no explanation is *she'd lick her cuff*, that is, submit to any humiliation, to be let go to a dance or secure what object she has in view. Occasionally there is something poetic in their expressions, as when the land is described as just *mourning for manure*.

In these two papers I am far from having exhausted the subject, but I believe that they will be sufficient to show that in the peculiarities of Newfoundland speech we have an interesting field of inquiry. Here is a people living in a secluded position, but retaining words and forms of speech brought by their fathers from England, which elsewhere have passed away entirely, or are preserved only as provincialisms in some limited districts. In this quarter the study of these has been neglected hitherto. Persons laying claim to education have regarded them simply as vulgarisms, and have expressed some surprise that I should have deemed them worthy of thoughtful investigation. They could scarcely conceive that the rude speech of unlettered fishermen was really part of the language of Shakespeare, Milton, and Chaucer. What I have done will, I trust, stimulate further inquiry, and that without delay. Education and intercourse with people of other lands will soon modify if not entirely wear away these peculiarities. It is to be hoped, therefore, that while the opportunity lasts there will be found among those having intercourse with them, persons to prosecute the inquiry farther, and to seek to gather the fullest information on a subject interesting in itself, but especially so as bearing on the past of our English mother-tongue.

George Patterson.

NEW GLASGOW, NOVA SCOTIA.

✧ CREOLE FOLK-LORE FROM JAMAICA.¹

I. PROVERBS.

SINCE the abolition of slavery in 1837, in Jamaica, the black man has flourished and multiplied; nature, for the trouble of gathering, supplies him with as much as he needs; yams from the earth, bread-fruit from the trees, oil for his person, bananas and oranges for his desert; he requires little more, and therefore is found nearer to his original African state than in the more difficult climate of the southern States of the Union. The island contains about five hundred thousand blacks, seventy-five thousand "browns," that is to say mulattoes or "colored people" (an expression never used in Jamaica), and only twelve or fifteen thousand whites; the latter are chiefly of English descent, as are also the browns, at least the lighter portion. The language is English, or as near an approach to English as the Jamaica negro has yet achieved; his speech is rather trying to unaccustomed ears, and for its comprehension needs a sympathy acquired only by intercourse. During fifty years, schools have been at work, fostered by government, by churches and missionary societies, while for a longer time has continued the education of contact with the Anglo-Saxon, in the relations of business and society, as evidence by the presence of those seventy-five thousand "browns." Here is a wide field for the student of folk-lore; it would be of interest to compare and divide, separating what is English from what is African. In the present article attention can be paid only to a single phase of this material, namely, to Creole proverbs.

1. Nyanga mek crab go sideways. (*Nyanga* seems to be a term of African origin, meaning pride or superciliousness; the idea is that too frequent turning of the cold shoulder has developed into compulsory lateral progression.)

2. Consequential mek crab hab no head. ("Consequential" is equivalent to pride.)

3. Crab walk too much, him lose him claw.

4. When cow-tail cut off, God-almighty brush fly fe' him. (Apparently another way of saying "God tempers the wind to the shorn lamb.")

¹ Read before the Boston Branch of the American Folk-Lore Society, January 17, 1895.

5. Bull horn never too heaby fe' him head. (The back is fitted to its burden.)

6. Dog hate to min' owner him sleep widout supper.

7. Spit in de sky, it fall in your face. (A maxim of prudence.)

8. Pig say, "Mammy, wha' mek your mout' long so?" Him say, "Ah, my pickny, dat same ting wha' mek my mout' long so, will mek yours long too." (This recognition of the theory of heredity will appeal to those familiar with the common tropic breed of swine, which is long-nosed.)

9. Do for do for no harm. (One good turn deserves another.)

10. Fowl weary, hawk catch him chicken. (Eternal vigilance is the price of liberty.)

11. Man no trabble, him no know puss hab cock eye. (Illustrative of the advantages of a wide education.)

12. Big blanket mek man sleep late.

13. Too much sit down broke trousers.

14. Shut mout', no catch fly. (A plea for silence.)

15. Ebery day bucket go da well, one day bottom drop out.

16. John Crow want fe' go nort side. Why you tink breeze come tek him? (The "north side," that is, islands in the direction of Falmouth, is likely to be the direction from which the breeze blows; the order of nature is not to be reversed to please the individual.)

17. What costs notin' gib good weight.

18. Cunnin' better than 'trong. (Wisdom is superior to strength.)

19. Patien' man drike jackass.

20. Tek time watch ants, you see how him mek. (Everything is to be learned by observation, including the habits of animals.)

21. One time da mistek, two time a purpose. (The repetition of an error implies wilful fault.)

22. One time fool no fool, two time fool him da fool.

23. Snak bite you, you see groun' lizard you run.

24. Ef you 'fraid fe' frog, you run from crab.

25. When towel turn tablecloth, dere's no bearin' wid it. (Directed against "codfish aristocracy.")

26. Rock-'tone ribber bottom neber know sun hot.

27. Ef you trow rock-'tone in a hog-'tye, da pig dat cry "quee quee," da' him it knock.

28. John Crow tink him pickny white.

29. Belly full, potato hab kin.

30. Hog run fe' him life, dog run fe' him charac'ter.

31. Today fe' you, tomorrow fe' me. (Every dog has his day.)

32. Trubble catch man, monkey breeches fit him.

33. Calabash neber bear pumpkin.

34. Crab walk too much, him get in kutakoo. (Kutakoo, a kind of crab-soup.)

35. Hansom face an' good luck don't trabble da same pass.

36. When a man talk too much, him pay him fader debt.

37. Ants foller fat.

38. Trubble dey in de bush, Nancy come bring a home. (Anansi, African word for spider, here as mischievous sprite.)

39. Wha' de good of edication, ef he got no sense?

40. Monkey say, wha' in your mout' not fe' you. (There's many a slip between the cup and the lip.)

41. Ebery day Dehil help tief, one day God help watchman.
42. Man no done climb hill, no trow way your 'tick.
43. Man no done grow, no laugh at da long man.
44. Married hab teet'. (This hint at the possible infelicities of married life seems to convey a meaning similar to our phrase, that remorse biteth like a serpent.)
45. Dark night no hab gub'nor.
46. Finga' sore, you can't cut it, trow 'way.
47. Trubble neber blow shell. (Sorrow gives no warning.)
48. Sof'ly sof'ly catch monkey.
49. Wha' fool de fowl but cockroach.
50. When cockroach mek dance, him no ask fowl.
51. Duppy know who fe' frighten. (Duppy, ghost.)
52. Day more long dan rope.
53. Ef ears grow eber so big, dey can't pass head.
54. Man dead, grass grow at him door mout'.
55. Fus' word, go to law.
56. Cotton tree fall down, nanny goat jump ober him.
57. Ef you miss Harry, catch him frock.
58. When puss lib well, him say ratta meat bitter.
59. When dog lib well, him go da broad pass, go trubble cow.
60. Cuss cuss neber bore hole in 'kin. (Hard words break no bones.)
61. One tief no like see noder tief carry long bag.

62. Dog hab shine teet' him b'long to butcher.
63. Ef you want fe' taste de women's soup, 'cratch him back.
64. Me dead hog a'ready, me no min' hot water.
65. Foller fashion, broke neck.
66. By and by very long rope.
67. Sofely ribber run deep.
68. Coward man keep soun' bone.
69. Neber min' mek ship run ashore.
70. Don' care keep big house.
71. When dainty lady lib well, him tek a pin fe' eat peas.
72. Greedy choke puppy.
73. Hen neber wash him chicken too hard.
74. Pickny mus' creep before him walk.
75. Bull ole, you tek wis' wis' tie him. (Wis' wis', a straw.)
76. Jackass dead, you tek him hed-'kull so hole' honey.

Another phase of Creole Folk-Lore in Jamaica is to be found in the "Nancy Stories" (African Anansi, spider), which will receive mention in a future article.

William C. Bates.

THE POETRY OF AMERICAN ABORIGINAL SPEECH.

EMERSON has said, "Every word was once a poem," and Andrew Lang, in his facetious "Ballade of Primitive Man," credits our early ancestors with speaking never in prose but "in a strain that would scan." In the statement of the philosopher there is a good nugget of truth, and just a few grains of it in the words of the wit.

There are two aspects of the poetry of speech, poetry of thought and poetry of sound,—the word that epitomizes an epic, and the word that embryonizes a symphony. From the numerous and diverse tongues of the red men of America rich illustrations of these phenomena may be derived, and there is often a close kinship between primitive man and the poet of to-day, the figurative language and personifications of the latter carrying us into the midst of the domain of the former with its naïve concepts of nature and the things of nature.

A modern poet writes :—

"De te voir tous les jours, toi, ton pas gracieux,
Ton front pur, le beau feu de ta fière prune,
Je ris, et j'ai dans l'âme une fête éternelle."

Je ris, et j'ai dans l'âme une fête éternelle, — that is happiness indeed. After the poet, — how far we need not say, — comes the Chippeway Indian with his *nin bā'pinéndam*, "I rejoice, I am glad, I am happy," derived from the words *bāpi*, "to laugh," and *inéndam*, "I think." Hence, *nin bā'pinéndam* really signifies "I laugh in my thoughts, my mind laughs."

In their quaint anthropomorphism the old Greeks made Zeus the lightning-wielder and all the gods immortal laugh, while the bards and prophets of Israel make frequent mention of the laughing of Jahve. Whittier, in his little poem, "The Lakeside," sings :—

"So seemed it when yon hill's red crown
Of old the Indian trod,
And through the sunset air looked down
Upon the Smile of God."

And a note in the edition of his works at the writer's elbow explains : "Winnipiseogee ; Smile of the Great Spirit." Such an etymology, however, is impossible, the name containing traces neither of a word for "smile," nor of one for "spirit." But, for all that, the poet has preserved for us the thought of a simpler "maker" of the Red Men. Winnipiseogee does not mean "Smile of the Great Spirit," yet some early New Englander may have stood upon its shore, watching the sun-kissed wavelets rippling to the beach, and heard his Indian com-

panion, as many another, in later days, on the shores of the Great Lakes, has heard his, speak words like these: "Look! the water-spirits are happy; they are smiling to-day!" It was the gentle play of the wavelets in the sun, not the lake itself, that was the "smile of the manitou." There was poetry in the soul of that forgotten Indian, poetry akin to that in the soul of the good Quaker singer, who, in one of his letters, tells us: "Of all sweet sounds, that of water is to me the sweetest. I know of nothing more delicately restful than the liquid voice of brooks, or the low, soft lapse of the small waves of our country ponds on their pebbly margins."

Who does not remember the fair daughter of the arrow-maker of the Dakotas, the bride of Hiawatha, Minnehaha, "Laughing Water," and the cataract by which she dwelt? The *Eau qui rit* of the *voyageurs* of the Great Northwest perpetuates a like train of aboriginal thought.

Those familiar with "Way down on the Suwanee River" will scarcely be surprised to learn that the name of the stream belongs to the harmonious language of the Creek Indians, and is itself musical, — *suwvni* means "echo." It is into this language, or into some other of the Mukhogeon stock to which it belongs, that one might well translate Southey's lines on the "Cataract of Lodore," for it possesses in abundance such terms as these: *okk lakkni*, "yellow water;" *okefenoke*, "shaking water;" *okmulgi*, "bubbling water;" *witumka*, "rumbling water;" *wiwoka*, "roaring water;" *amakalli*, "tumbling water," etc. Whosoever wishes to learn more of this melodious speech may study it in the interesting volumes of Dr. Gatschet.

Longfellow, describing an autumn morning, writes:—

"Morn on the mountain, like a summer bird,
Lifts up her purple wing."

And the figure of the bird has passed before the eyes of seers in all lands who have sung of the coming of light out of chaos, of day out of night. The old Hebrew cosmogonist who told how in the beginning "the spirit of God moved over the face of the waters," felt as did his interpreter in Puritan England, long centuries afterward, who, casting the figure in a beautiful mould, pictured the Deity as "sitting, dove-like, brooding o'er the vast abyss." And these poets had their predecessors in many a forgotten bard of prehistoric times before whose dimmer eyes the same vision indistinctly flashed. The Copper Indians of Northwestern Canada tell us that, at the beginning darkness reigned supreme until the crow appeared, and, cleaving night with its wings, let the daylight stream through and through. Of the raven, who plays so important a rôle in the creation-myths

of the Indians of the northwest coast, Mr. Deans reports the Haida as saying: "In the shape of a raven he existed from all eternity. Before this world came into being, as a raven, he brooded over the intense darkness which prevailed, until after æons of ages, by the continual flapping of his wings he beat the darkness down to solid ground." (Amer. Antiq. vol. xvii. p. 62.) The aboriginal poet from whom this concept first emanated is worthy to rank with the cosmogonic bards of the Aryan and Semitic culture-peoples.

The Quiché Indians of Guatemala, when they wish to say "the day approaches," "it is beginning to dawn," express it thus, *Ca xaquin vuch*, "now the opossum spreads his legs." (Brinton, Ess. of Amer. p. 112.) The day-god figures also as an old man. From this we may readily pass over to the figure which Shakespeare makes Horatio employ in Hamlet:—

"Look, the morn in russet mantle clad,
Walks o'er the dew of yon high eastern hill."

The word *pitā'ban*, by which the Algonkian Indians of the Great Lakes express the idea of "dawn," really sums up Shakespeare's lines. *Pitā'ban* is composed of *wāban*, "day, dawn," and *pit*, "this way, hither," the terms together signifying literally "the day comes this way." *Wāban* is from the root *wāb*, "white, whitish," applied to the color of the sky at daybreak. The "russet," too, has appealed to the Indian mind. In the Delaware language we meet with the expression *machka jappan*, "dawn, aurora,"—the equivalent of our familiar "the sky is ruddy in the east,"—from *machkeu*, "red," and *wapan*, "daylight." A modern children's hymn contains these lines:—

"'Early morning! Early morning!'
Golden sun, 't is time to rise;
Paint your softest, warmest colors
On the tender morning skies."

And the figure used is one familiar to the students of primitive tongues. The Kootenay Indians call the "aurora, dawn," *kānōs itlmē'yēt*, "red sky," and the "red sky at sunset;" *kītenū's itlmē'yēt*, "the sky is painted red" (from *kītenū'stik*, "to paint red," and *itlmē'yēt*, "sky"). Some of the Chippeways, more anthropomorphistically inclined, attribute the flush of morning to a beautiful maiden, who is painting herself in her lodge in the sky.

In the "Merchant of Venice," Lorenzo bids Jessica

"Look how the floor of heaven
Is thick inlaid with patines of bright gold,"

and one may imagine a pair of lovers among the Navajo Indians gazing upward at the starry heavens while one tells the other the star-story of this primitive people:—

"Now after the sun and moon had taken their places, the people commenced embroidering the stars upon the heavens the wise men had made, in beautiful and varied patterns and images."

But the Indian somewhat spoils the beauty of the conception when he continues:—

"Bears and fishes and all varieties of animals were being skilfully drawn when in rushed a prairie-wolf, roughly exclaiming: 'What folly is this? Why are you making all this fuss to make a bit of embroidery? Just stick the stars about the sky anywhere;' and suiting the action to the word the villainous wolf scattered a large pile all over the heavens. Thus it is that there is such a confusion among the few images which the tasteful Navajoes had so carefully elaborated." (Emerson, "Indian Myths," p. 103.)

Mrs. Barbauld, in her poem on "The Death of the Virtuous," has these lines:—

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

In the figure of speech she employs,— "*so gently shuts the eye of day*,"— we have preserved through centuries of bardic inheritance the familiar turn of speech of primitive man. The sun is the "eye of day" among widely separated and most distantly related peoples. Many, also, might say with the Mayas of Yucatan concerning an eclipse of the sun, *tupul u uich kin, tupan u uich kin*, "the eye of the day is covered over," or "the eye of the day is shut up." (Brinton, "Primer of Mayan Hieroglyphics," p. 36.)

And, had one the leisure to relate them, instances of equally beautiful and poetic aspects of American aboriginal speech might be cited from the nomenclature of the plant and animal kingdoms. In the song in the "Princess," Tennyson invokes the "Swallow, swallow, flying south: "—

"O tell her, Swallow, thou that knowest each,
That bright and fierce and fickle is the South,
And dark and true and tender is the North."

This migration of the swallow, unremembered in our English name, which Skeat interprets as "tosser about," or "mover to and fro," was not lost sight of by the primitive Chippeways, who called it *cacawanipisi*, explained by Cuq to mean "*the bird that emigrates to the south in the autumn and returns in the spring*." The word for "south" is *cawan*, and the repetition of the first syllable gives the idea of "going and coming." The Kootenay Indians of British Columbia call the Anemone multifida *sūyā'pī d'qkīs*, "the white man's

cartridge (or arrow)," and Longfellow, in "Hiawatha," alludes to the Indian belief that the plantain (way-bread), "white man's foot," grew wherever trod the foot of the European intruder.

"Wheresoe'er they move, before them
Swarms the stinging fly, the Ahmo,
Swarms the bee, the honey-maker;
Wheresoe'er they tread, beneath them
Springs a flower unknown among us,
Springs the white man's foot in blossom."

The "lady's slipper" is called by the Dakota Indians *pt-sko-ta han-pe*, "the night-hawk's moccasin;" and there are other like names.

A. F. Chamberlain.

AMERICAN INDIAN LEGENDS AND BELIEFS ABOUT THE SQUIRREL AND THE CHIPMUNK.

OUR word *squirrel* is traced back to the Greek *skiouros*, which signifies literally "shadow tail," from *skia*, "shadow," and *oura*, "tail," and the bushy tail of the little creature has attracted the attention of other peoples than those of ancient Greece.

In Longfellow's "Hiawatha," the grateful hero sings:—

"Take the thanks of Hiawatha,
And the name which now I give you;
For hereafter and forever
Boys shall call you *adjidaumo*
Tail in air the boys shall call you."

Of Manabozho, or Nanabush, the demigod and culture-hero of the Chippeways and kindred Indian tribes, whose character and achievements Longfellow has mingled with those of the Iroquois patriot and statesman, Hiawatha, to produce the majestic figure of his great epic, the following legend is told (Emerson, "Indian Myths," p. 345):—

Once he was swallowed by the great fish, who gulped him down, canoe and all; but he was helped by a little animal, that, all unnoticed, had remained in the vessel. This was the squirrel, on whom Manabozho, in remembrance of his services, conferred the name *adjidaumo*.

The word, however, does not mean "tail in air," as the poet thought, but rather "head foremost," from the way in which the animal descends trees; "tail in air" is altogether too free a translation of the name, whose literal meaning in the Chippeway tongue is "mouth foremost."

Curiously enough, our familiar word *chipmunk*, as the earlier form, *chitmunk* (which occurs in Mrs. Traill's "Canadian Crusoes"), indicates, is a corruption of this Indian name *adjidaumo*, the final *o* of which is nasal,—the *k* at the end has been added by association with *monkey*, and the change of the *t* to *p* in the first syllable is accounted for by the "chipping" of the animal.

The Karok Indians of California say that in the beginning the human race was without the precious boon of fire. But the coyote (prairie-wolf), the bear, the squirrel, and the frog, managed to procure some from the two old hags in whose possession it was, and by passing the brand from one to another, to secure its reaching mankind. To this day the squirrel bears evidence of his venture, for the skin just above his shoulders was scorched, and the heat of the flame caused his tail to curl up over his back as we see it now. The Na-

vajo Indians, also, make the squirrel a sort of Prometheus, or fire-stealer of the prime. Their version is that it was the coyote, the bat, and the squirrel who procured fire for men, the last succeeding in bringing the sacred flame to the wigwams of the Indians after the other two (one after the other) had carried it as far as they could. (Powers, *Contr. N. Amer. Ethn.* vol. iii. p. 38.)

Mrs. Erminnie Smith has, among the numerous legends of the Iroquois Indians recorded by her, one in which the merry little chipmunk figures as a hero of light. This story, accounting for the dark line or stripe upon the animal's back, is as follows: Long, long ago, the porcupine, who was chief of all the animals in the world, called a council to determine whether there should be day and sunlight in the world, or only night and darkness. After a violent discussion had taken place, the chipmunk, who was in favor of day, began to sing: "The light will come; we must have light!" while the bear, who wanted it to be always night, sang: "Night is best; we must have darkness!" As the chipmunk continued to sing, the day began to dawn, whereupon some of the other animals became very angry. The bear ran after the chipmunk, who succeeded in escaping, but not without the huge paw of the bear passing over his back, as he entered a hole in a tree, and leaving the black stripe we see there to-day. (*Sec. Ann. Rep. Bur. Ethn.* p. 80.) The Cherokee Indians, whose language is related to that of the Iroquois, have a legend accounting for the stripes: After man had invented weapons, and began to hunt and kill the animals, birds, etc., the latter held a grand council to decide how to retaliate. After considerable discussion, it was determined that each of the creatures in question should visit upon man some disease or sickness; and this is why mankind is now subject to such afflictions. One alone, of all the animals, said he had no quarrel with man, and spoke against the retaliation proposed. This was the little ground-squirrel, whose action so incensed the other animals that they fell upon him and sought to tear him to pieces. He escaped, however, but bears the marks of the struggle to this very day. (Mooney, *Seventh Ann. Rep. Bur. Ethn.* p. 321.)

Among the Indians of Vancouver Island Mr. Lord heard a quaint story of the origin of the four stripes of the squirrel of the West: Once there was a terrible ogress who kidnapped children and ate them, for she was a fierce cannibal. An Indian woman, seeing her son about to be made away with by this creature, prayed to the gods that he might escape in some way or other. Her prayer was heard, and just as the ogress was making off with the child, the latter began to turn into a squirrel, and slipping through her hands, the pretty little creature scampered merrily off, but bears to this day on her

back the marks of the ogress' terrible claws. (Bancroft, Nat. Races, vol. iii. p. 52.)

Another legend of Manabozho tells why the squirrel "barks:" Once upon a time, Manabozho invited all the animals to a feast. When guests tried to eat the black-bear meat, cooked by his wife, they were, one and all, seized with a violent fit of coughing which they tried in vain to suppress. Manabozho, at last, angry at the great noise, turned them all into squirrels, and they are coughing yet. This is why "to this day the squirrel coughs or barks when any one approaches its nest." (Emerson, p. 412.)

The Shasta Indians of California have a legend that in the great Deluge all the animals perished except a huge squirrel, the size of a bear, which is still living on Mt. Wakwaynuma. The Micmacs of Nova Scotia say that once the squirrel was larger than the bear, but Glooskap, — the Manabozho of these Indians, — "took him in his hands, and, smoothing him down, he grew smaller and smaller till he "became as we see him now." When Glooskap was thinking of creating man, another legend tells us, he asked the squirrel what he would do if he saw a man coming. The squirrel replied: "I should climb a tree!" And since the appearance of man upon the face of the globe such has been the habit of this animal. The same Indians, in other stories, make the squirrel fight valiantly on the side of the great hero *Pulowech*, the partridge, in his contest with the great savage beast, the *Weisum*. (Leland, Alg. Leg. p. 29.)

Bryant has given us a characteristic sketch of this bright little animal:—

"The squirrel, with raised paws and form erect,
Chirps merrily."

Some such figure was present to the mind of the primitive Delaware Indian who gave to the chipmunk the name which he bears in that language, *pochqwapiith*, the literal meaning of which is "he sits up-right upon something." The ground-squirrel is called *anicus*, which also signifies "mouse," and January is known as *anixi gischuch*, "ground-squirrel month," because then these animals begin to run about. To the Delaware *anicus* (a diminutive of *anik*) seem to be related the Chippeway names for the "black squirrel," *misanik* and *misaniko*. The "flying squirrel" is called in Chippeway *zhagaskandawe*, which means "the animal that moves as if flattened out." Sufficient has been given here to show that the squirrel and the chipmunk have their rôle in the mythology and folk-lore of our American aborigines, and to indicate briefly the nature of the interesting stories in which they figure.

A. F. Chamberlain.

SOME CUSTOMS AND BELIEFS OF THE WINNEBAGO INDIANS.¹

A YOUNG Winnebago girl, now a student at Hampton, Va., told me the following fragments of the folk-lore of her tribe. Having for years lived away from her early home in Nebraska, many traditions and legends that she had heard in childhood had escaped her memory, others could only in part be recalled. She well remembered the general belief of her people in various nature spirits. Offerings are constantly made to these deities of the clouds, the water, and the woods, to win their favor or to act as counter-charms against their malignant attacks. Tobacco and red feathers are especially prominent among the offerings, and a supply of the latter is usually to be found in the house of an Indian family that still keeps up ancient rites. No shrines are erected to the spirits, but gifts are left in particularly secluded places, oftentimes beside running water. Sacrifices of dogs are by no means uncommon. Such customs are not confined to the past, but exist to this day among many Indians living within a few miles of government schools. Some of the elders seriously object to the education of their children, seeing that it tends to destroy reverence for the sacred traditions and usages of the Indians.

"Thunders" are people who live in the clouds. They cause thunder by beating about or waving clubs which they carry. The lightning is caused by the opening of their eyes. When the rolling reverberations occur it is said that the thunders are going down under the earth. It is interesting here to notice that the Sioux say that thunder is caused by the noise made by the wings of crowds of turtle-doves, and that the lightning is due to their winking. The Sioux name for the turtle-dove is *wa-kin-ya-la*, and thunder is *wa-kin*. According to Sioux mythology, a thunderstorm will be caused by killing a turtle-dove. The thunders are great enemies of the water-spirits, beings who dwell in large bodies of water or in mountains or in the cliffs bordering great streams such as the Missouri River. When dull reverberations are heard, it is thought that the thunder-folk are pursuing the water-spirits, hunting them in their far retreats. When one is struck by lightning it is caused by one of the thunders striking him with a club. Offerings are made to the thunders to propitiate them. I knew once in early spring, during a violent thunderstorm, the first of the season, of a lad being sent to place tobacco in a secluded spot as a propitiatory offering to

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the thunders to win their favor for his family. A ring of grass is sometimes seen on the plains or hillsides, that is apparently beaten down and lies flat and dried against the green background. Such rings are supposed to be caused by the thunders dancing in a circle during a storm.

The water-spirits are thought to be immense creatures with horns. Their subterranean abodes are said to be very beautiful, sometimes carved out of shining white clay. They come on fair, bright days to sun themselves when there is no danger of the hostile thunders finding them. Sometimes water-spirits leave their beautiful underground mansions and are incarnated as men and women. One old medicine woman now living is very generally believed to be one of these incarnations. She had been the wife of a water-spirit during her previous existence. He was enraged at her leaving him to become a human being, and at the time of her birth with his hand struck her an unseen blow across the eyes which left dark marks below the eyes and on the temple, which she carries to this day. Those who know of her dual nature often notice and mention this mark of vengeance dealt by her water-spirit husband. Nor was this all of his jealous revenge. In time the child bearing the dark bluish marks about her eyes grew up and married an Indian of her tribe. She had several children. Her favorite, a pretty little girl, was one day stung by an adder and died almost immediately. Every one believed that this was the method taken by the former husband to call to his own world the favorite child of the wife who had long ago deserted him to dwell among men.

There is among these Indians a firm belief in tree or wood-spirits. Such a spirit is described as a smallish black animal, with a very round face and with glittering eyes. A child with an unusually fat round face will be said to be "Wän-kän-chu-ne-ska," that is, like a wood-spirit. My informant said that as a child she thought of the tree-spirit as a dark, cat-like animal. These creatures are spirits and yet at times materialize themselves so as to be visible to man. But it is certain death to behold the much feared tree-spirit. It is less disastrous to have a tree-spirit gaze upon you than for you to see it. But to have it look upon one may cause the person's death, and certainly bodes disaster of some sort. It is even most unfortunate to have a tree-spirit think of you. If, as the Indians say, "his thought reaches you," you will surely be sick. If the medicine man tells one who is ill that his sickness is caused by the evil influence of a wood-spirit, proper offerings or sacrifices should at once be made to restore health and to avert sickness from the house.

To dream of these spirits presages misfortune. If one be a parent, perhaps his unlucky dream foretells the death of his children. Even

young children are in terror if the tree-spirit appears to them in their dreams. The usual gifts of tobacco, red feathers, etc., are made to placate these spirits and to ward off the evil foretold by their appearance in sleep. If the dream is unusually striking or terrible (as in nightmare), even a dog is sometimes sacrificed to win the favor of the wood-deities.

If, unawares, one disturb a tree that is occupied by one of these sylvan deities, punishment is likely to be visited upon the offender. It sometimes happens that a man in felling a tree accidentally injures himself, when his friends say that probably the trouble was sent by an unseen spirit whose tree had been molested. Some years ago a man one evening came in from hunting in the woods. He was rather famous for his skill as a hunter, but this day had been unusually fortunate even for him. He threw down his game, came into the tent, and sat with his family in a circle about the fire in the middle of the tepee. Suddenly the flap of the latter was pushed aside and a stranger entered. He was dressed in black, an unusual thing for an Indian, and no one knew him. He passed on one side of the fire, to the place where the fortunate hunter sat, almost opposite the entrance of the tepee, and took his hand as if to shake hands. The hunter immediately fell back as if dead. The dark stranger disappeared without speaking. After a while the man was "brought to" by his friends. He had been unconscious, and it was with difficulty that he recovered. Both he and his friends believed that the swoon was caused by the influence of a wood-spirit. It was surmised that the latter had assumed the form of a man and for some reason had come to call the hunter to his own world, but had failed in his purpose.

Some peculiarly large tree, or one conspicuous on account of standing isolated in an exposed place, is held sacred as being the residence of a wood-spirit. An extremely large cottonwood tree which stands beside the Omaha Creek in Nebraska has long been considered as holy. At one time it was known to contain wild honey, but none of the inhabitants of the neighborhood attempted to rifle the great tree of its stores lest the deity residing in it should inflict a severe penalty for meddling with its sacred precincts.

A special spirit presides over and generally causes disease, and it is this spirit that must be sought and appeased when there is illness. A child was ill, and to cure it, as well as to prevent the disease from attacking several other children in the family, the mother slew a dog. She carried the dead animal to a brook beside which she placed it. All the children who were well had been ordered to attend her, each bearing a handful of the mystic red feathers and some tobacco. First the feathers were scattered over the sacrificed

dog, then the tobacco strewn over the feathers, which completed the rite. In cases where a dog is sacrificed it is a rigid rule that its death-blow must be so sure and strong that it shall die without howling even a single time.

The medicine man when trying to exorcise the spirit of disease scatters his tobacco, feathers, or what not, repeating meantime prayers. The latter are in part spontaneous appeals, in part formulæ in ancient dialect, or as my Winnebago friend said, "in old Indian," handed down by tradition from one medicine man to another. Young people of to-day only partially understand these ancient formulæ. At the time of a birth the medicine man is often summoned to pray and to make prognostications about the life and career of the new-born child.

There must be considerable in the thought and belief of the Winnebagos that bears upon the doctrine of the transmigration of souls. I have had too limited opportunity for investigation to draw any general conclusions, but fragments of mythology, communicated by the young woman already mentioned, convince me that there must be an interesting field for work among the tribe upon this subject. Certain ones of their medicine men are believed to have lived upon earth previous to their present existence. It would seem as if their magical powers were in part due to an accumulated strength derived from having lived before. The Indians in speaking of the subject say, "some people have to live over again." I understand that the medicine man or woman who is believed to be "living over again" is one whose first life on earth was good. Fireflies are said to be incarnations of people who lead bad lives and who after death had to "die over again." After this second death such persons reappear on earth as fireflies. The Winnebago name for these insects is "wa-ru-ha," which interpreted signifies "movers." Certain roots, for example Indian potatoes (probably a species of *Ipomæa*) and Indian turnips (*Psoralea esculenta*), used by the Indians as food, are not dug during the summer months, the time when the fireflies happen to be seen. The Indians say the roots are "moving" at this time, and should be left unmolested.

The old people do not like to tell their stories after the spring opens. The children are told that they would see snakes if they should listen to tales during warm weather.

Fanny D. Bergen.

MEMOIRS OF THE AMERICAN FOLK-LORE SOCIETY.

VOL. IV. CURRENT SUPERSTITIONS, BY FANNY D. BERGEN.

THE fourth volume of these memoirs, in virtue of its theme, is likely to receive more general notice than those which have preceded it. The work is avowedly only a first essay at a complete gathering of the material, the gleanings having been made under the greatest difficulties, during years in which the editor was confined to her chamber, and in great measure by the way of correspondence. The information presented relates only to such notions as make up the tradition of the English-speaking white population of the United States and Canada, and which on the whole may be regarded as of English origin; even with this limitation, only one half of the matter is here printed, Mrs. Bergen having in reserve a mass of superstitions nearly as extensive in compass, relating to beliefs connected with animal and vegetable life. It is the more surprising that a work should have been completed, including 1475 different items of popular credence, and covering, without notes and introduction, one hundred and twenty-three octavo pages.

It has been said that this material belongs, for the most part, to the oral tradition of immigrants from Great Britain. This is no isolated phenomenon; such is found to be the case, in general, with the remains of folk-lore in English-speaking districts of the New World. To cite a statement of the introduction:—

Language is the most important factor which determines usage and influences character; this result is effected through the literature, oral or written, with which, in virtue of the possession of a particular speech, any given people is brought into contact. In this process race goes for little. Borrowing the tongue of a superior race, a subject population receives also the songs, tales, habits, inclinations which go with the speech; human nature, in all times essentially imitative, copies qualities which are united with presumed superiority; to this process not even racial hostility is a bar. . . . In the case of superstitions, the diffusive process, though less rapid or effectual than in tales, is nevertheless continually active; in Europe, at least, a similar identity will probably be discovered. But in this category, the problem of separating what is general, because human, from that which is common, because diffused, always a complicated task, will be found more difficult than in literary matter, and without the aid of extensive collection insoluble. It is possible to fall back on the consideration that, after all, such resolution matters not very much, since in any case the survival of the belief indicates its humanity, and for the purpose of the study of human nature borrowed superstitions may be cited as confidently as if original in the soil to which they have emigrated, and where they have indissolubly intertwined themselves with thought and habit.

As regards corresponding British superstitions, the means for comparison are hardly adequate, on account of the lack of complete and orderly exhibition of the matter; information is to be found scattered in many publications; among these, beside the older works, such as those of J. Aubrey, "Miscellanies" (1696), and J. Brand, "Popular Superstitions" (ed. W. C. Hazlitt, 3d ed., London, 1870), may be mentioned the following: E. Harland and T. T. Wilkinson, "Lancashire Folk-Lore" (London, 1867); J. Napier, "Folk-Lore, or Superstitious Beliefs in the West of Scotland" (Paisley, 1879); W. Henderson, "Notes on the Folk-Lore of the Northern Counties of England and the Borders" (publication of the Folk-Lore Society, London, 1879); C. S. Burne, "Shropshire Folk-Lore" (London, 1883); "County Folk-Lore, Printed Extracts" (publication of the Folk-Lore Society, London, 1893). To these may be added items contained in the organ of the Folk-Lore Society, the "Folk-Lore Record," "Folk-Lore Journal," and "Folk-Lore;" and in "Notes and Queries" (gathered in "Choice Notes, Folk-Lore," London, 1859); together with collations not pretending to original research. As the notes attached to the volume of Mrs. Bergen do not enter on the field of comparative examination, it will be worth while to offer, by way of illustration only, a few of the parallels presented by the tradition of Great Britain.

The first and second items of Mrs. Bergen's book offer variants of a pretty and well-known rhyme, in origin astrological, concerning the influence of the days of the week on the character of the child; the second is the correct form (Henderson, p. 9), the first exhibiting transportation of the properties belonging to the days.

2. Monday's child is fair of face,
 Tuesday's child is full of grace,
 Wednesday's child is sour and sad,
 Thursday's child is merry and glad,
 Friday's child is loving and giving,
 Saturday's child must work for a living;
 But the child that is born on the Sabbath day
 Is blithe and bonny, good and gay.

The days are governed by the planets, Luna, Mars, Mercurius, Jupiter, Venus, Saturnus, Sol. The child of Venus must have a sweet disposition; thus the old Roman belief here overpowers the more modern Christian distrust of Friday, as the day of the crucifixion.

Under the sub-heading "Introduction to the World" the collection gives:—

17. Take the baby first into the sunlight on Sunday. Put it into short clothes and make all changes on that day.

18. To make a child rise in the world, carry it upstairs (or to the attic) first.

19. The baby must go upstairs before it goes downstairs, or it will never rise in the world.

20. To be a bright baby, it must go up before it is carried down, and it must be bumped to the attic roof for luck.

21. A young baby was taken up a short step-ladder by its nurse before being for the first time carried downstairs, lest it should die before it was a year old.

22. A child will have a nature and disposition similar to that of the person who first takes him out of doors.

23. The first time a baby is taken out of its room, it must be taken up, or it will not go to heaven. If the door of the room steps down, then the person carrying the baby must step up on a chair or book with the baby in her arms.

24. Let the baby have or touch the thing he starts after on taking the first step, and he will always get what he wishes. If it be the moon, then let him touch something light, on which its light shines.

25. When taking the child into your arms for the first time, make a good wish for him; if you give him his full name and he opens his eyes and looks at you (answers to his name), it is good luck.

26. To be a bright baby, it must fall out of the crib before it is eleven months old.

27. If a baby does not fall out of bed, it will be a fool.

28. A child's tumbling out of bed is a sign he will never be a fool.

As to the carrying abroad on Sunday, the American superstition does not seem to be general; but with regard to Shropshire we read: "The Colliery people think it very unlucky for the mother to go out of doors, even over the door-step, till she goes to be churched" (Burne, p. 286). "It is essential that both child and mother should come downstairs for the first time on a Sunday, and that the mother should go to church on a Sunday, when she first leaves the house. Everything must be done on Sunday for the first time, in order that it may be successful" ("County Folk-Lore," No. 2, Suffolk, p. 12).

As for the carrying up instead of down, as exercising a symbolical influence on the future life, the custom is still pretty universal in England. In 1818, the "New Suffolk Garland" contained a notice of the usage:—

There is an extraordinary notion in regard to the birth of children. As soon as they are born they ought, it is said, to be carried upstairs, or they will not *rise* to riches and distinction in their after life, and accordingly, if there are no attics for the nurse to climb up into, she will sometimes mount upon a chair or stool with the new-born baby in her arms. ("County Folk-Lore," No. 2, p. 10.)

So in Shropshire:—

The first time an infant leaves its mother's room it must be taken *up*-stairs, not *down*. Should there be no upper story, the nurse gets over the difficulty by mounting on some of the furniture with the child in her arms, to insure that its first step in life may be taken upwards. (Burne, p. 285.)

The relics of such beliefs still surviving in America imperfectly represent the variety and precision of ancient practice, which may further be exemplified by the following citations: "It was said in Yorkshire that a new-born infant should be laid first in the arms of a maiden before any one else touches it." (Henderson, p. 12.) "Immediately after birth, the newly-born child was bathed in salted water, and made to taste of it three times." (Napier, p. 30.) So still in Ohio:—

40. Always give a baby salt before it tastes aught else. The child will not choke, and in general it is a good thing to do.

To the "first food" taken by a child great importance is attached in savage custom. Salt, as a preservative principle, is a talisman and protection against evil spirits:—

In visiting any house with baby for the first time, it was incumbent on the person whom they were visiting to put a little salt or sugar into the baby's mouth, and wish it well. (Napier, p. 33.)

The following have reference to baptism:—

7. If a child cries during baptism, it is the devil going out of it.
8. It is lucky for the child to cry at baptism, but unlucky for the god-mother to wear mourning.
9. If twins are brought to baptism at the same time, christen the boy first, or else he will have no beard, and the girl will be beggared.

The belief as to the luck of crying is general:—

In the north, as in the south of England, nurses think it lucky for the child to cry at its baptism; they say that otherwise the baby shows that it is too good to live. Some, however, declare that this cry betokens the pang of the new birth; some that it is the voice of the evil spirit as he is driven out by the baptismal water. As to the mother's churching, it is very "uncannie" for her to enter any other house before she goes to church; to do so would be to carry ill-luck with her. It is believed, also, that if she appears out-of-doors under these circumstances, and receives any insult or blows from her neighbors, she has no remedy at law. I am informed that old custom enjoins Irish women to stay at home till after their churching as rigidly as their English sisters. They have, however, their own way of evading it. They will pull a little thatch from their roof, or take a splinter of slate or tile off it, fasten this at the top of the bonnet, and go where they please, stoutly averring afterwards to the priest, or any one else, that they had not gone from under their own roof. (Henderson, p. 16.)

Before baptism the child was more liable to be influenced by the evil eye than after that ceremony had been performed, consequently before that rite had been administered the greatest precautions were taken, the baby during this time being kept as much as possible in the room in which it was born, and only when absolutely necessary carried out of it, and then under the careful guardianship of a relative, or of the midwife, who was professionally skilled in all the requisites of safety. Baptism was therefore administered as early as possible after birth. Another reason for the speedy administration of this rite was that, should the baby die before being baptized, its future was not doubtful. Often on calm nights, those who had ears to hear heard the wailing of the spirits of unchristened bairns among the trees and dells. I have known of an instance in which the baby was born on a Saturday, and carried two miles to church next day, rather than risk a week's delay. Another superstition connected with baptism was, that until that rite was performed it was unlucky to name the child by any name. When, before the child had been christened, any one asked the name of the baby the answer generally was, "It has not been out yet."

When baby was being carried to church to be baptized, it was of importance that the woman appointed to this post should be known to be lucky. Then she took with her a parcel of bread and cheese, which she gave to the first person she met. This represented a gift from the baby—a very ancient custom. . . . It was also a common belief that if, as was frequently the case, there were several babies, male and female, awaiting baptism together, and the males were baptized before the females, all was well; but if, by mistake, a female should be christened before a male, the characters of the pair would be reversed—the female would grow up with a masculine character, and would have a beard, whereas the male would display a feminine disposition and be beardless. I have known where such a mistake has produced real anxiety and regret in the minds of the parents. (Napier, pp. 30–33.)

The remains of superstition surviving in America constitute, as will be seen, only a small remnant of a great and most serious body of ancient usage. Yet our information is all of the present century. What must have been the precision, extent, and force of mediæval practice and belief? Doubtless, popular notions have been affected by Christian mediæval theology; but it would be a mistake to attribute the former to the latter; the relation is the reverse. If baptism is regarded as a potent charm, if it is (or lately was) felt that unchristened babes may belong to the world of lost spirits, the blame is not to be laid at the door of the philosophy of the schools, even though such philosophy constrained Dante to exhibit infants as enduring the "sorrow free from pain" of the first circle of the *Inferno*. To explain the strength and apparently logical force of such opinions, we must go back thousands of years in time; instead of a Christian initiation into the society of the redeemed we must regard

the pagan initiation of the child, its presentation (as in later days Christian babes were presented) to the deities and to the priests of its gens, a ceremony which alone gave it a right to the privileges and protection of the clan, as, on the other hand, it severed the infant from the power of hostile demons who were at any moment prepared to carry it away, to devour it, or to enter its mouth and dwell within its body, unless debarred by supernatural watchers, whose especial duty in consequence of the ceremonial reception it became to protect the babe. Essentially, this conception fully survives in the mind of the peasant who watches his child lest it be taken by fairies, as Napier mentions the "practice common in some localities of placing in the bed where lay an expectant mother a piece of cold iron to scare the fairies" (p. 29). "Children are in greater danger of being taken before baptism than after" (p. 20).

As an example of uncivilized rites of this character may be mentioned the ceremonies of childbirth in the pueblo of Sia (M. C. Stevenson, *Eleventh Annual Report of the Bureau of Ethnology*, 1894, pp. 132-142); these include, on the fourth morning (four being the sacred number), a presentation of the infant to its father the Sun. By such comparison it becomes plain that the history of a superstition may be the history not only of philosophies and religions, but also of the fundamental causes which lie behind the latter, and have determined their origin and progress.

The relation which has been shown to exist between the American and English superstitions could be traced out through the nineteen chapters of Mrs. Bergen's collection. Our space admits but a few scattered notices. The fourth chapter is entitled "projects," that is to say, the forecasts employed by young women to determine the future partner in life; these practices are so numerous and singular as to form a complete survival of divination; the number here brought together amounts to one hundred and thirty-nine, while even this gathering can only be a part of the material. The name is popular, to "try projects" being the technical term for these experiments, particularly usual in connection with Halloween parties; but I have had no success in an attempt to discover the meaning of the expression. It may be modern, or it may be a survival of the technical language of some form of magic, such as crystal-lomancy. Herewith, however, hangs a curious story, relating to a well-known incident in American colonial history, and illustrating the manner in which arise historical myths.

In a book entitled "*Annals of Witchcraft in New England*," Boston, 1869, p. 189, the writer, S. G. Drake, remarked that the principal accusers and witnesses in the witchcraft prosecutions of Salem, Mass., in 1692, were eight girls from eleven to twenty years of age,

and added with reference to their conduct previous to the accusations: "These females instituted frequent meetings, or got up, as it would now be styled a club, which was called a circle. How frequent they had these meetings is not stated, but it was soon ascertained that they met to "try projects," or to do or produce superhuman acts." He supposed that they probably had in their possession some book on witchcraft. From this statement of Drake's, it seemed natural to presume that some evidence for the modern word would be found in the seventeenth century. Examination has shown, however, that the idea was derived from a paper by S. P. Fowler, who in an address before the Essex Institute, Salem, Mass., in the year 1856, had remarked that the girls in question were in the habit of meeting in a "circle" in the village, to practice palmistry, fortune-telling, etc. This notion Mr. Fowler seems to have obtained by transferring to the time of the trials his experience in connection with spiritualistic "circles" of his own day; and this suggestion Drake improved by supposing that the children in question had employed the same devices which may be studied in the chapter of Mrs. Bergen's collection. Acceptance of Fowler's statement, however, was not confined to Drake; it has been reiterated, over and over again, with additions and improvements, by most of the recent writers on the subject, one of whom has detailed the conduct of the children with as much minuteness as if personally present, although an examination of the evidence is sufficient to show that in point of fact there existed no such "circle" and no such meetings.

Mrs. Bergen's book includes a most curious chapter on charms used to remove warts, of which she gives more than fifty. In connection with these may be cited two instances to show that the effect of such charms must in many cases be real, and that superstition must often have been maintained, and apparently demonstrated by actual experience; a condition of which we have continual proof in the parallel credulities connected with "faith-healing" and "mind-healing." The first person who may be named as healed by one of these prescriptions was Francis Bacon. About 1575, when fifteen years of age, he was much troubled by warts, especially by one of a peculiarly obstinate and disagreeable character. Lady Paulet, the wife of the English ambassador in Paris, with whom at that time Bacon was living, a woman, as he says, free from superstition, assured him that a method of cure could be pointed out; she took a piece of lard with the skin on, and rubbed the warts all over with the fat side; and among the rest that wart which he had had from childhood; then she nailed the piece of lard, with the fat toward the sun, upon a post of her chamber window, which was toward the

north." Within five weeks the warts vanished, including the obstinate one, a fact which caused Bacon to muse. The other example which has fallen within the knowledge of the writer is that of a professor in a university who was recommended to employ a similar means of relief, which he did with entire disbelief and without attention, but in whose case the results were the same as with Bacon. In many of the cases given in our collection there is an element not mentioned by Bacon, but belonging to the practice of exorcism, namely, the wishing of the warts on somebody else, as for instance in the following:—

906. Split a pea and rub the wart with both pieces, make a wish that some person shall get the wart, throw one piece over one shoulder and the other over the other (into the river), and the wart will go to the person wished.

The chapters of this volume which will perhaps be generally found most interesting, or at any rate of the greatest importance in a philosophic aspect, are those entitled respectively "Moon" and "Sun." In these we are dealing with mythologic survival; both are unique, the section devoted to the moon being by far the most interesting gathering of such usages made in the English tongue. As it cannot be supposed that the readers of this Journal will in every case possess the book of Mrs. Bergen, we shall make no excuse for here citing certain of the rhymes included in the collection:—

1080. Repeat, looking at the new moon the first time you see it, —

New moon, true moon, tell unto me,
Who my true love is to be;
The color of his hair, the clothes he is to wear,
And when he'll be married to me.

1081. On first seeing the new moon, hold any small object in the hand while you repeat, —

New moon, true moon, reveal to me
Who my true love shall be;
The color of his hair, the clothes he shall wear,
And the day that we shall wedded be.

Put the object — handkerchief, pebble, or what not — under your pillow at night, and you will dream of your future husband.

1082. New moon, moon,
Hail unto thee!
In my sleep upon my bed,
May the one I am to wed,
In my dreams smile on me.

1083. If you see the new moon over the right shoulder, take three steps backward and repeat, —

New moon, true moon, true and bright,
If I have a lover let me dream of him to-night.
If I 'm to marry far let me hear a bird cry,
If I 'm to marry near let me hear a cow low,
If I 'm never to marry, let me hear a hammer knock.

One of these sounds is always heard.

1084. Say to the new moon over your right shoulder, —

New moon, new moon, come play your part,
And tell me who's my own sweetheart,
The color of his hair, the clothes he shall wear,
And on what day he shall appear.

Then dream.

1085. The first time you see the moon in the new year, look at it and say : —

Whose table shall I spread?
For whom make the bed?
Whose name shall I carry?
And whom shall I marry?

Then think of one you would like to marry, and go your way. Ask some question of the first person you meet, and if the answer is affirmative, it indicates that you will marry your choice; if negative, it means you will not.

With regard to these rhymes exhibiting moon-worship, and to the sayings directing those operations which aim at the encouragement of growth to be undertaken in the wax of the moon, while those that contemplate the removal of obstacles are to proceed during the wane, it is remarked in the introduction : —

Lunar change has had an important connection with ancient myth as well as with primitive ritual. For the reason indicated, the crescent was assigned as an emblem to goddesses of growth. This ornament passed from Cybele and Diana to Mary; as on the vault of St. Mark's the Virgin wears the starry robe of the earlier goddess, so on garden walls of Venice she stands crowned with the crescent, in the same manner as the divinities whom she has superseded. In this connection is especially to be considered the habit of personification implied in our English rhymes. Of late, the doctrine which perceives in myth a symbolic expression of the forces of nature has fallen into comparative discredit, a contempt explicable in view of the unscientific manner in which "sun-myths" have been exploited; our English sayings, therefore, are to be received as a welcome demonstration that one must not proceed too far in his attitude of doubt. If the popular mind, to-day, and in a country particularly accessible to the influences of modern culture, worships the personified moon, it may be considered as certain that antiquity did the like. Mythology is woven out of so many strands that goddesses like Artemis and Diana may have been much

more than lunar personifications ; but I think it can scarce be doubted that in a measure such they were.

There is to be noted a most important characteristic of modern superstition, namely, that the original usage, and also the primitive theory, has sometimes continued the longest, because founded on the broadest and most human foundation. The modern survival exhibits those fundamental conceptions out of which grew the complicated rites and elaborate mythologies of ancient religions. In this manner, as from a height of observation, we are able to look back beyond recorded history, and to trace the principles of historic development. So may be elucidated problems which neither metaphysical speculation nor historical research has proved adequate to expound. Comparative study of folk-lore has placed in our hands a key which ingenious theorists, proceeding with that imperfect knowledge of antiquity which can be gathered from books, have lacked, and for the want of which they have wandered in hopeless error.

The discovery of the intimate relation which the motion of the sun has had, and still in a measure continues to have, to every-day household life, is quite original with Mrs. Bergen, as far as known, such relation not having been remarked in any country, though doubtless everywhere existent. The items of superstitions relating to this subject ought here to be cited for the benefit of the members of the American Folk-Lore Society who may not receive the work. .

1141. To make good bread, stir it with the sun. To make good yeast, make it as near sunrise as possible.

1142. If you wish to secure lightness, you must always stir cake and eggs a certain way, that is, the way the sun goes.

1143. Eggs and cake are commonly beaten and butter made by stirring sunwise.

1144. To make cake light, it must always be stirred the same way.

1145. In cooking soft custard, the stirring must be continued throughout in the direction in which it was begun ; otherwise the custard will turn to whey.

1146. If, after turning the crank of a churn for a while with the sun, you change and turn the other way, it will undo all the churning you have done.

1147. Ice cream will not freeze rightly unless the crank is turned the right way.

1148. In making lye soap, if you stir it backward it will turn back to lye.

1149. In melting sugar for taffy, stir always one way, or it will grain.

1150. In greasing the wheels of a carriage, always begin at a certain wheel and go round in a set way.

To these should be added a number of "cures" in which the operation is only satisfactory when the rubbing or moistening of the part affected is performed sunwise.

A collection like that under consideration requires to be made a more accurate definition of superstition than those hitherto in vogue; and an attempt of this sort has been made in the introduction.

The chief value of a collection such as the present consists in the light it may be made to cast on the history of mental processes; in other words, on its psychologic import.

To appreciate this value, it is needful to understand the quality in which superstition really consists. This distinguishing characteristic is obscured by the definitions of English dictionaries, which describe superstition as a disease, depending on an excess of religious sentiment, which disposes the person so affected to unreasonable credulity. In the same spirit, it has been the wont of divines to characterize superstition and unbelief as opposite poles, between which lies the golden mean of discreet faith. But this view is inadequate and erroneous.

It is, however, sufficiently obvious that the signification mentioned does not have application to the omens recorded in the present volume, the majority of which have no direct connection with spiritual beings, while it will also be allowed that these do not lie without the field ordinarily covered by the word superstition. For our purposes, therefore, it is necessary to enlarge this definition. This may be done by emphasizing the first component part of the word, and introducing into it the notion of what has been left over, or of survival, made familiar by the genius of Edward B. Tylor. In these lingering notions we have opinions respecting relations of cause and effect which have resulted as a necessary consequence from past intellectual conditions. A superstition, accordingly, I should define as a belief respecting causal sequence, depending on reasoning proper to an outgrown culture. According to this view, with adequate information it would be possible to trace the mental process in virtue of which arise such expectations of futurity, and to discover the methods of their gradual modification and eventual supersession by generalizations founded on experience more accurate and extensive. Yet it is not to be assumed that in each and every case such elucidation will be possible.

This accidental quality, and the arbitrariness with which phenomena are judged to be ominous, will be visible in the numerous "signs" here recorded. At first sight it may be thought that extreme folly is their salient quality. Yet if we take a wide view the case is reversed; we are surprised, not at the unintelligibility of popular belief, but at its simplicity, and at the frequency with which we can discern the natural process of unsystematic conjecture. Such judgments are not to be treated with derision, as subjects of ridicule, but to be seriously examined, as revealing the natural procedure of intelligence limited to a superficial view of phenomena.

This consideration leads to an important remark. The term survival expresses a truth, but only a part of the truth. Usages, habits, opinions, which are classed as superstitions, exhibit something more than the unintelligent and unconscious persistence of habit. Folk-lore survives, and popular practices continue, only so long as endures a method of thinking corresponding to that in which these had their origin. Individual customs

may be preserved simply as a matter of thoughtless habit ; yet in general it is essential that these usages should be related to conscious intellectual life ; so soon as they cease to be so explicable, they begin to pass into oblivion.

Our notice has extended to a considerable compass ; but it seems proper that the opportunity should be given to all members of the American Folk-Lore Society to comprehend the nature of the memoirs which the Society is instrumental in publishing. Members can forward the success of the undertaking by inducing their local libraries to procure the volumes.

Truly scientific publication cannot be performed in the ordinary course of business, and is rendered possible only by the special agencies of universities and societies. The American Folk-Lore Society is at present especially such a publishing society ; unfortunately, it has not met sufficient public support to become an organization able also to promote research ; but every work which, like that of Mrs. Bergen, calls attention to the store of interesting and uncollected material, strengthens the agencies, at present inadequate, which are making toward a proper collection and study of the material of popular tradition.

W. W. N.

SEVENTH ANNUAL MEETING OF THE AMERICAN
FOLK-LORE SOCIETY.

THE Society held its Seventh Annual Meeting at the University of Pennsylvania, Philadelphia, Pa., on Friday and Saturday, December 27 and 28, 1895.

On Friday, the Society met at 11 A. M. for the transaction of business, the President, Washington Matthews, Major and Surgeon, U. S. A., in the chair.

On behalf of the university remarks of welcome were made by Dr. Fullerton.

The Permanent Secretary read the Annual Report of the Council, as follows : —

From the time of the formation of the American Folk-Lore Society, each successive year has assisted in more clearly demonstrating the importance of the field which it is called on to occupy. The increasing interest of the contributions to the *Journal of American Folk-Lore* exhibits the numerous opportunities for observation of popular ideas, customs, and traditions, as well among English-speaking people as in districts where French and Spanish are the prevailing languages ; while in another field, results of the recent investigations in primitive American life have dispelled any possible doubt that the surviving body of tradition is capable of furnishing, not only some comprehension of pre-Columbian culture, but also a key to the general history of mental development, indispensable to philosophic theory. Important as may be the results of archæological research in other continents, these cannot be more illuminating than the discoveries mentioned.

In addition to the publication of its quarterly organ, it has seemed necessary for the Society to enter on a more extensive field of publication, in issuing a series of *Memoirs*, supported by subscriptions to the Publication Fund. In the last annual report the Council was able to refer with satisfaction to the completion of the first volume of this series, the "*Folk-Tales of Angola*," by Mr. Heli Chatelain, a work which has been received with approbation, in Europe as well as in America, as a useful contribution to the literature of the Negro race. During the present year two other numbers of the series have appeared, namely, "*Louisiana Folk-Tales*," by Prof. Alcée Fortier, and "*Bahama Songs and Stories*," by Prof. Charles L. Edwards. Now passing through the press, and to be in readiness for delivery to subscribers early in 1896, is the fourth volume of the *Memoirs*, "*Current Superstitions*," by Mrs. F. D. Bergen. This collection

will show how extensive is the mass of survivals of ancient superstition which lingers even in the minds of the English-speaking population of America, and in point of interest and psychologic value will, it is believed, compare with any similar gathering made in Europe.

For the year 1896 the Council has recommended the publication of a work to be entitled "Navaho Legends," by Dr. Washington Matthews, U. S. A., now in course of preparation; the volume will present a section of the mythology of this interesting tribe, and be accompanied by an introduction, which, as it is hoped, will render the work a useful introduction to the study of American aboriginal mythology.

When the duties which the Society ought to accomplish, in respect of research as well as publication, are compared with its means, the contrast is most unsatisfactory. That an organization dealing with perishable material, so valuable that its record is indispensable for the elucidation of early history, and obtaining its support in all parts of the continent, should include only about four hundred members, cannot be regarded as a condition of things creditable to American scholarship. On general principles, it would be supposed that it would be possible, with small effort, to enlarge the roll, in such manner that the Society should have thousands of members instead of hundreds, thus enabling it to become an active power in fostering investigations now sadly neglected; but appeals in the interest of such extension have hitherto met only with an inadequate response. The Council can do no more than press on the educated American public the importance of the task, and express their hope that universities and museums may promote this important class of inquiries more effectively than at present it is within the capacity of the Society to do.

Herewith is communicated the substance of the report received from the Treasurer:—

RECEIPTS.

Balance on hand December 24, 1894	\$1,303.60
Life memberships	100.00
Annual payments	874.40
Subscriptions to publication fund	617.00
Subscriptions for research	50.00
Sales to members	49.50
Sales through Houghton, Mifflin & Co.	185.15
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	\$3,179.65

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DISBURSEMENTS.

To Houghton, Mifflin & Co., manufacture of Journal .	\$1,108.17
To Houghton, Mifflin & Co., manufacture of Memoirs	685.81
Preparation of Memoirs	50.00
Printing of circulars, and minor expenses	85.15
Salary of assistant of the secretary and travelling expenses	84.00
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	\$2,013.13
Balance to new account, December 25, 1895	1,166.52
	<hr/>
	\$3,179.65

Notice was given of an amendment to the Rules, providing that past presidents of the Society, during five years after the expiration of their term of service, should *ex officio* be members of the Council. (This amendment will come up for consideration at the next annual meeting.)

A committee was appointed to nominate officers for the year 1896. This committee made their report, and on ballot were elected the following officers for 1896 : —

PRESIDENT, John G. Bourke, Captain 3d Cavalry, U. S. A., Fort Ethan Allen, Vt.

FIRST VICE-PRESIDENT, Mr. Stewart Culin, Johns Hopkins University, Baltimore, Md.

SECOND VICE-PRESIDENT, Prof. Henry Wood, University of Pennsylvania, Philadelphia, Pa.

COUNCILLORS (to serve three years), Mr. Heli Chatelain, New York, N. Y. ; Mr. James W. Ellsworth, Chicago, Ill. ; Mr. John W. McCormick, Washington, D. C.

The Council recommended that the American Folk-Lore Society associate itself with the Folk-Lore Society (of England) in the publication of a Bibliography of Folk-Lore, hereafter to appear as a volume of the Memoirs of the Society. Resolutions were adopted that subscriptions be solicited sufficient in number to secure the preparation of such Bibliography ; and the following resolution was added :

Resolved, that the American Folk-Lore Society embraces this opportunity to express its sympathy with the labors of the Society in England, and its interest in the progress of English scholarship, with which the intellectual life of America is indissolubly connected.

The Society then proceeded to the reading of papers. This reading was continued on Saturday, the Society being called to order at 10 A. M., the newly elected president presiding. At the two sessions were presented the following papers : —

Poetry and Music of the Navahoes, DR. WASHINGTON MATTHEWS, Major and Surgeon, U. S. A.

Magic and Medicine among the Micmacs, MR. STANSBURY F. HAGER, Brooklyn, N. Y.

On the Poetical Aspects of American Aboriginal Speech, PROF. ALEXANDER F. CHAMBERLAIN, Clark University, Worcester, Mass.

Cherokee Medicine Myths, MR. J. H. McCORMICK, Washington, D. C.

Angolan Customs connected with Funerals, Adultery, Marriage and Courting, Swearing and Ordeals, MR. HELI CHATELAIN, New York, N. Y.

On the Development of the Indian Mythologies of the North Pacific Coast, FRANZ BOAS, Museum of Natural History, New York, N. Y.

Folk-Lore of the Horseshoe, MR. ROBERT M. LAWRENCE, Lexington, Mass.

Moon Superstitions in America, MR. W. W. NEWELL, Cambridge, Mass.

American "Cuss Words," PROF. DANIEL G. BRINTON, M. D., University of Pennsylvania, Philadelphia, Pa.

The Great Shell of Kintyel, DR. WASHINGTON MATTHEWS, U. S. A.

Kootenay Indian Mythology, PROF. A. F. CHAMBERLAIN.

Notes on the Dialect of Newfoundland, REV. GEORGE PATTERSON, D. D., New Glasgow, N. S.

Notes on some Arabic Survivals in the Language and Folk-Usage of the Rio Grande Valley, JOHN G. BOURKE, Captain 3d Cavalry, U. S. A.

Gypsy Lore, MR. R. G. HALIBURTON, Magnolia, Mass.

Certain Negro Folk-Tales, MR. J. H. McCORMICK.

Some Customs and Beliefs of the Winnebago Indians, MRS. FANNY D. BERGEN, Cambridge, Mass.

Five Algonquin Myths from the Ottawa Region, DR. ROBERT BELL, Ottawa, Canada.

Notes on the Accuracy of the Indian's Memory and Transmission of Song, MISS ALICE C. FLETCHER.

Account of certain Sporadic Religions among some Indian Tribes of the United States, MISS ALICE C. FLETCHER.

The Society adjourned, to meet in Baltimore, Md., during the Christmas holidays, December, 1896.

The meeting was under the charge of the following local committee: Prof. Daniel G. Brinton, chairman; Messrs. Richard L. Ashhurst; Carl Edelheim; Victor Guilloû; William Young; Francis T. Ziegler; Stewart Culin, secretary.



NOTES AND QUERIES.

ORIGIN OF THE CAT; A NEGRO TALE. — When I stepped on the cat her limp and her cries were so piteous I took her to the kitchen to apologize in a saucer of cream and ask Mammy to care for her.

"Did *you* trod on dat cat? I certainly is mighty sorry, for it's bound to be onlucky for you if you hurt a cat."

I ventured the opinion that to kill a cat brought ill luck, but had not heard anything about accidentally hurting one.

"My mercy, chile, don't you know it is a *sin* to kill a cat? Duz you know anything about cats and how they come to be here on this earth?"

I acknowledged my ignorance, unless they were included in the general creation, and procession into the ark.

"Well, white folks don't know *nothing* 'cept what they reads out a books. Wa'n't *no* cats in *no* ark, and it's a sin to kill a cat, 'cause a cat is Jesus' right-hand glove. Jesus was down here once, on this here earth, walking round jest like a man. I 'spects you heerd about *that*, did n't you? It's all put down in the Bible, they tells me. I never *seen* it thar, fer I can't read nor write; don't know one letter from the next, but it's all writ down in the Bible, what God sent down from heaven in a bush all on fire right into Moses's hand. Yes, indeed, it is God's own truth, jest as I am telling you. When Jesus was here in this world, He went round constant visiting cullud folks. He always was mighty fond of cullud folks. So one day He was a walking along and he come to a poor old cullud woman's house. When He went in the door and give her 'howdy,' she stand still and look at him right hard. Then she say 'Lord' (she never seen nor heerd tell of Him before, but something in her just seemed to call his name), and she kept on a looking and a looking at Him hard, and she say over again, 'Lord, I is jest mizzable.' Then he say, 'Woman, what you mizzable fer?' Then she say, the third time, 'Lord, I is mizzable, fer the rats and the mice is a eating and a destroying everything I got. They's done eat all my corn-meal, and all my meat; they's done eat all my clothes. They's eat holes in my bed, and now they's jest ready to eat me myself, and I am that mizzable, I don't know no more *what* to do.'

"Jesus he look long time at her, mighty hard, and he say, 'Woman, behold your God!' and then He pulled off his right-hand glove, and flung it down on the floor. Soon as that glove touched that floor, it turned into a cat, right then and right thar, and it began a-catching all them rats, and all them mice, more 'n any cat done since when it do its best. Indeed it did, made out of Jesus' right-hand glove, before that woman's own eyes, — the four fingers for the legs, and the thumb for the tail, — and that's the *truth* 'bout how cats got here. Guess you know *now* why it's a sin to kill a cat, and 'bliged to be unlucky to hurt one."

Marcia McLennan.

A PUEBLO RABBIT-HUNT (vol. viii. p. 324. — The account of a "Pueblo Rabbit-Hunt," reprinted in the *Journal*, No. XXXI., from the "New York Post," is hardly of modern enlightenment. The Pueblo rabbit-hunts are not "in September;" nor are they "conducted by the *shaman*;" nor are "myriads of prayer-sticks" planted; nor are the hunt-fetiches carved to represent any part of a rabbit; nor is the *estufa* a "church;" nor are women shut out from the *estufa*; nor do the hunters ever "divide into groups;" nor does any Pueblo town have "gates." There are many similar blunders in the article, which does not at all perceive either the spirit or the methods of the hunt.

Charles F. Lummis.

✓ SKULLS OF HORSES USED AS CHARMS. — On the road from Wilkes Barre, Pa., to Bear Creek, formerly stood an old farmhouse that had nailed on it three or four skulls of horses. Across the road stood a house which showed no skulls. My friend's curiosity being excited, he set out to investigate the why and wherefore of the exhibition. At last he was informed by an acquaintance of the family that the former owner of the house had lived in constant warfare with his kith and kin, and after a particularly angry quarrel disappeared, as has often before happened, so that his return was expected. But after a time the well of the barn became offensive, and when it was cleared was found to contain the body of the owner of the house. To keep his ghost from crossing the road, skulls of horses had been nailed to three ends or sides of the dwelling. These people were Germans.

Can any one tell me whether skulls are used as amulets against the evil eye, as are hands with index and little finger extended? T.

LOCAL MEETINGS AND OTHER NOTICES.

BOSTON BRANCH. — *May 17, 1895.* The annual meeting of the Boston Branch (postponed from April) was held at the house of Mr. W. B. Kehew, 317 Beacon St., Prof. F. W. Putnam presiding.

The records of the last meeting, and of the Secretary and Treasurer for the past year were read and approved. The nominating committee presented the names of the following officers, whom the members present elected by ballot: President, Prof. F. W. Putnam; Vice-Presidents, Mr. Dana Estes, Dr. J. W. Fewkes; Treasurer, Mr. Montague Chamberlain; Secretary, Miss Helen Leah Reed; Members of the Council, Mrs. J. N. LeBrun, Mrs. W. B. Kehew, Miss Cornelia Horsford, Miss A. M. Alger, Mr. W. W. Newell, Mr. S. R. Tisdale. The paper was by Mr. Montague Chamberlain on "The Abnaki Indians of New England." The Abnakis once occupied the entire territory bounded by the St. John and the Connecticut rivers. They themselves have a tradition that they came from the West, and some of them believe the Ojibways their ancestors. Close similarity has been observed between Ojibway and Abnaki dialects. Their

legends introduce, besides their deities, numerous other personages possessed of superhuman power, as well as heroic birds and mammals. At the close of the paper, Mr. W. W. Brown of Calais, who like Mr. Chamberlain is well acquainted with the Abnakis, gave an account of their habits and customs.

November. Prof. and Mrs. F. W. Putnam entertained the Boston and Cambridge branches November 15 at a joint meeting held in the Peabody Museum. Prof. Putnam presided and introduced the speaker, Capt. John G. Bourke, Third Cavalry, U. S. A., whose subject was "Notes on some Arabic Survivals in the Language and Folk-Usage of the Rio Grande Valley."

December. Mr. Henry G. Bryant, of Philadelphia, commander of the Peary auxiliary relief expedition of 1894, addressed the Boston Branch at its meeting in the Grundmann Studios, December 13, at 8 P. M. In Prof. Putnam's absence, Mr. Montague Chamberlain presided. His subject was "The Characteristics of the Most Northern Eskimos." Cape York, Mr. Bryant said, marks the boundary of the habitat of the most northern Eskimos. It is hard to find the genuine Eskimo type in the south of Greenland. For the southern Eskimos have deteriorated through Danish influence, and by the use of tobacco and coffee. The northern Eskimos — only 250 in number — are honest and hospitable, and have all the virtues of primitive savages. To a certain extent they are communistic, and they cherish many superstitions. Mr. Bryant's lecture was illustrated with stereopticon views of arctic scenery. At its close Mr. Vorss, Mr. Clarke, and Mr. Enriken, members of the Peary expedition, contributed interesting stories of Eskimo folk-life — the result of personal observation, and not yet published.

January. Mrs. J. B. Case, 468 Beacon St., entertained the Boston Branch at its regular meeting, January 17, at 8 P. M. Prof. F. W. Putnam presided, introducing Mr. H. E. Krehbiel of New York, the speaker of the evening. Mr. Krehbiel spoke on "Folk-Song in America," his subject being well illustrated by songs sung by Mrs. J. Emory Tippet and Miss Louise Rollwagen. The study of folk-lore texts, said Mr. Krehbiel, is only a half study. To know the whole story one must have the music. The words, however, are more truthful in folk-song than in artistic poetry. Feelings are muscular stimuli. This explains the inherent truthfulness of people's songs. Until a people have a national character they are not likely to create spontaneously characteristic music. The folk-song of the blacks of the South is a native product, influenced by the social and geographical institutions of the South. But it has melodic and rhythmic qualities which doubtless came from Africa. It has an unmistakable minor note. The old slave is the mouth-piece of his people. Satire, such as abounds in negro folk-songs, is not found in the folk-songs of Europe. Mr. Krehbiel gave some interesting examples of the *coonjars* collected in the West Indies by Mr. Lafcadio Hearn and found also in our Southern States.

Helen Leah Reed, Secretary.

MONTREAL BRANCH. — *October 14, 1895.* The first meeting of the season of the Montreal Branch of the American Folk-Lore Society took place at the house of Mrs. Robert Reid, 57 Union Avenue. The Hon. President, Professor Penhallow in the chair.

After the routine business had been transacted, Mr. T. Henry Carter read a paper on "Lake Nominagau and its Legends." Mr. Carter's paper was divided into two portions. The intervals were enlivened by songs by Miss Costigan and instrumental music by Miss Reid.

Mr. W. D. Lighthall added some interesting particulars concerning the religion, customs, and superstitious beliefs of the Algonquin Indians inhabiting this locality.

Professor Penhallow pointed out that Mr. Carter's paper contained exactly the sort of material that was required by this Society. This country is likely soon to be settled by a farming population, the railway being expected to extend to the St. Ignace, on the side of Lake Nominagau, next season. The relics of these Indians are fast disappearing, and unless some effort is made to collect them they are fated to fade into oblivion.

Names of seven new members were announced as joining the Society. After music, conversation, and refreshments, the meeting adjourned.

December 12. The third meeting was held at the house of Mrs. S. C. Stevenson, 73 Mansfield St. Mr. Henry Mott read a paper on "Medical Folk-Lore." The speaker dealt with the subject of popular medicine, following the course of gradually diminishing faith from Galen to the present day.

January. The fourth annual meeting of the Montreal Branch of the American Folk-Lore Society took place at the house of Professor Penhallow, 215 Milton St. Mr. Y. W. Fortier occupied the chair. The Treasurer, Mr. Boissevain, read the financial statement for the year, which was satisfactory. The Secretary's report showed that the Society had seventy-eight members, of whom fourteen were corresponding members, and had gained an addition of seventeen during last year. It was decided that a prize of \$25.00 should be offered for the best paper on Canadian folk-lore to be submitted to the Society during the coming year. The committee formed to take general charge of these papers consisted of Mr. W. D. Lighthall, convener, Mr. John Reade, Mr. Mott, Miss Derrick, B. A., Miss Blanche Macdonell. The election of officers took place with the following result: Honorary President, Professor Penhallow; President, Mr. Boissevain; First Vice-President, Mrs. Robert Reid; Second Vice-President, Mr. McLarin; Secretary, Miss Derrick, B. A.; Treasurer, Mr. Muloch; Ladies' Committee: Miss Blanche Macdonell, convener, Mrs. Boissevain, Mrs. Deacon, Mrs. Stroud, Miss Derrick.

Blanche L. Macdonell, Secretary.

CAMBRIDGE BRANCH. — *May 7, 1895.* The meeting was held at the house of Mrs. J. W. Bigelow, 11 Chauncy Street, the President, Mr. Schofield, in the chair.

Prof. Arthur R. Marsh of Harvard University treated of "The Popular

Epic," tracing the history of the development of the chansons de geste from their early German origin, as songs of valor which were sung after dinner and to incite men to battle, through the sixth century, when the singers of these *chansons* became popular, and began to neglect historical accuracy; and finally to their first publication in France during the eleventh century.

Professor Marsh considered that in every people that tries to write epic poetry these singers are matched. It is known that they existed in Homeric times, and it seems probable that, by much the same process of growth as the chansons de geste, the Odyssey and the Iliad were brought into existence.

As this was the annual meeting, officers for the ensuing year were elected as follows: President, Dr. Alfred C. Garrett; Vice-President, Miss Helen Child; Secretary, Mr. Merritt Lyndon Fernald; Treasurer, Mr. E. Kennard Rand; Executive Committee, Miss Sarah Yerxa, Miss Miriam Thayer, Mr. Reginald A. Daly.

June 4, 1895. The Branch met at the house of Mrs. J. B. Warner, 153 Brattle Street. Mr. Montague Chamberlain spoke upon the Abnaki Indians, showing that they are probably descended from the Ojibways, and discussing Abnaki customs and methods of thought.

November 15, 1895. A joint meeting of the Boston and Cambridge branches was held at the Peabody Museum of Harvard University. Prof. F. W. Putnam, as President of the Boston Branch, introduced Capt. J. W. Bourke, who read a paper entitled "Some Arabic Survivals in the Language and Folk-Usages of the Rio Grande." Dr. A. C. Garrett, President of the Cambridge Branch, presided.

December 3. The monthly meeting was held at the home of Miss Thayer, 67 Sparks Street. In opening the meeting, Dr. Garrett suggested a plan which had been discussed by the Council, of having the consecutive meetings more closely related than heretofore.

Mr. Michitaro Hisa read the story of "The Pool of Hoshikuma," a type of the folk-tales still abounding in remote parts of Japan.

M. L. Fernald, Secretary.

BIBLIOGRAPHICAL NOTES.

BOOKS.

INDIANISCHE SAGEN VON DER NORD-PACIFISCHEN KÜSTE AMERIKAS. VON FRANZ BOAS. (Sonder-Abdruck aus den Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte. 1891-1895.) Berlin: A. Asher & Co. 1895. Pp. 363.

This collection, which has been for several years in process of publication, is, in regard to the study of myth, the most important contribution made during the five years of its issue. While English and French folklorists have been amusing themselves with comparing the merits of expla-

nations offered by the "anthropological" and "philological" schools of mythic interpretation, Dr. Boas, belonging to no school, but being both anthropologist and linguist, has put these theories to the only practical test of more extended comparison, with results so conclusive that it is not easy to see in what manner they can be controverted; by so doing he has opened a new path to this branch of inquiry. He has gathered, from the Columbia River northwards, the legends which belong to the fifteen races there represented; comparing these, and tabulating results, he has made it clear that the same law of diffusion prevails which we know to exist in the Old World, namely that the intercommunication of traditions is dependent primarily on continued culture-contact. In his tables, the influence of the northern mythic cycle can be observed gradually vanishing as one proceeds south, while beginning from the south, the like process has taken place with regard to its own legendary material. As a consequence, races in the centre display the greatest number of borrowed elements, having come under both influences. To this general rule are naturally found exceptions, to be explained partly by the past geographic position of the people, in part by the peculiar organization. Thus the Kwakiutl offer a relatively smaller number of agreements with their neighbors; this the collector elucidates on the basis of their social structure; their mythology exhibits chiefly legends of ancestors, inasmuch as the inhabitants of each village derived their origin from a mythic ancestor originating from Heaven, Earth, or Ocean; each family referring its arms and privileges to such founders, the number of stories became very great, and their retention was supported by the secret society depending on inheritance.

In regard to the community of mythic elements beyond the territory covered by the collection, it is quite plain that a certain number of myths belong to the whole continent, having wandered, no doubt in pre-Columbian times, from tribe to tribe over the vast area. But what light does the comparison cast on the much vexed question of Asiatic connection? It is here that Dr. Boas's opinion will be most curiously scanned, and most open to contradiction.

The table of incidents supplied by the collector gives easy means for a comparison of the tales with European Märchen. Such examination shows that there is not a single one of the common "fairy-tales" (such as are represented by the collection of the brothers Grimm) which is included in the present gathering. Here in the first place we may pause to note the effect, from a negative point of view, of this observation. It follows that the notion, so persistently maintained, that in consequence of the resemblance of human intelligence we may look to find the same stories in different parts of the world, has no application to the existing state of things. Such repetition, as a matter of fact, does not take place, unless there has been historic communication to account for it. If repetition is to be assumed, it is in regard to the elements of stories only, not to histories possessing a common beginning, middle, and end. The common-sense according to which the ordinary reasoning of mankind proceeds is found warranted by facts; the instances alleged to show the possibility of the

duplication of a tale are usually imaginary ; the narratives of independent origins do not coincide to the extent which has been pretended.

With regard to tale elements or components of stories, however, the case stands differently ; here a considerable number of parallelisms meet us ; the resemblance seems too close to be explained in any other way than by the same law of diffusion which in the Old World has caused the transference, from the Atlantic to the Pacific, from Ireland to Madagascar, of long novelettes, carried and preserved by oral tradition. Among correspondences, Dr. Boas cites especially the so-called " Magic Flight." The notion that the human mind could spontaneously evolve in different continents the idea that the pursuit of an enemy could be stopped by casting down identical objects, as for example a comb which changes into a thicket, he holds unlikely. In another case an entire Asiatic tale has migrated, depending on the notion that as fairy arrows (to use European nomenclature) are invisible to men, so human arrows are invisible to fairies. Among these parallel traits is the representation that the wanderer who has made his way to heaven or to the depth of the sea, having remained, as he imagines, during four days (in Western narrative three days) finds on his return that the time is to be measured by years, and that his acquaintances are aged or dead. Again, we read of the " water of life " brought down from heaven, but not explained by a tale. For the origin of such coincidences, important is the circumstance, pointed out by the collector, that these parallelisms are limited to the Pacific slope. It is very likely that a proper investigation of the folk-lore of races not contained in this record, and which may have acted as intermediaries between the oral literature of the continents, will set the doctrine of Asiatic influence altogether beyond doubt. Meanwhile it is enough to emphasize the important truth pointed out by Dr. Boas, that inasmuch as many of these tales are no mere excrescences, but indissolubly connected with the religious ceremonial of the stems that possess them, it is clear that neither of the methods of interpretation applied to mythology are to be unreservedly adopted. Myths are not to be interpreted as symbolizations of natural forces, nor are they to be explained as reflections of tribal custom ; in many cases they are to be regarded as a foreign literature, which made its way to the tribe from without, and which came to be woven into the social and moral structure ; hence arises the necessity of geographical and limited investigation. The doctrine that all savage mentality is of necessity similar must receive modification, and be inculcated with caution ; so at least holds the editor of this volume. " No more than we are entitled *a priori* to assert a connection of parallel phenomena in widely separated regions, have we a right *a priori* to assume that similar ideas everywhere independently develop. For it is one of the fundamental problems of ethnology to discover where lie the boundaries of the development which is based deep in the soul of man. To ascertain these boundaries we need thorough studies depending on geographical and historical methods." To this wise and rational conclusion we cannot but cry amen.

We must not, however, in noticing the bearing of the collection on one

of the great problems of anthropology, neglect to observe its equally important relations to the observation of cultural conditions. It is to be hoped that we shall hear no more of the childish error which has led to the disregard of oral literature as a means of comprehending human relations ; which has placed the necessarily imperfect reports of an external observer, as a reciter of customs, on a higher plane than the photograph furnished by the records of the people themselves. In this collection, for the first time, we have a truly scientific exhibition of Indian mythology, made without regard to conventional restrictions of modesty, and therefore showing what seems to us the indecent, as well as what we deem the decent side of aboriginal life. In opposite directions the exhibit is most instructive. The freedom applied to the description of sexual relations is such as we should deem the grossest immodesty ; yet, in the face of this character, we perceive a sense of shame so powerful that it is continually given as a reason for wandering into the wilderness ; and that too a shame not external, not dependent on the regard of fellows, so much as dictated by the view of respectability and propriety entertained by the individual himself. Touchingly manifested is the belief in the fate that protects and blesses the deserted child, even though it may be his own unlovableness which has caused the abandonment ; a sense, although an indefinite sense, of divinity beyond and above particular deities here and there makes itself felt ; the father Sun is the giver of children in answer to prayer, and without petition to Sun, Moon, and Stars, what is undertaken does not come to pass. It is out of pity for mankind that the Sun has descended from heaven, and awakened man from his dream-life. A hero from earth reaches heaven, and marries the daughter of the Sun. When the children of the Sun's daughter have grown up, they wish to visit their great-grandmother on the earth ; the two spiders (old women) make a robe, and the family is lowered ; as they descend the heaven grows rosy, and the brother's son of the successful adventurer recognizes the signal appointed by the latter as a token of his return ; the cousins meet, and the terrestrial youth asks the visitor from above whether he knows aught of a young man who once was lost from that country and went up to heaven. "Yes, I am he, and this is my wife ;" the brightness of the celestial glory so dazzles the eyesight of the youth that for a long time he cannot make out the strangers ; at last they pick herbs and tinge their countenances man color. When they come to the village, the Sun's daughter faints, being unable to bear the smell of mankind, let house-cleaning be never so energetic. Sceptics questioned whether it really was the Sun's daughter, until a doubter peeped through a chink of the apartment and was struck blind by the lustre of the solar beauty perceived without mask. After that, and when the rationalist had been cured by the compassionate husband of the goddess (surely we might call her such) piety reigned.

A word on the publication of this book. The author, unable to find a publisher in America, sought in Holland for the means of producing this precious material. Here also the endeavor proved in vain, and in the end the matter was issued in parts by the Berlin Society. Had the Memoirs of

the American Folk-Lore Society been in existence when the arrangement was made no doubt a place might have been found in that series. The disgraceful character of this statement is sufficient without comment. It would be well were it a singular instance ; unluckily the same indifference and want of comprehension stands in the way of the continuance of researches of such immeasurable importance to philosophy. In *Herculaneum* was once exhumed a library consisting of about eighteen hundred volumes, of which modern skill has deciphered a number. Unluckily it was a philosophical and theological collection, and up to the present time has proved nearly worthless. What would classical students give for a library of Greek and Roman traditions? But such collection of volumes would relatively be no more precious than five centuries hence would be a library of a thousand volumes like the present.

W. W. N.

MYTHES, CULTES ET RELIGION. Par A. LANG. Traduit par LÉON MARILLIER, maître de conférences à l'école des Hautes-Études. Avec la collaboration de A. DIRK, élève de l'école des Hautes-Études. Précédé d'une Introduction par LÉON MARILLIER. Paris: Félix Alcan. 1896. Pp. xxviii, 677.

It must be an agreeable compliment to Mr. Andrew Lang that this book, entitled "Myth, Ritual, and Religion," issued in 1887, should, nine years after its appearance, receive a French version from a competent student of the history of religions. When Mr. Lang wrote, the "solar myth," represented by the writings of Mr. Max Müller, had possession of the field so far as popular literature was concerned. It now appears incredible that this should have been the case ; that a doctrine so opposed to the common-sense of science, and so unscientifically elucidated as for the most part was the case, should have found general reception. This method of explanation could never have prevailed had it not been supported by a certain basis of fact ; the premises of the theory were derived from early literature, belonging to civilized countries whose legendary material had undergone philosophic interpretation. In setting forth the now familiar doctrine of "survivals," Prof. E. B. Tylor had supplied the Ithuriel spear which was capable of crumbling into dust the fanciful hypotheses of symbolic explanation of myths ; this weapon Mr. Lang cleverly employed with immediate success. The work had serious faults ; it should have been more moderate, less unnecessarily polemic in tone, and characterized in detail by more extensive and patient learning. In addition, the book showed a lack of imagination sufficient to make it understood by the reader that the so-called irrational element of mythology was but relatively such, and in reality was to be regarded as a natural and necessary development, an exercise of early ratiocination, and a series of steps on the way to completer illumination. In laying down the doctrine that myth depended on a savage state of culture, the author stated a barren thesis, useful only negatively, and for the purpose of overthrowing the extravagant ideas in vogue. Above all, he did not pause to inquire whether the gap between savage and civilized

intelligence had not been in some measure overrated, whether the most primitive man we know did not also possess the germ of qualities now accounted best, and whether existing observations did not fail to give a complete account of certain sides of savage mentality. In setting up what he called an anthropological method, he did not make it clearly understood that there is not now, nor ever has been, any scientific method other than one, and that an anthropologist with linguistic information is as likely to be deceived regarding the essential qualities of a race and a mythology as the linguist who confines his attention to the elements of information contained in words. Nevertheless, in virtue of the ingenuity of the book, of its relation to present thought, and of its effects, the work will continue to be regarded as a creditable memorial to the ability of the writer.

In his brief Introduction, M. Marillier very fairly points out the limitations noted; he shows, for example, that while it is necessary to refer the majority of Greek legends to a period before definite history, it does not follow that they refer to a condition of savagery, and that beliefs are as far as possible to be attached to the intellectual state known to exist among the people who entertain them. He intimates that there is a survival of conceptions as well as of customs and usages; this theme receives a practical illustration in the collection about to be published by the American Folk-Lore Society, as the fourth volume of its *Memoirs*. He remarks that the myth may be a loan from a neighboring people, whence it may have been taken, although possessing no original relation to the mentality of the stock among which it is found; the important qualification is elaborately enforced by the work of Dr. Boas, above the subject of remark. In the sequel, M. Marillier enters on a line of thought equally suggestive and (in our opinion) reasonable, as well as unexpected from a countryman of Auguste Comte; viewing the future of mythological research, he forecasts a period in which legend, well understood and in its essential principles continuing to be active, shall lend itself to the representations of permanent faith and ethics. In this indication, English and French methods of conception seem to have changed places; it is a French savant who, contrary to our expectations, appears as representative of poetry and mystery translated into science; yet in art we are familiar with the spirit; it is the sentiment of Corot and Millet carried into the intellectual field. There could hardly be a better example of the essential unity of thought and the fundamental error of referring opinions to the influence of inherited and racial qualities.

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NOTES ON THE LANGUAGE AND FOLK-USAGE OF
THE RIO GRANDE VALLEY.¹

(WITH ESPECIAL REGARD TO SURVIVALS OF ARABIC CUSTOM.)

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INTRODUCTORY.

THE term "Rio Grande Valley," as employed in this paper, must be understood as applying to any part of the extreme southern or Mexican boundary of the United States; not alone the Brazos River, which for so many hundreds of leagues of its turbid course winds about amid the villages of a Mexican population, and is supposed by some legal fiction to divide the soil of the two great republics of North America, but also the Gila of Arizona, and such sections of Mexican territory itself which may from time to time have been visited by the writer.

The designation "Arabic" would be equally misleading were it

¹ Paper presented at the Seventh Annual Meeting of the American Folk-Lore Society, Philadelphia, Pa., December 28, 1895.

not understood at the outset that the so-called Arab domination in Spain was a commingling, and not always a peaceful or happy one, of Mahomedan sectaries from Arabia, Syria, Mesopotamia, and the former Roman provinces of Mauritania and the Cyrenaica, in Northern Africa. For generations there does not seem to have been even a semblance of amalgamation. The polished Syrian from Damascus established himself in Cordova and Granada, revelling in the luxury afforded by vine and olive and pomegrante, while the rude Moslem Berber scowled upon the still ruder Christian in the mountains of the Asturias.

But between 1492, the year which witnessed the surrender of *El Zogoybi* and threw open the portals of the New World, and the year 1609 and 1610, which witnessed the eviction of the last armed body of Moriscoes from the cliffs of the Alpucarras, it is not too much to suppose that the pressure of Christian power had brought about a more perfect fusion of the discordant elements formerly ruled by the Caliphate of the West, and from the new sons of the Church gathered up from all sections of Andalusia and Murcia and the Castiles, no doubt, many bold spirits went to seek rest and better fortune beyond the sea.

There having been no such thing as organized colonization in the primitive period of Mexican history, it would, of course, be a hopeless task at this late day to attempt to determine how great a percentage of Moorish blood was included in the Caucasian migration to New Spain, but there is reason to regard it as having been of considerable importance, either on account of self-imposed exile in the years following the surrender of Granada to Ferdinand and Isabella, or because of the gradual assimilation and intermarriage of Arab-Moors and Christians which had been quietly going on from the landing of Tarik el Tuerto in 710 or 711, and with accelerated force from the day of the Christian victory of Navas de Tolosa in 1212.

DRESS OF MEXICANS.

By inquiring what was the clothing of the Moorish working classes, and then comparing it with that now in use among the Mexicans, the exact amount of "survival" can at once be determined.

The adage that "the apparel doth oft proclaim the man" was as true of the Arab-Moor and of the Mexican as of the Dane or the Angle. "For the common people (males) the ordinary dress was a gown or long sack, gathered with a belt at the waist; beneath were loose drawers gathered at the ankle, and the overdress was a large-sleeved mantle, open in front. For the street or the field, sandals were usually worn; but these were replaced in the house by heelless slippers such as are still found in the bazaars of Tangiers and Morocco. . . .

For the people at large, no long time elapsed before the turban fell into disuse in Spain." (Coppée, "Hist. of the Conq. of Spain by the Arab-Moors," vol. ii. p. 313, Boston, 1881.)

We know that the dress of the Aztecs in Mexico — that is of the common people — consisted in sandals, loin-cloth, and a loose cotton mantle; in winter, perhaps, they had a rabbit-skin mantelet or cloak, the same as that until lately worn by Moquis, Zufis, Hualpais, Utes, and even Navajoes and Apaches. The Spaniards compelled the natives to wear "clothing." (See "Laws of Spain in their Application to the American Indians," Bourke, in "American Anthropologist," 1893, quoting law of Emperor Charles V., A. D. 1551, No. 22, from the "Recopilación de Leyes de los Reynos de las Indias," Madrid, 1681.) This clothing to-day consists of *guarachis*, or *alpargatas* for the feet, *calzoncillos*, or loose drawers which are frequently tied at ankle, a long white cotton shirt, *camisa*, worn outside the drawers, and corresponding to the "gown or long sack" of Coppée; this is gathered by a *faja* or sash, generally of red cotton.¹ The *serape*, a bright-colored blanket, covers the shoulders. The *sombrero* for the head seems to be a Spanish modification of a high, conical, broad-brimmed straw hat worn by Tlascatecs, Tarascos, and Otomies; but, on ceremonial occasions, the young bucks appear in a *chaqueton*, which is adorned with everything in the way of buttons, frogging, and cheap lace that money can buy, and closely corresponds to the "large-sleeved mantle."

The *sombrero* is banded with a coiled rattlesnake in gold or silver galloon, a survival, no doubt, from the real rattlesnake skin which encircled the covering of more primitive times.

In the outlying cities of Mexico, such as Morelia, Patzcuaro, or Monclova, elderly gentlemen of good social position still adhere to the flowing *capa* or cloak, and, at rarer intervals, don a silver-handled sword. This *capa* is generally believed to be the offspring of the Roman toga, but, according to Coppée (ii. 312), "the famous Spanish *capa* or cloak of the present day owes its origin to no single people." The word for waistcoat (*chaleco*) might be mentioned, but the garment is not much used.

So much for the dress of the men. The Arab women in Spain "wore two long robes, an inner and an outer one, the former only confined at the waist; the inner, close-fitting, with sleeves, and the outer, a *saya* or mantle; they had, besides, full drawers and heelless

¹ There are some reasons for believing that both shirts and drawers were introduced into Europe by the Arabs. Coppée's statement in regard to the disuse of the turban is in apparent conflict with Egulaz y Yanguas' *Glosario*, art. "Almaizal" and "Albengala," but the discordance may have arisen from a difference in dates.

slippers. These robes were frequently striped and embroidered with gold and silver. The long, oblong shawl, or outer veil, called *izar*, a covering for concealment, now known and generally used in Spain as the mantilla, was probably adopted from the Goths and Hispano-Romans." (Coppée, *op. cit.* ii. 315.) In America we have the *enaguas*, or petticoats (also called *chupa*, French *jupon*, an Arabic word), *chardas* or slippers, and the *reboso* of Mexico, together with the *chala*, or shawl. The robes, which "were frequently striped and embroidered with gold and silver," find their counterpart in the beautiful and expensive blankets of silk interwoven with gold thread for which the lovely city of Saltillo, Mexico, was once famous.

But a distinctively Arabic origin cannot be claimed for them. They may have come from Damascus, or may have been manufactured in the Iberian peninsula during the time of Roman or Carthaginian supremacy.

Gibbon indeed states that Roderic the Goth, at the battle of the Guadalete, was "incumbered with a flowing robe of gold and silken embroidery" ("Dec. and Fall," cap. 51), and Condé speaks of "gorgeous tissues, the least valuable being textures of silk and gold," sent as presents to the king of Castile by Jusef, king of Granada, A. D. 1402. ("Domination of Arabs in Spain," vol. iii. p. 304.) The same kind of precious fabrics will be found referred to on pages 313, 330, 334, and 376; and under the name of *alguexi*, such fabrics were mentioned in a *charta* of King Ferdinand, anno 1101, according to Eguilaz y Yanguas, "Glosario." And Rockhill speaks of *tirmas*, or garments made of gold and silken threads interwoven as in use to-day in China, Thibet, and North India. (W. W. Rockhill, "Land of the Lamas," p. 282, New York, 1891.)

Among Mahomedans of the present day, the *reboso* has been superseded or supplemented by the *yashmak*; in Spain the women were allowed more freedom and were not always required to be veiled. "The king's sister, Soura, was riding in the streets without a veil, a common and not improper practice in the West." (Coppée, ii. 231.)

There is an apparent antagonism between Coppée's statement that the Arabs in Spain soon discontinued the use of the turban (as above repeated), and the remarks given by Stirling-Maxwell, who tells us that in 1518 the Moriscoes were commanded to "speak Castilian and dress like Spaniards," and that "in the name of the crazy Queen Juana a decree was issued requiring the Moriscoes to lay aside the robes and turbans of their ancient race and assume the hated hats and breeches of their oppressors." ("Life of Don John of Austria," vol. i. pp. 118, 119, London, 1873.)

It is quite likely that many of the Moriscoes, in the enthusiasm of

their final struggle with the Roman-Goth, may have readopted the turban as a conspicuous and serviceable headdress.

Umbrellas and parasols are very rarely seen among Mexicans; their origin is distinctly Asiatic. When Mahomed entered Medina, at end of the Hegira, "an umbrella shaded his head." (Gibbon, "Decl. and Fall," cap. 50.) But, on the other hand, that dangerous weapon, the Spanish fan, may be ascribed to the Romans, in whose religious ceremonials two fans, made of white peacock feathers, were borne before the Pontifex Maximus. They are said still to figure in some of the more elaborate functions of the Vatican.

It is only necessary to add that the word *sombrero* is of Latin origin, and equivalent to "shader," a *prima facie* proof that the Spaniards derived head-gear from the Romans; while the origin of the word corresponding to "shoe," *sapato*, is doubtful, the reputation of the Moslem for skill in all that relates to leather goods is perpetuated in the name "cordwainer" (from "cordovan," leather made in Cordova).

The clothing of the smaller Mexican children in the Rio Grande valley will not occupy much of our space; nearly all of them dress à l'*Azteque*, which does not mean much of a toilette.

JEWELRY.

No paper treating even superficially of the apparel of women can afford to ignore the jewels and other adornment in which they so greatly delight.

The "filagree" or "filagrana" work in silver and gold of the Mexican *plateros* was one of the features of border life which first attracted the attention of Americans and others who some twenty-five or thirty years ago had ventured out to the then remote cities of Santa Fé, Albuquerque, San Antonio, Los Angeles, or Tucson. It has since become too well known to need description. Its derivation is undoubtedly Arab-Moorish.

"The Arab-Moors were also very skilful in the fabrics of the jeweller and the goldsmith, the art of which they brought from Damascus, and to-day shops, differing very slightly from those of the Moorish period, may be seen in that city, where various and delicate patterns of filagree-work in gold and silver attract a populace very fond of rather glaring ornaments." (Coppée, vol. ii. p. 400.) "Among the *joyas*, brilliant earrings and curiously wrought necklaces always find a prominent place" (*loc. cit.*), just as they do on the Mexican frontier to-day. *Salajas* mean jewelry of all kinds; *prendedor*, a breast-pin: *sortijas*, earrings.

Not only the filagree jewelry, but the dainty, filmy *deshilada*, or drawn work, may claim an Arabic origin, and this in face of the fact that the word itself is a Latin compound meaning "unthreaded."

In the privacy of the Arab-Moor seraglio this dainty art may have been fostered, to receive its highest development afterwards in the seclusion of the Christian cloister. The names of the different patterns are in several cases Christian and in no case Mahomedan. Thus, we have the crown of Christ (*corona de Cristo*), the cross (*la cruz*), the cross with stars (*la cruz con estrellas*), the rain of gold (*la lluvia de oro*) the wheel (*la rueda*), make me if you can (*hazme si puedes*) the footprint of the water-carrier (*el tacon del barrilero*), and very many others.

HOUSES, ARCHITECTURE, ETC.¹

Mexican houses have been so often described that it is not worth while to say much about them. In one word, they are generally of one story, offering to the street either no opening at all, or else a series of high, narrow windows, heavily guarded by *rejas* or grills made of rods of wrought iron disposed vertically. These long, narrow windows betray a people accustomed for generations to intense heat and anxious so to arrange their habitations that the smallest possible amount of solar rays may enter.

All rooms open out upon an inner court, or *patio*, which is very generally filled with flowers, vines, and palms; in the centre will be found an *aljibe*, or cistern (Arabic word). Entrance from the street is through a high-arched and stone-paved porte-cochère, called the *saguan* (Arabic word). The rooms to right and left of the *saguan* are devoted to household administration, reception of guests, and such purposes—the flanking rooms are sleeping-apartments; in the rear line are the kitchen, store-rooms, and servants' rooms. Back of the kitchen comes the *corral*, with sheds for horses, cows, burros, and sometimes with a blacksmith's forge. *Postigo* is the name of the little sliding door which admits of a look-out from the heavily-barred gate that closes the *saguan*.

In the mansions of the wealthy living in cities, or on the large haciendas, two stories are introduced, the upper surrounded on the inner side by a corridor open to the side of the *patio* and supported upon pillars. In these large houses, and in the old monasteries one comes across *miradores* (observation-places on the flat roofs), and *azoteas*, or terraces, which are Arabic and not Gothic in origin. The material of construction is stone, very rarely brick, and more generally adobe and *cajon*, the last-named being practically a large adobe. The name for an ordinary burned brick is *ladrillo*; *tapia* means rubble masonry.

¹ The description of a Spanish-Arab house given by Henry Coppée, *History of the Conquest of Spain by the Arab-Moors*, vol. ii. pp. 307, 308, in most of its features applies to the greater portion of the better class of houses in Mexico to-day.

Both the outside and inside walls of houses are most frequently stuccoed in bright colors and pleasing patterns.

Roofs are of tile, of thatch, sometimes of shingles and sometimes of earth covered over with a coating of plaster. In the material of construction, in the roofing and stuccoing, no less than in the ground-plan, most of these abodes could replace those described in books upon Arabia and Morocco.

When they can obtain these easily, Mexicans are as lavish in the use of whitewash and plaster as were the Arab-Moors of Spain.

In Cadiz (a Spanish city tracing back to the early centuries of Phœnician and Carthaginian occupancy) it is related that whitewash is kept in constant readiness in every household.

One of the grandest creations of Moorish architectural genius,—the Alhambra,—is a monument in stucco.

The churches of Mexico follow after the model of those in Spain, which, as has been shown, was not much interfered with during the centuries of Arab-Moorish contact. Nevertheless, the little half-orange (*medio-naranja*) domes of the Moors are to be seen in some of the beautiful mission churches like that of San Xavier del Bac, near Tucson, Arizona, and the *artesonado*, or bread-tray roof, is not unknown, but the beautiful, convoluted, double horseshoe arch or *ajimez* never was adopted.

The canopy used in religious processions is still called by the term *baldachin* (baldachino, stuff made in Bagdad).

It may be of interest to know that Moorish convicts were employed in the construction of the castle of San Juan de Alloa, in the harbor of Vera Cruz, Mexico.

FURNITURE.

Among the poorest class of Mexicans, those who live in squalid huts of thatch, with floors of earth, the custom obtains of sleeping on the floor while wearing the clothes of the day.

This custom is not peculiar to any one nation. It was known to the Aztec; it obtains among the Apache and was not unknown to Goth and Arab. "Spaniards of more than one rank sleep in their clothes," says C. Bogue Luffmann, in "A Vagabond in Spain," p. 257. (New York, Charles Scribner's Sons, 1895.)

Condé says, "Les Espagnols vivent comme des bêtes sauvages, entrant les uns chez les autres sans demander permission, et ne lavent ni leurs corps ni leurs habits, qu'ils n'ôtent que lorsqu'ils tombent en lambeaux." (Viardot, "Essais," vol. i. pp. 191-192, quoted by Burke, "History of Spain," vol. i. p. 158 footnote.)

"I have been told that many Portuguese peasants dislike the inconvenience of undressing at night, so that no time is lost in mak-

ing a toilet in the morning. My informant further stated that night and day for weeks many wear the same garments, trusting to showers to cleanse and sun to bleach their scanty garb." (Letter signed "Professor," in "Citizen," Brooklyn, N. Y., November 25, 1895.) "El acostarse en el suelo es comun entre los Celtos y los Españoles." (Padre Florez, "España Sagrada," vol. xv. p. 30.)

"An Oriental, going to sleep, merely spreads a mat and adjusts his clothes in a certain position and lays himself down." ("Encyc. of Geog." Philadelphia, 1845, vol. ii. p. 227, article "Asia.")

"The Tibetans are dirty. They wash once a year, and, except for festivals, never change their clothes till they begin to drop off." (Isabella Bird Bishop, "Among the Tibetans," p. 45, New York, 1875.)

MEALS.

The different meals of the Mexicans are the early breakfast or *desayuno*, now made of bread and coffee or chocolate, and two other meals bearing Latin names, and apparently of Latin origin, the *comida* or dinner, and the *cena* or supper. But to these have been added the full breakfast or *almuerzo*, and the evening collation or *merienda*.

The Mexican manner of eating, in which all those at table dip their hands into a common dish, is still to be noted in the small villages off the lines of railroad.

It was commented upon at length in a previous article ("Folk-Foods of the Rio Grande," in *Journal of American Folk-Lore*), in which it was shown that the same custom must have been followed by our Saviour.

It has been transmitted down to the Mahdi, so conservative are the tribes of the East of all ancient usages. Father Bonomi, a bold priest, who very recently made his escape from the Soudan, says: "Sometimes we dined at the Mahdi's table, which was very scanty. A dish contained a curious mixture from which each took with his fingers the portions he liked." (Reported in "Times," New York, September 7, 1895.)

In Madame Calderon de la Barca's day this custom was almost general in Mexico. "All common servants in Mexico and all common people eat with their fingers." ("Life in Mexico," p. 392, London, 1843.)

Describing his dinner with a lawyer and his family at Andujar, in Spain, C. Bogue Luffmann says: "There was no tablecloth, no napkins, no plates, no knives, forks, or spoons. We ate from one dish." ("A Vagabond in Spain.")

And Richard Ford, the great authority, says that in Spain "chairs are a luxury; the lower classes sit on the ground as in the East, or on

low stools, and fall to in a most Oriental manner, with an un-European ignorance of forks, for which they substitute a short wooden or horn spoon, or dip their bread into the dish, or fish up morsels with their long pointed knives. . . . Forks are an Italian invention . . . introduced into Somersetshire about 1690." ("Gatherings in Spain," p. 181, London, 1846.)

FOODS.

An examination of Mexican foods cannot fail to be of interest and importance, no matter from what point of view it may be made.

Leaving out of consideration those which, like chocolate, are of distinctly American lineage, it will be found that the Roman Goth has left a very large heritage of food to his American descendants, but that the Arab-Moorish sire has also been generous.

Thus coffee, *café*, comes from the Arab-Moor, and is still served in the coffee districts of Mexico as an *extracto*, precisely as it is served and has been served, by the Moors for centuries. *Asúcar* (sugar)¹ is not only Arabic itself, but many things connected with its manufacture suggest the same derivation. Connected terms are : *trapiche*, a sugar-mill ; *chancaca*, crude brown sugar ; *bagaza*, bagasse ; *cande*, candy ; *pelonce*, *peloncillo*, sugar in the loaf, and *almíbar*, the generic name for preserves of all kinds.

But, with the exception of course of the national beverages, *pulque* and *mescal*, it is in his drinks rather than in his solid foods that the Mexican shows how much he has taken from the customs of the Moslem.

Aloque, red wine, *jarabe*, syrup (from Arabic *scharâb*, a sweet drink), *elixir*, *sorbete*, sherbet, and *orchata*, orgeat, are words constantly to be heard from the smallest pueblo at the source of the Rio Grande to the smallest on the Isthmus of Tehuantepec.²

FLOWERS, FRUITS, TREES, ETC.³

Entering the *patio* of a well-kept Mexican home, one cannot restrain a feeling of surprise at the many evidences of transplantation.

¹ In Mexico "the first sugar-canes were planted in 1520 by Don Pedro Alienza." Cortés "left sugar plantations near Cuyoacan in the Valley of Mexico." Madame Calderon de la Barca, *Life in Mexico*, p. 244, London, 1843.

² The Mexican custom of selling all kinds of cooked food on little tables in the market-places is distinctively Arabic. "En los socos que los Arabes de España tenían en sus poblaciones, se vendia toda suerte de manjares y aun comidas aderezadas." Eguilaz y Yanguas, *Glosario*, p. 39, under "Açouque."

³ From the very earliest days of Spanish domination, Mexico became a garden of all the fruits and flowers mentioned in this paper, while she in return favored the Europeans with her own delicious pineapple. Roses, jasmines, and others of Flora's choicest treasures, bloomed in the gardens of every Franciscan monastery.

Here is the castor-oil plant, a wanderer from Northern Africa and the Nile valley. Next to it, the stately red-flowered oleander; the rose, the queen of the garden; the date, the solace of the great Abdu-r-rahman; the *jazmin*, of delicate odor; the pomegranate, which did *not* give its name to Granada; the apricot, *albericoque*, and peach, *durazno*, known to the Romans as the Persicus or Persian fruit; occasionally the almond, *almendra*, and at all times the orange, *naranja*, with its redolent flower, *azahar*; the lemon, *limon*; the shaddock, *toronja*; the olive, *aceituno*; the quince, *membrillo*; the apple, *manzana*; the succulent watermelon, *sandia*; rice, *arroz*; the poppy, *amápola*; the musk-flower, *almizcle*; tulip, *tulipan*; barley, *cebada*; bran, *salvado*; shorts, *asemilla*, from Arabic *acemita*; saffron, *azafran*; anemone; verbena; cork, *corcho*; ebony, *ébano*; lily, *azucena*; cotton, *algodón*; hemp, *cáñamo*; myrtle, *arrayán*; acorn, *bellota*; oak, *roble*; juniper, *sabina*; poplar, *álamo*; luzerne grass, *alfalfa*; grass, *sacate*; forage, *forraje*; prickly pear, *tuna*; bamboo, *bambú*. Grapes grow wild in all parts of our own Southwest, and in every section of the great Mexican republic, yet the Spaniards introduced new varieties. The celebrated mission grape of California was introduced by Franciscan monks from Malaga. (Madame Calderon de la Barca, "Life in Mexico," p. 174.)

The name for fig is *higo*, Latin *figus*; this would seem to show that the Roman-Goths had this fruit before the Arab-Moors overwhelmed them; and the suspicion is aroused that they must have had many others; indeed, Eguilaz y Yanguas says that the Arab word *coti* meant "fig of the Goths." There is no lack of historical authority to support the suspicions aroused by philology. It should be remembered that Spain, as far back as the days of Solomon, was, at least along its seacoast, a province of the first importance in the eyes of Phoenicians, Carthaginians, and Romans. Its cities were hives of industry and marts of trade. Its wool, its cloth, its oil, wine, flour, and minerals of all kinds were famous. Its people were luxurious, refined, and scholarly. If dancing-girls from Cadiz clicked their castanets in the theatres of voluptuous Capua, the Roman Bishop of Cordova—Hosius, the friend of Constantine—was one of the guiding spirits at the Council of Nice.

Spain furnished the first foreign emperor, Trajan, to Rome, and the first foreign consul, Balbutius. Her citizens were the first, outside of Italy, to have Roman citizenship generally accorded them. The list of orators, poets, and philosophers furnished by Spain to

Francis Parkman, in his *Life of Champlain*, gives to that great Frenchman the credit of planting the first European roses in North America in his garden at Quebec, Canada (circa A. D. 1609). But Parkman's works do not apply to Mexico or the Mexican border.

Rome is long and distinguished. All this glory, all this luxury faded under the continuous raiding of Alan, Sueve, Vandal, and Goth. When the Vandals left for Africa they were charged with a ruthless destruction and extirpation of gardens and vineyards. All these facts should be present in mind in reading that the Arab-Moors introduced certain fruits and flowers into Spain; what they did, no doubt, was to *restock* the country.

Coppée (i. 158) says that the peach, pomegranate, and date-palm were introduced into Spain by Abdu-r-rhaman I. about 767-770 A. D. "The pomegranate was introduced by a specimen brought from Damascus." (Stanley Lane-Poole, p. 132.) The same king "himself planted a palm-tree, which was at that time a new thing in Spain — this being the first and only one in all the land." (Condé, "Dom. Arabs in Spain," vol. i. p. 182. See, also, Stanley Lane-Poole, "Arabs in Spain," p. 132.) He adds: "He sent agents all over the world to bring him the rarest exotics," which speedily spread from the palace all over the land. "Dates of very rare kinds . . . transported into Spain by Zeiria ben Atia," A. D. 987. (Condé, vol. ii. p. 21.) Another Abdu-r-rhaman (third of the name) planted orange-groves at Cordova, in A. D. 957, although we are not told that these were the first. (Condé, vol. i. p. 443.) In another place Condé mentions "orange-trees and jasmines" in Cordova in 987. (Condé, vol. ii. p. 13.)

From what may be read in Théophile Gautier, "Wanderings in Spain," Harrison, "Spain in Profile," Fincke, "Spain and Morocco," and others, the oleander must have come to the Rio Grande Valley from Spain and Morocco.

The Mexicans of to-day are very fond of preserves, dried fruits of all kinds, and various confections for the preparation of which the Carmelite nuns were famous. There is reason to believe that this dexterity came down from the Arabs of Spain. "The conserves and fruits of all kinds" served to King Almansor in Murcia, in A. D. 984, "were matters of marvel," so Condé tells us, vol. ii. p. 5, and again, he speaks of "a thousand loads of dried fruits of different kinds" (A. D. 987). (Condé, "Dom. Arabs in Spain," vol. ii. p. 17.)

It would take up too much space to go into the nomenclature of garden vegetables; few, if any, of those known to the Moors of Spain were unknown to the Romans. With the exception of potatoes, one of the most important gifts of the New World, and the scarcely less important tomato of the Aztecs, and maize, nearly every vegetable in the Mexican gardens bears a Latin name, — onions, garlic, cabbage, peas, beans, lettuce, turnips, mushrooms, celery. The palatable *frijole*, which forms the *plato nacional* of the republic, is a Mexican product. Only three plants are involved in doubt:

the *sanahoria* or carrot, which would seem to be Arabic, the *acelga* or beet, and the *garbanzo* or *chicharron*, a species of pea, said to be the *cicer* of the Romans.

The *buñuelo*, or fritter, made by the Mexican woman at Christmas, has been derived from Spain. Its resemblance to the *crispillac* of the Normans has been elsewhere noted.¹ Doughnuts fried in sweet oil, which are the same as the *buñuelos*, are much used in Spain at Corpus Christi, according to John Hay in "Castilian Days," p. 107, Boston, Osgood, 1871.

The Mexican fondness for iced cream and ices of all kinds, when they can be had, is Oriental. A deadly compound called *amantequillado*, and which has been fully described in "Folk-Foods of the Rio Grande," is largely composed of frozen butter, cinnamon, and nutmeg. It is to be hoped that the responsibility for its paternity rests upon the Mahomedan Moor and not upon the Christian Goth. It is still to be found in Spain. Théophile Gautier found such "ices" made either of cream, milk, butter, or cheese, during his "Wanderings in Spain" (pp. 31, 32, London, 1853). Harrison also describes them in his "Spain in Profile."

So, too, let us trust that the responsibility for the horny, indigestible goat's cheese of Mexico may be shifted from Christian shoulders. Its name, *queso*, controverts the assumption that it is of Arabic origin, and it is made from the milk of the *cabrita*, or she-goat, which bears a Latin name; nevertheless, further investigation may show that its present mode of manufacture is Arabic or Moorish.

PACK-TRAINS.

Nearly all domestic animals in Mexico bear Latin names. This would show that before the Arab invasion the Roman Goths possessed all these.

When we come to the names used in herds of horses and pack-mules the case changes at once. The Arabs were a nation of cavalry and mule or camel packers, and the language of to-day retains indications of the fact. So most of the names for the colors of horses are Arabic.

In regard to pack-trains, one of the most interesting cases of transplantation confronts us. Not only are all, or very nearly all the words in the packer's vocabulary Arabic, but the whole organization is Andalusian.

To begin with the superintendent of the pack-train; it is true that he bears the Roman title of *patron*, and his first assistant the equally Roman one of the *cargador*; but the pack-train itself is an *atajo*,

¹ "Medicine Men of the Apache," Burke, in vol. ix. *Annual Report*, Bureau of Ethnology, Smithsonian, Washington, D. C.

the bell is *cencerro*, the bell-mare *acémila*, the individual pack-mules are *machos*; when mules are used outside of a pack-train they go by the Latin name of *mulo*. The pack-saddle is *aparejo*, sometimes *albarda*; the pack-cover is *sobre-en-jalma*, in which *jalma* is Arabic; the packer himself is *arriero*, from the Arabic *arré*, go 'long, addressed to his mules; the eye-blind is *tapojo*; the canteen is *guaje*; the saddle-bags, *alforjas*; currycomb, *almohaza*.

Pack-trains grew up from the necessities of the case. Spain is a country of elevated mountain-ranges in which the still unconquered Christians had taken refuge. To pursue them, pack animals of some kind were necessary for transportation purposes. Mules being sure-footed, alert, comparatively small, and therefore better suited for work in narrow, winding defiles, and being also able to move about on rocky trails and in the cold climate of the plateaux of Estremadura, the Castilles, and the Asturias, were naturally chosen in place of elephants or camels.

No Spanish treatise upon the art of packing, or the management of pack-trains, can be found in the catalogues of the Ticknor or Marsh collections or the library of Congress. Three have been published in the United States, all based upon the work of Mr. Thomas Moore, chief of transportation for General Crook during his Indian campaigns in Arizona, Wyoming, and Montana, and instructed in his business by expert Mexican and Chilian packers on the Pacific coast.

Pack-trains will, however, be found mentioned from the earliest days of the Arab invasion of Spain. When Tarik's army was advancing through Spain, "rations for immediate use were carried upon mules, the *arrieros* or drivers of which were chosen from the number of those least capable of bearing arms." (Coppée, "History of the Conquest of Spain by the Arab-Moors," vol. i. p. 333.)

"Many sumpter mules laden with bales of delicate cloth" are mentioned by Condé under date of A. D. 987 (vol. ii. p. 17). "Baggage mules to carry off the spoils" were supplied by the discomfited Christians to Almanzor (circa A. D. 1000). (Stanley Lane-Poole, "Moors in Spain," p. 166, New York.) "The tents and pavilions were packed on mules and camels, as were also certain parts of the provisions," by the army of the Arab King Abdelmemumen ben Ali (A. D. 1158). (Condé, vol. ii. p. 487.) And so it goes; in every war in Spain the pack-mule and the pack-train are prominently mentioned. When Queen Isabella established the city of Santa Fé in the Vega of Granada (A. D. 1491-1492), her army was kept supplied by a train of no less than fifteen thousand pack-mules,

At a somewhat later date, when Don John of Austria prosecuted his campaign against the revolted Moors in the Alpuxarras, A. D.

1569-1570, one of his divisions, that of Manuel, had no less than "fourteen hundred pack-mules." (Stirling-Maxwell, "Life of Don John of Austria," vol. i. p. 221, London, 1873.) In the same campaign he also refers to "fifteen hundred sumpter mules." (*Idem*, p. 276.)

It is pretty evident from the evidence of history that the Goths had no pack-trains, although they had the animals required of them by the Moors. The Goths were a slow-moving people with wagons. Their king, Roderic, at the battle of the Guadalete, rode in a car of ivory, drawn by two white oxen.

There are pack-trains in Spain at the present hour, but the best belong to the Maragatos of Galicia, who are reputed to be of Moorish blood. (See Ford's "Hand-Book of Spain," "Maragatos.")

A recent and trustworthy authority speaks of pack-trains in remote Thibet. "I saw one caravan leave for Shi-gat-za, in which were over 3,000 pack-animals, mostly mules." (W. W. Rockhill, "Land of the Lamas," p. 284, New York, 1891.)

The great value of pack-trains in military operations against the Apaches and other savage tribes in the Rocky Mountain region west of the Missouri has been recognized in "On the Border with Crook;" but were all notes and memoranda on the subject to be presented they would make a volume of themselves.

Even in personal characteristic, the Mexican *arriero* is identical with his Hispano-Moresque prototype. Like him he indulges in simple ballads and songs of love, drawled out in a heart-rending nasalized prolongation.

"The Spanish muleteer has an inexhaustible stock of songs and ballads with which to beguile his incessant wayfaring. His airs are rude and simple, consisting of but few inflections. . . . These he chants forth with a loud voice and long, drawling cadence. . . . This talent of singing and improvising is frequent in Spain, and is said to have been inherited from the Moors." Washington Irving, "Alhambra," pp. 16, 17, New York, 1865.¹ Something might be said about the cooking in pack-trains a quarter of a century ago presenting quaint and highly spiced dishes, but only one reference can now be made to such matters. The packers habitually employed *sour dough as a leaven*. This method, described in a little pamphlet the manuscript for which was submitted to and published by Brigadier-General John P. Hawkins, lately Commissary-General U. S. Army,

¹ As illustrative of the tenacity of life shown by the ballads of a people, read what is said by Mr. Alfred M. Williams about American sea-ballads: "They are likely to be lost with the chants of the Phœnician sailors, or the rowers of the galley of Ulysses, which they succeeded and some of whose melody they have perhaps reproduced." *Studies in Folk-Lore and Popular Poetry*, p. 10, Boston, Houghton, Mifflin & Co., 1894.

is Spanish, perhaps Moorish, in origin. It is noted by only one author, C. Bogue Luffmann, as seen by him in Spain. ("A Vagabond in Spain," p. 237, New York, Scribners, 1895.)

BULL-FIGHTS.

Beyond a mere statement of the fact that the bull-fight is a well-established form of public entertainment in the cities of Mexico nearest to the valley of the Rio Grande, and that it adheres with fidelity to the model set in old Spain, nothing will be said in this paper. The subject is too vast. Contrary to the opinion maintained by most writers, that the bull-fight was of Arabic origin, there are grounds for believing that it was a Roman institution, taking on life in the days of imperial decadence, eagerly adopted and to a considerable extent modified by the Moslems of Andalusia.¹

Should opportunity present, these views, with the authorities for and against them, will be elaborated in another article.

STREETS, LAMPS, WATCHMEN, BATHS.

From the house to the street is the most natural order of progression in treating of a people, their homes, manners, and customs. The streets of Mexican towns present strong resemblances to those of Arabic Spain and Morocco in being narrow and hemmed in by houses with *saguanes*, iron-railed windows, projecting balconies, and walled *patios*. There is no general rule as regards paving, some streets in the town being *empedrados* (cobble-stoned), some paved with the Arabic *guijas*, or gravel, others unpaved; in some there is a gutter in the middle, in others there are gutters on each side. Generally there are very narrow footways on one or both sides; their presence cannot always be depended upon. Where muddy seasons are to be expected, as in Pazcuaro, near the Hotel Ybarra, a line of elevated foot-stones runs down the centre. If the promenade be made by night, one meets at every second or third corner the *sereno*, or watchman, who derives his name from the cry he was wont to give until very recently of *se-re-e-n-o-o-o* (clear weather). He is a son

¹ There is another side to the story: "Bull-fights appear to have been a favorite amusement from the earliest time in the Spanish peninsula. It is evident that this custom existed before the Romans entered Spain, for it is represented upon ancient medals of a period earlier than their arrival." Edward Everett Hale and Susan Hale, *The Story of Spain*, p. 8, New York, Putnams, 1886.

Padre Francisco Florez, in his great work, *España Sagrada* (Madrid, 1750), tomo xix. p. 75 *et seq.*, mentions a Gothic Bishop Ataulpho, accused of crime, ordered by King Ordoño I. to fight a wild bull in the arena of Compostella in Galicia, Spain, circa A. D. 851 — "que el Obispo fuese echado á las fieras, esto es, que, poniendole en sitio público, le arrojasen un toro de los mas feroces que fuese el verdugo de tal culpa."

of Islam on the wrong side of the Atlantic. The Arab emirs had watchmen in all their villages. They are directly mentioned in Granada as early as A. D. 1343. (Condé, vol. iii. p. 267.) London and Paris did not have any at that date.¹

Coppée states that under Arab rule in Spain watchmen with lanterns patrolled the cities at night, calling from hour to hour, *Allah il Allah*. ("Conq. Spain by the Arab-Moors," vol. ii. p. 326.) These cries were naturally superseded in Spain and her colonies by *Ave Maria Purissima*, which in its turn gave way to the shrill drone of the reed whistle to be heard in our day.

The electric light is playing havoc with much of the poetry of Mexican evening life, in which the old-time oil-lamp, suspended from wires crossing diagonally from corner to corner, was a conspicuous feature.

For this, also, Mexico was indebted to the Moors. The streets of Arabic Cordova "might be traversed at night by the light of lamps placed close to each other." (Coppée, vol. ii. p. 306.) This was about A. D. 1100, when neither London nor Paris were lighted. No systematic attempt was made to light the city of London until after the plague and the great fire, and even until the days of the French Revolution "link-boys" stood ready to escort carriages and pedestrians home through dingy, badly-paved alleys.

Were it not for this fine regulative system derived from the Arabs, we might be in danger of assault from gangs (*garillas*) of ruffians (*rufianes*) and assassins (*asesinos*), who would at least make a great tumult or *alboroto* in the street.

CLOCKS AND WATCHES.

The world has benefited beyond calculation by the Arabic invention of these articles. It might almost be said that a revolution was brought about in social economy. One of the Roman pontiffs, Gerbert, who assumed the tiara under the name of Sylvester II., was a student at Cordova before the year 1000, and there learned the art of making watches, an accomplishment which placed him under suspicion of witchcraft.

The clocks and watches to be seen in Mexico in this generation are not from Morocco or Cordova, but from Massachusetts and Connecticut, localities which manufacture more of them in a month than were made under the Califate in one hundred years. The

¹ The cry of the mueddins (of Tangier) is precisely like that of the Spanish *serenos*, who must have learned it, as they did so many other things, from the Moors—a long chant on one note, sometimes shortened, sometimes prolonged." Margaret Thompson, *A Scamper through Spain and Tangier*, p. 278, New York, Dodd, Mead & Co., 1892.

arched market-places, the little stands heaped high with fruits and vegetables and guarded by crouching figures wrapped in *rebosos* and *serapes*, which distinguish the towns of Mexico might be inserted as pictures to illustrate volumes of travel in Northern Africa or the Levant.

And the book-venders who in those markets repeat aloud an outline of the plot of the dog-eared books and pamphlets they have to sell, are they not the improvisatori of Cordova, Seville, and Toledo, of whom we all have read so much?

And this party of professional serenaders, wandering from *zaguan* to *zaguan*, droning amatory ditties, and bearing the emblem of a ship ablaze with light, do they not replace the gay troubadours of Granada?

THE CUSTOM OF "PELON."

The stores, especially in the smaller towns, are Oriental in the hyperbole of their titles and the tenuity of their stocks. They are generally small and contracted and much behind the times. A very curious custom, that of *pelon*, obtains, by which after a certain amount of purchase the buyer receives a rebate or gratuity, either in money or goods. The word *pelon* means a stone or weight of some kind used to balance the crude scales in the country parts of Spain. The custom of *pelon* as it exists along the Rio Grande is analogous to that of *l'agniappe* in Louisiana.

BAKERIES.

The bakeries of Mexico are entitled to the grateful remembrance of every traveller, and the bread is of the best. The wheat is ground between stones in tiny mills whose wheels are turned by the water of *acequias*, much as in Andalusia and Murcia the grist was made ready for the Almanzors and Abdelmelics of centuries past.

The Arabian fashion of selling bread from trays carried through the streets of Jerusalem and other cities (see Gilman, "Story of the Saracens," p. 435, New York, 1887) is paralleled in most of the Mexican villages, and there is rather more than an accidental resemblance between the street cries of this part of the New World and those of the land of the Moslem. "In the name of the Prophet! Figs," is a cry no longer heard by Christian ears, and which has fallen back before the ear-piercing "*Algo de fruta! Algo de dulce!*" of the itinerant candy and fruit peddlers of Monclova, Celaya, Morelia, Queretaro, Laredo, and elsewhere.

The *caldero*, or wandering mender of brass pans and kettles, is another type of street-industry which may have come to Mexico from Cordova or Bagdad.

BARBER-SHOPS.

The *peluquerías* or barber-shops of the larger towns recall, in their neatness and good taste, the great care bestowed by Arabs upon hair and beard.

BATHS.

No Mexican municipality which can possibly provide baths for the people neglects that solemn duty. In many of the smaller towns, these are noticeably fine and well arranged. There is an absence of unnecessary ornamentation, but no material comfort is forgotten.

The baths are not free, the price being two cents for poor people, ranging from that up to *dos reales*, or twenty-five cents for the more affluent. For the smallest figure, one gets nothing but an abundance of clean, cold (or hot) water, and the tank to bathe in; for *dos reales* there are attendants at hand with towels, soap, brushes, mirrors, and anything else that may be needed; economy in varying degrees may be consulted in the intermediate prices.

San Miguel de Allende is perhaps as good a specimen of what a Mexican bath-house should be as can be found within the republic.

The attendants are very strict in preserving order and in seeing that each bather is provided with his own key and tank. One half the building is reserved for men, the other for women.

Not a drop of water is wasted. After leaving the bath-houses, it runs down the side of the hill into a line of stone troughs, alongside which patient *lavanderas* are washing clothes from morning until night; from the laundresses it runs down into larger pools, where the *casincas* or sheep shearers and dyers are sousing sheep, great hanks of woollen yarn, and piles of blankets. Farther down, it is contained in an *acequia* deeply shaded by orange, lemon, banana, pecan, pomegranate, rose, willow, and oleander; next it courses through one of the streets, to keep it refreshed and free from dust, and finally meanders across the prolific fields beyond the town.

That the Mexican has derived his bath from the Roman, language tells most plainly. Everything connected with the bath is designated by a Latin derivative. The Arabs found the bath most highly developed in Syria, Palestine, North Africa, and Spain, and quietly adopted it. They became as passionately addicted to its use as Romans and Greeks had been, and in their earliest chronicles accuse their Christian enemies of an indifference to its benefits. "It is related of these people of Galicia, who are all Christians, that they are the bravest of all the land of Afranc, but they live like savages or wild beasts; they never wash their persons or their garments, nor do they change the latter until they fall in pieces from their

limbs, a mere heap of rags and tatters."¹ (Condé, "Dom. Arabs in Spain," vol. i. p. 203, quoting an Arabic authority, temp. Abdu-rahman I., circa 800 A. D.)

The observation of the Mahomedans at that epoch had probably been restricted to war parties of Christians, poorly provided, in the Asturian Mountains; in the course of several centuries it is related that the Moorish king, Ismail of Granada, A. D. 1316, "commanded that the Christians should wear marks on their clothing whereby they might be distinguished from the Moslemah, and laid on them an impost for their dwellings and baths which they had not previously paid." (Condé, iii. p. 226.)

Coppée unfairly accuses the Spaniards of destroying the baths of the Moors, because the religion of the Spaniards was largely a religion of personal uncleanness. This matter is rather too delicate for discussion here, but certainly the monks of Spain were no more untidy than the fakirs and morabith of the Arab-Moor. Some other reason must be assigned for their suppression. They naturally would become and undoubtedly were places of political assignation, and the following from Stirling-Maxwell bears out this conclusion. In 1518, this eminent author says, "The Moriscoes were commanded to lay aside their ancient language and customs: to speak Castilian and dress like Spaniards; to give up bathing and destroy their baths; to keep the doors of their houses open on Saturdays and feast days; to renounce their national songs, dances, and marriage ceremonies; to lay down their Arabic names, and to entertain among them no Moors from Barbary, whether slaves or free-men." (Stirling-Maxwell, "Life of Don John of Austria," vol. i. pp. 118, 119.) He also says that they constantly entertained pirates from Barbary and aided them in assaults upon Christian commerce. The dress of the pirates of Barbary being exactly the same as that of the Moors, it was difficult to detect them, and many Christians were kidnapped.

Having said that the Moor found the bath much as the Roman left it, it is easy to show that through the Spaniard he bequeathed it to the Mexican with little if any change, as suggested by language.

AMUSEMENTS.

What are the amusements, diversions, entertainments, religious or secular, of the Mexicans? What great religious festivals are observed at the mutations of the seasons? By observing closely

¹ Speaking of the Russian moujiks, Edna Dean Proctor says that their clothes "are worn without washing, night and day for months, and perhaps years, until they become rags and are exchanged for new." *A Russian Journey*, p. 52, Boston, Houghton, Mifflin & Co.

such matters, in which mankind is most eminently conservative, would it not be possible to pick up here and there a shred of some long-forgotten wardrobe? The task is at least worth the effort. An examination should be made into those amusements which are public and those entertainments which are more restricted in character, such as christenings, weddings, funerals, balls, and all functions which for any reason draw together the friends of a family.

The Mexican is endowed with a great fund of good common-sense. He does not believe in the cheerless existence of his Yankee brother who works himself to death or decrepitude before he is forty, and he will not follow such an example. Therefore, as a matter of duty, he devotes a portion of his life to rational enjoyment, and as a consequence neurasthenia is a disease unknown in Mexico, and one whose character it would be difficult to make a Mexican understand.

Scarcely a town in the republic is so poor or so small that it has not its *alameda* or its public garden, with its winding paths or rambles (*rambla*, Arabic), in which twice a week one can listen to fairly good music, and witness the promenade of sedate men who march leisurely, arm in arm, two by two, in one direction, while *señoras* and *señoritas*, equally sedate, march with equal leisure in the opposite.

Once a week there is a performance, generally by local talent, in the *teatro*. The Mexican theatre, or the Spanish theatre, its parent, is a subject too vast for any such treatment as can be given here.

The prologue to a Spanish drama is called the *loa*, a word meaning praise or eulogy. This refers to the flattering phrases addressed by the leading actor, in minor affairs by the clown, who is known by the name of *payaso*, to the audience. It is a *sine qua non* in the Mexican rustic representations.

In Burgos in Spain "the prompter is protected by a sort of tin shell arched like the roof of an oven, to protect him against the *pata-tas*, *manzanas*, and *cáscaras de naranja*, potatoes, apples, and orange-peel, with which the Spanish public — as impatient a public as ever existed — never fails to bombard those actors who displease them. . . . The actors did not know a word of their parts, and the prompter spoke so loudly that he completely drowned their voices." (Théophile Gautier, "Wanderings in Spain," p. 42, London, 1853.) Every word of the above applies to the Rio Grande. The miracle-play, still maintained in Mexico, has been mentioned in a previous paper.

Other public diversions of the Mexican frontier are *marromas*, or tight-rope walking, with acrobatic feats, *matachines*, harlequins, and *lteres*, or puppet-shows. They are too much like exhibitions of the same kind in other parts of the world to need description.

GAMBLING.

The Mexican, of whatever degree, has a natural fondness for gambling. All the elements which united to form the Mexican social structure, — American Indian, Arab, or Teuton, — were addicted to the same vice. The favorite games are monte, of two kinds, *con quien*, roulette, *chusas*, keno, chess, dominoes, and some others. For the monte game, the terms employed do not appear to be Latin. Thus the cards themselves are called *naipes*, to shuffle is *barajar*, the knave is *sota*, the ace is *as*, and to cut is *alce*. *Ajedrez*, chess, is an Arabic word. "King Hixem played, as usual, his game of chess." (Condé, vol. i. pp. 239, 276.)

No Mexican house on the Rio Grande is complete without its *oráculo* or dream-book, and the women are as devoted to chiromancy or palmistry as the Arabs were in Cordova. (See Coppée, vol. ii. p. 442.) The fourth council of Toledo (A. D. 633) punished with deposition any priest who consulted soothsayers. "Que sea depuesto de su honor el eclesiástico que consulte á agoreros ó supersticiosos." (Padre Florez, "España Sagrada," vol. vi. p. 164.)

CORRER EL GALLO.

Chicken fighting is freely indulged in by the Mexicans, as it was by the Arabs, but it was probably played by Romans and Carthaginians in Spain long before the Arabs landed; therefore not much stress need be laid upon its existence. The Romans caused to fight both chickens and quails.

There is another form of diversion with fowl which must, however, be mentioned, although it too, in one shape or another, has spread over much of the surface of the earth, and that is the great sport of *correr el gallo*, or "running the rooster," which strictly speaking is more frequently an old hen. The victim selected is buried up to its neck in sand, and then horsemen dash at full speed up to the chicken, lean out from the saddle and try to grasp it. There are many failures, involving ludicrous mishaps and perilous tumbles, but finally some rider, bolder or more dextrous than his comrades, seizes the hen by the neck and gallops down the valley, followed by all the other contestants. The hen is usually torn to pieces in the struggle. This was the method observed at the Indian pueblo of Santo Domingo, New Mexico, in the month of August, after harvest, in 1881. ("Snake-Dance of the Moquis," Bourke, London and New York, 1884.)

In the lower Rio Grande, on St. John's Day (June), the young men engage in *correr el gallo*, but instead of a living bird make use

of an image of paper, ribbon, and feathers. In both cases the riding is superb, and there are not a few accidents.¹

BAILES AND TERTULIAS.

When a dancing party is decided upon in a Mexican village, the affair takes shape by a sort of spontaneous generation. The young men display an activity not usual with them and busy themselves in putting the selected room to rights. There is not very much to be done, and yet there is always something. The musicians must be notified, the earthen floor must be wet down, tallow candles are needed in the tin sconces attached to the walls, the saints' pictures require dusting, rawhide-seated chairs are to be borrowed, two and three from this neighbor and two and three from that, and then everybody has to be invited. In the really good old times, this was done by a *pregonero*, or crier, who bawled the welcome notice through the streets; later on, when society began to divide up into classes, the select few were called upon by some of the self-appointed committee of young men having the *funcion* in charge; but in these days of degeneracy there are few villages along the border which do not aspire to printed forms of invitation. But the Mexican *baile* is not what it used to be twenty-five or thirty years ago. Board floors and kerosene-lamps, cottage-organs, ready-made gowns, and hand-me-down suits have wrought destruction upon its erewhile beauties and knocked all the poetry out of it,

The dancing would begin very soon after dark and last until all hours of the next morning. The young ladies were not escorted from their homes by gentlemen, but came under the guardianship of aged female relatives or attendants, called *dueñas*, and the older, uglier, and more crabbed a *dueña* happened to be the more highly was her efficiency regarded. The *dueña* possibly was known to the Romans; she certainly was known to the Arab-Moors in Spain, who allowed their women a freedom entirely distinct from the seclusion enforced in other sections of the Mahomedan world.

With the arrival of the young men the fun began. Scarcely had a gallant put his foot across the threshold before some young lady would assail him with a *cascaron*. To make the *cascaron* (lit. egg-shells) an egg is carefully blown of its meat and then filled with cologne, or essence of musk, or finely chopped gold and silver tissue paper. The aperture is then sealed up, the egg-shell decorated, and

¹ *Correr el gallo* seems to be the same, or of the same general nature, as the French *jeu du canard*, in which a duck, head downward, is suspended from a rope or a limb of a tree, and a blindfolded boy tries to cut off its head with a sabre. See *A Tour through the Pyrennees*, Hyppolite Adolphe Taine, Fiske's translation, pp. 92, 93, New York, Holt & Co., 1874.

the *cascaron* is ready for business. A lady takes one and approaching a cavalier breaks it on his head, rubbing the pieces well into his hair. The etiquette of the border requires the swain to provide himself with a *cascaron* (there is a table loaded with them in one corner), and to return the compliment in kind, being careful not to rub the fragments too deep into the lady's tresses, as they are not easy to get out. Then he is expected to lead her out upon the floor and dance with her. The dance ended, he escorts her to a table upon which are refreshments of different kinds, syrups, and *dulces*. The *señorita* very generally helps herself to a portion of fruit, cakes, or *pasas* (raisins of the country), and puts it away in a large handkerchief to be carried home when the entertainment is over.

There may be many means of determining who has been the belle of some particular ball, but there has never been a surer indication than the size of the bundle the Rio Grande girl had to carry home a generation ago.

In England, as late as 1677, it was the custom for guests at christenings to carry home what they could not eat. (See Brand, "Pop. Antiq.," vol. ii. p. 80, article "Christening," London, 1872.)

The origin of the *cascaron* is obscure; in the light of evidence now available it would be going too far to say that it was Arabic, and yet only in that direction can any trace of its paternity be found.

At the marriage of Molmun, son of Haroun al Raschid, which occurred at Wasit, a suburb of Bagdad, about 825 A. D., we read that "balls of amber or musk were thrown among the attendant throngs. . . . Coins of gold and silver, and *eggs of amber* were also lavishly cast about to be picked up by whoever would." (Arthur Gilman, "The Story of the Saracens," p. 303, New York, 1887.)

The Mahomedans in Spain are reported to have had two, some say four festivals corresponding to Easter. There was certainly one, the *Alfitra*, at close of the Ramazan, and another, that of the Victims. "During both these solemnities, profane and worldly follies had been permitted to creep in—the people going about the streets like madmen, casting oranges and other fruits at each other, and every one besprinkling his neighbor with odorous waters." (Condé, "Dom. Arabs in Spain," vol. iii. p. 263.) These "disorders" were suppressed by Jusef in A. D. 1343.

There are no formal presentations at these Mexican parties because none are needed; each guest knows his neighbor. Considerable liberty of action is conceded, and all who so desire, men or women, smoke, and there is much gossip and abuse of the neighbors who are absent, and sometimes much *carcajada* or noisy laughter (an Arabic word). Mexican courtesy attracts the respectful attention of every observer. It is not put on as a garment to be worn at

balls and on occasions of ceremony, but is ever present, and has become as it were a second nature. Mexicans, in meeting, embrace each other as the Moors and Arabs do. The proudest gentleman in the land will take off his hat to return the salutation of the beggar who begs a light for his *cigarrito*, or will beg his pardon in the name of God when declining his supplication for charity.

CHRISTENINGS.

The Mexican *comadre* or gossip appears to the best advantage when a new baby is to be admitted into the fold of the church. The party having returned from the sanctuary, the house is thrown open to friends, there are music, conversation, and dancing, with refreshments to which all are made welcome, even the beggars on the streets.

Condé remarks that *hacer buenas fadas* was the phrase used to express the festival always held on giving a child its name, which was done on the eighth day after its birth. . . . "A part of the food prepared for the occasion was then given to the poor." (Condé, "Dom. Arabs in Spain," vol. i. p. 478.)

It should be borne in mind that *name*-days not *birth*-days, are celebrated along the Rio Grande; invitations are extended for celebrations on the day of the saint whose name is borne by the host; and thus it often happens that on the same evening one may have the opportunity to enjoy the hospitality of several Juans, Anitas, or Guadalupe, as the case may be. The greatest term of endearment that can be given to a neighbor is *tocallo*, namesake. When the infant son of Abdur-r-rhaman I. received the name of Hixem, "that auspicious event was celebrated with many rejoicings, the king Abdur-r-rhaman dispensing alms very liberally and giving food to the poor in abundance." (Condé, vol. i. p. 182.)

COURTSHIP AND MARRIAGE.

Of the customs connected with courtship and weddings among the Mexicans much of a most interesting nature might be written. In an outline description of this nature nothing more than a reference to salient features is permissible. The relations between the sexes being under strict surveillance among the Mexicans, young men and women have not the same opportunities for becoming acquainted as have been found of advantage in the United States.

A *jóven* who feels the first impulses of the tender passion has few if any opportunities for meeting the object of his affections alone, much less of conversing with her save in the presence of parent or grim *dueña*.

He may dance with her at parties, speak to her at christening,

kneel near her at mass or vespers, perhaps enjoy the bliss of sprinkling her with holy water, but his chief pleasure or his chief misery, as one may choose to regard such matters, is to be found in "playing the bear" (*jugando el oso*, or *oseando*, as the term goes). The unfortunate young man takes station close to the lattice of the young *señorita*, and there remains until by accident she approaches and looks down upon him, and by accident drops a flower or a handkerchief, — accidents of this kind are constantly happening in the best Mexican families, — and then, animated by hope, he may venture to send some female relative to sound the girl's parents as to their disposition.

Among the rural Mexicans who adhere most obstinately to old usages, a betrothal is an affair of some formality. The aspirant makes evident the sincerity of his declaration by the tender of the *dones*, presents of some value, generally jewelry, which, if accepted, give him the right to walk with the young lady and her family to church and places of entertainment.

As the wedding day approaches, he buys the trousseau for the bride. This custom is now dying out in all but the remote Mexican districts, yet it is still noted in Cuba.

The parents of the bride generally provide a dowry and arrange a wedding-feast which is as elaborate and bountiful as their means will permit, and liquor in abundance may always be looked for. The entertainment is most frequently held out of doors, the climate favoring such a course, but the wedding itself, when possible, must be held in the church. At the words in the ritual, "with all my worldly goods," the bridegroom casts thirteen pieces of money upon a plate held by one of the officiating priest's assistants. This money is blessed by the celebrant, and restored to the donor, who replaces it with its equivalent in coin of the realm and has the original pieces made into a *pulsera* or bracelet for his bride. This custom, known as the *arras*, is explained by local wiseacres to represent our Saviour and the twelve apostles, but what our Saviour and the twelve apostles, including Judas, have to do with a Mexican wedding would be hard to say.

On the contrary, the ceremony is a Moorish one, and the name *arras* itself is Moorish, given by Eguilaz y Yanguas in "Glosario," with a definition sustaining the above description.

At a very elegant wedding in Laredo, Texas, the bride sent for all the gentlemen present and graciously conferred upon each one a rosebud from the bouquet which she had carried to the altar.

At another, in Saltillo, although the bridal couple and their immediate attendants returned home in carriages, the spectators streamed in procession on foot to the bride's house, where they were met by

an orchestra, and in a few minutes afterwards by a procession of servants bearing platters in each of which was a roasted chicken or duck, whose head had been replaced and gilded with an effect decidedly barbaric and magnificent.

To compare all the above with Arabic or Moorish ceremonials, extracts can be taken from excellent authorities; thus, Condé says that at the marriage of Abdelmelic and Habiba, A. D. 989, "the wedding festival was held in the beautiful gardens of the Almunia." ("Dom. Arabs in Spain," vol. ii. p. 13.)

A recent writer in "All the Year Round," describing a wedding among the Kabyles of North Africa, has this to tell. The bride "is led to the bridegroom to the accompaniment of more tambor music. He opens the door, takes her by the hand, makes her sit by him on the cushions, after which he lifts her veil, and for the first time looks upon his wife's face. The lady says not a word to her husband until he has made her a present, either of jewelry or gold pieces. The next day there is a great deal of fritter-making in the new establishment, for distribution among the various friends and relatives on both sides."

The writer in commenting upon his own description adds: "Here it is the girl's father who exacts a wedding portion."

Thus far there has been demonstrated a surprising similarity in the existence of customs like the *arras*, wedding festivities out of doors, and the eating of fritters corresponding to the *buñuelos* mentioned in foregoing pages. Among the "Arabs the marriage contract might be only verbal; but the better classes confirmed it before the kadi, and for them the ceremonies of betrothal and espousal were elaborate and splendid." (Coppée, "Hist. Conq. Spain," vol. ii. p. 331.)

That wine flowed as freely at the weddings of the Arab-Moors in Spain as it does in those of the wealthy Mexicans of to-day is beyond question.

That curious system, "marriage by capture," prevailed in almost all primitive society, as may be learned by an examination of McLennan's "Primitive Marriage." It certainly prevailed among the Arabians of early times. Gilman says that "the ferocious custom of burying female offspring alive as soon as born was followed, either as considering women not worth bringing up, or from an exaggerated sense of honor, as though fearing that the helpless ones might some day be carried off by an enemy" (Arthur Gilman, "The Story of the Saracens," p. 63, New York, Putnams, 1887), while Condé, describing the marriage of Abdelmelic and Habiba, refers to "the feigned defence made by the damsels" composing the retinue of the bride. ("Dom. Arabs in Spain," vol. ii. p. 13.) He also speaks

of the "delightful music which sounded through the night." (Idem, vol. ii. p. 13.)

A suggestion of this form of wife-capture could be found among the Mexicans less than a generation ago, in the city of Tucson, Arizona.

On Saint John's Day, or more strictly on the night of that day, the young bucks of the city and vicinity, dressed in their best, and mounted upon prancing plugs gayly caparisoned, rode up to the doors of their dulcineas, where those blushing *señoritas* in their finest raiment awaited the great honor of being lifted up on the pommel of the saddle, where, firmly encircled by one stout arm of their cavaliers, they enjoyed the eagerly sought privilege conceded for that occasion only of riding up and down the streets unattended in the company of a man.

As it happened, there were not enough girls or not enough horses to go around, and some of the gay cavaliers had to enjoy themselves as best they might on foot, and this they did by throwing firecrackers at the horses of their luckier rivals as the latter, holding their gentle burdens, cantered up and down the streets. Why there were no necks or limbs broken will always remain one of those mysteries for which no solution can be offered.

This knowledge of and love for fireworks and illuminations was duly transmitted to Mexico and the Mexicans, and may be seen reflected in the civic and religious celebrations of all the cities and towns from the Rio Nueces to Tehuantepec.

Still another observance connected with St. John's Day on the lower Rio Grande is that of taking a bath in the stream and putting on new clothes. Here is something closely akin to the ceremonial ablutions enjoined by the Prophet upon his followers.

MORTUARY CEREMONIES.

When little children died among the Mexicans, the body neatly dressed in white, with a helmet of gilt paper, or else with a garland of artificial flowers, was laid upon a board, or upon a temporary bier, and borne to the church and thence to the grave by surviving comrades, preceded by musicians playing waltzes or soft, sad music.

Grown people were buried in much the same manner. The corpse was not preceded by music, but it was laid upon a rude bier, clad in its best apparel. Wood was extremely dear, and coffins were within reach of only the very wealthy. The object seemed to be so to hurry matters that the remains might be interred within less than twenty-four hours after decease. The male mourners, wearing above their elbows tiny bows of black crape, marched two and two, each bearing a candle which was lit as the procession entered the church. The

women, also two by two, and bearing candles, followed after the men, but their candles remained unlit. The evening after the funeral they would meet in some designated house, light their candles, and talk about the defunct and his virtues until the candles burned away. On ranches at a distance from towns, rockets were sent up, to warn the neighbors that the funeral was about to start, to ward off evil influences, or for both purposes.

These mortuary ceremonies of the Mexicans, with only slight allowance for time and distance, are found among the Moors to-day. Speaking of the Moors of Tangiers, Miss Margaret Thompson says: "They carry their dead to the grave with a triumphant march, chanting all the way a joyous air. The bodies are buried without coffins, wrapped in linen." ("A Scamper through Spain and Tangiers," p. 265, New York, 1892.)

Condé, when treating of the funerals of the Arabs in the first centuries after their arrival in Spain, never mentions coffins, but always speaks of the dead being carried on biers. The Spanish word for coffin is the Arabic *ataúd*, but that meant the plank on which the corpse was carried. When he speaks of Christian funerals he always mentions coffins. After the Moors had mingled with their former foemen, and become their vassals, references will be found to their use of coffins and caskets.

CUSTOMS IN CHURCHES.

Upon first entering a Mexican church, an American accustomed to the comfortably, gayly dressed congregations of women of his own section will be impressed by the absence of pews or seats of any kind, and by the numbers of women who, closely wrapped in black *rebosos* or *tapalos*, kneel on the floor of earth and cough incessantly during the service.

This uniform method of covering the heads and shoulders is Moorish: "No maiden went to a mosque where there was not a place set apart for the virgins; and every woman was carefully wrapped up and covered with her veil." (Condé, "Dom. Arabs in Spain," vol. ii. p. 3, footnote.)

This custom became a matter of obligation under King Juzef, who in A. D. 1343, ordered that when women entered mosques "all were to be carefully veiled." (Condé, vol. iii. p. 262.) To enter a church unveiled signified, during Moorish times, that a woman was a Christian. Such an act led to the detection of two young Moorish girls, Sabagotha and Liliosa, who had secretly become Christians (A. D. 852). (Padre Florez, "España Sagrada," vol. x. p. 381.)

"The men very frequently, when impelled by an excess of devotion, will pray stretched at full length, or bent low to the floor, or with

arms extended in form of a cross. This method of "prayer with prostrations" is mentioned by Condé, vol. ii. p. 63, and again in vol. iii. p. 272, where he calls it *anata*. At the doors of Mexican churches, in the republic of Mexico itself, are still to be found vendors of wax tapers and small candles which are purchased by the pious and burned in front of the altars, sometimes held by the devout suppliant, sometimes placed upon the altar itself.

This practice was prevalent in Moorish Spain, where we read of a youth "whose father was a lamplighter, or *burner of tapers* at the shrines of saints in the great Aljama."¹ (Coppée, "History of the Conq. of Spain by the Arab-Moors," vol. ii. p. 229.) As is well known, there is sacred dancing in the Cathedral of Seville, tolerated by the Papal authorities, on the feasts of the Immaculate Conception, Corpus Christi, and the last three days of the carnival. The ten dancers wear costumes of the time of Philip II., and move to the sound of castanets. In the time of Philip II., the Moors were still a potent social element in and around Seville, the castanet was a Moorish instrument of music, or at least they inherited it from Carthaginians and Romans, and the feasts mentioned were as much Moorish as they were Christian.

No dancing is held in any other church in Europe, Catholic or Protestant, or in any in America, so far as known, excepting in that of Madaleña, Sonora, Mexico, where as late as 1873 the Yagui Indians, then at peace with the Mexicans, executed a stately dance to the music of rattles on the feast-day of Saint Francis of Assisi, October 4. Dancing in churches was prohibited by third Council of Toledo (A. D. 589). "Que en las fiestas no se permitiesen danzas ni cantares torpes." (Padre Florez, "España Sagrada," vol. vi. p. 144.)

ALMSGIVING, FASTING, PILGRIMAGES, ABLUTIONS.

"Prayer, fasting, and alms are the religious duties of a Mussulman," according to Gibbon, in "Decline and Fall," chap. 50. To these he adds pilgrimages and ceremonial ablutions.

Condé tells the same story. Mahomed "commended the use of certain practices of ablution and purification, enjoining likewise daily prayers, almsgiving, and religious pilgrimages to the temple of Alharem." (Condé, vol. i. p. 34.) Had the same ordinances been given direct to the Mexicans, they could not be observed more strictly than they are at the present day. Of prayer enough has been said.

¹ Padre Florez mentions a Moorish prince, an ambassador to Queen Urraca, who knelt at the shrine of St. James of Compostella, with a wax taper (*cirio*) in hand to implore a cure for a tumor in his chest (A. D. 1122). (*España Sagrada*, vol. xix. p. 277.)

Of ceremonial ablutions it has been intimated that the annual lustration of the Mexicans in the Rio Grande on St. John's Day might be regarded as having such a character. Pilgrimages in Mexico are made with frequency to such shrines as Madaleña, the *chorro*, which is an old pagan place of worship, to Guadalupe, outside of the city of Mexico, where the Aztecs in prehistoric ages adored their goddess Tepeyac, to Agualeguas and many others.

To all these cities and towns, and to all others, such as Tucson, when celebrating their saint's day, flock scores of petty merchants, peddlers, buyers, sellers, tramps, cripples and beggars, confident of a satisfactory harvest. Certain exemptions and commercial privileges attached to these gatherings during the years of the Spanish viceroyal rule, and the custom would seem to have been inbred.

Alms were distributed by the Moslem on Fridays. (Condé, vol. ii. p. 134.) By the ordinances of King Juzef (A. D. 1243-1250) "the believers were enjoined to employ the leisure of that day (Friday) in visiting and relieving the poor." (Condé, vol. iii. p. 262.)

Friday, as is well understood, was the Mahomedan Sabbath. The beggars of Mexico do not restrict their importunities to any one day, but impartially distribute their favors, and at church doors, or *zaguanes* of private mansions, from Monday morning until Saturday night, whine their dolorous appeals for "a little alms for the love of God."

A Mexican may give in a number of different ways. There is the usual *limosnita* or alms to beggars, the *regalo* or ordinary present, the *recuerdo* or souvenir, the *dones* (pl. of *don*), gift made to affianced wife, *estrena* Christmas gift, *albricias* (Arabic), present made to bringer of glad tidings, *aguinaldo* or New Year's gift, a word which has been shown to be allied to the French *aguilanneuf* and to embody the cry of the Keltic Druids at opening of the new year, and *propina* much like our philopœna.

PENITENTES.

It might be well to say a word about the *penitentes*, or contrite sinners, who only a few years ago publicly whipped and otherwise mortified themselves in the streets of every village along the Rio Grande and throughout the republic. They were of the very same class as the *flagelantes* of Spain, and grew out of the same morbid and atonic spirituality which had surrounded the Moorish *santones* with the halo of godliness.

In the church of St. Ginés, in Madrid, in "the *bóveda* or dark vault, . . . during Lent, flagellants whip themselves, the sexton furnishing the cats; some have nine tails and are really stained with blood. In the good old times of Philip IV. Spaniards whipped them-

selves publicly in the streets." (Richard Ford, "Hand-Book of Spain," p. 79, London, 1882.)

Similar scenes have been enacted very recently in the old temple of Atotonilco, and one of the *disciplinas* there employed is now in the United States National Museum, Washington, D. C., and every army officer who served on the Rio Grande a quarter of a century ago can recall many remarkable incidents transpiring during Holy Week. The power of the church has been exercised remorselessly and in most of the villages effectually to stamp out this survival of savagery and barbarism. But from time to time they are again heard of and described. Within a few months, "Harper's Weekly" has published Mr. D. J. Flynn's illustrated description of those seen by him in Taos, New Mexico, at the head of the Rio Grande, which region, it may be noted, is a hotbed of penitente-ism. Another recent and lifelike article upon the same subject is from the pen of Charles F. Lummis.

Madame Calderon de la Barca describes those seen by her in the city of Mexico ("Life in Mexico," pp. 213, 214, London, 1843), and Colonel John Hay, in his "Castilian Days," speaks of them as still existing in the outlying districts of Spain.¹

PHRASES AND CATCHWORDS.

From prayers in churches to prayers, ejaculations, and oaths in conversation is an easy transition. The most ordinary prayer of

¹ Flagellants. — M. l'Abbé Boileau, Docteur de la Sorbonne, in his *l'Histoire des Flagellants*, 2d. ed., Amsterdam, 1732, says that flagellation found no authority for its existence in either the Old or New Testament, or in Patristic teachings, unless as a punishment duly inflicted upon conviction for adultery, fornication, larceny, or such offences.

The early Christians observed with honor the recklessness with which the Romans beat their slaves, and recoiled with disgust from the voluntary flagellations of the Lupercalia. From the time of St. Augustine, the lash was administered to heretics and criminals.

There was no voluntary flagellation among the anchorites of the East. About the year A. D. 1000, when the idea first began to take shape that the end of the world was approaching, flagellants began to appear, and in 1047 or 1056 they assumed an organization largely because their cause had been espoused by S. Peter Damien, although no less an authority than Bruno, the grim Carthusian, fought them with might and main.

These Flagellants were condemned by the Church, and almost suppressed, but with the outbreak of the plague in the thirteenth century there was a recrudescence of this fanatical idiocy which perpetuated it until the agitation of the Reformation gave the ecclesiastical authorities more important matters to think about. The parliament of Paris formally interdicted the Flagellants in 1601. During the years of the plague, droves of Flagellants, numbering hundreds, marched through Germany, Italy, and France, halting but one night in each village, and scourging themselves three times a day.

Mexican life is one of Moorish origin, *Ojalá!* or Would to God! that is to say, Would to Allah! The original of this is said to have been: *en schâ allah*, if God would. (G. Körting, Lat.-röm. Wört., 1891.)

Recognizing this as having been in its origin a prayer, and realizing that in the expressions, *Ojalá que sea!* and *Ojalá que fuere!* (Would to God it may be! and Would to God it might be!) it is constantly on the lips of Mexican men and women, it is not too much to assert that within the territorial limits of the United States to-day, in the ratio of population, more prayers ascend to the prophet of the Moslem than are offered to Jesus Christ.

This pious "God knows how that may be!" of the Arabic chroniclers is literally translated into the Mexican *Dios solo sabe!*

PROVERBS AND REFRAINS.

The dignified sedateness of Mexican conversation is spiced and enlivened by an Attic salt of bright, pungent, and philosophical *refranes* not a few of which seem to have a distinctly Moorish flavor, but a full treatment of this part of the subject would fill a volume by itself.

"But, besides the lexical tributes, we must include the forms of thought and modes of proverbial expression of which the Spanish is full and which are the vehicle of 'the wit and wisdom' of Don Quixote. The traveller in Spain, as he listens to the proverbs, in the mouth of every peasant, seems transplanted to the land and period of the Arabian Nights." (Coppée, "Hist. Conq. Spain," vol. ii. p. 344.)

SUPERSTITIONS.

An attempt at an outline description of the popular superstitions and folk-medicine of the Mexican population of the Rio Grande Valley was published about one year ago in the *Journal of American Folk-Lore*. At the present time nothing will be done beyond indicating wherein certain of those superstitions had their analogues among the Arab-Moors. Mahomed was a firm believer in the evil eye. (See Gilman, "Story of the Saracens," p. 166.)

During thunder-storms it was narrated that sand was thrown in the air to avert bad luck. At his first battle with the people of Medina, "the prophet (Mahomed) started from his throne, mounted his horse, and cast a handful of sand into the air." (Gibbon, "Decline and Fall," chap. 50. See, also, "Medicine Men of the Apache," Bourke.)

The dread of the *bruja* or witch indicates the fear which the Arab had of the same class of malefactors.

The Mexican fear of cross-eyed or one-eyed men may embalm a vague tradition of the conquest of Spain by Tarik el Tuerto (Tarik

the *one-eyed* or twisted-eyed). Richard Ford mentions the Roman emperor Theodosius (a Spaniard by birth) and the great Moorish king Abdu-r-rahman as having also been *tuerto*.

King Juzef, in A. D. 1343, "forbade the circulation through the streets and markets of those who put up prayers for rain. . . . He commanded that when excess of drought or want of rain should appear to necessitate prayer, those who made that offering should go forth to the fields with much devotion and humility, entreating pardon many times for their sins, and uttering the following words with sincerity and cordial devotion." (Here follows a long prayer which, with appropriate modifications, could be recited to-day in Taos or Rio Grande city. (See Condé, vol. iii. pp. 263, 264.)

"The last two suras of the Koran . . . are written out and worn as amulets or committed to memory and repeated as charms." (Gilman, "The Story of the Saracens," p. 167, New York, 1887.)

This is done every day on the Rio Grande, substituting verses from the Bible, or prayers to saints for the suras.

The Arabs have a superstition that "prosperity is with sorrel horses." Mishkat-el-Masabreh II., quoted by Coppée, "Conq. of Spain by the Arab-Moors," vol. i. p. 8, Boston, Little, Brown & Co., 1881.

Compare with this the Mexican *refran*, —

Alazan tostádo,
Antes muerto que consado.

The toasted sorrel [horse]
Will fall dead before he 'll tire.

TREATMENT OF THE SICK.

The Mexicans are pronounced fatalists; few Mahomedans could excel them in that direction. If one of a family of children be taken down with the smallpox, the mother will put the others to bed with it, and if they also be stricken will resignedly murmur, "Dios lo quiere," God wills it. The Arab use of *hasheesh* (see "Alhaxix" and "Bange" in Eguilaz y Yanguas, "Glosario") is paralleled by the Mexican use of the *tolvatchi*, a plant also of the hemp family. *Tolvatchi*, it is said, can make people crazy, and there are some Mexicans who affect to believe that the unfortunate Carlota was *loco*'ed by having it administered to her in coffee. Some confidence in the remedial powers of United States Army surgeons has been developed in the minds of educated Mexicans during the past generation, but the ignorant masses still consult the *curanderas*, who are ostensibly herbalists, but in reality deal in all sorts of charms and trash.

Mexicans of this class place more reliance upon pilgrimages,
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amulets, talismans, novenas, candles, and aids of this kind than in all the medicaments and all the physicians in the world.

MIRACLE WORKERS.

The Rio Grande is the land of the supernatural. The Mexican government has had its share of trouble in suppressing insurrections incited by religious enthusiasts. Only three years since, troops in solid battalions were sent to Tomasichi in the Sierra Madre on the line between Chihuahua and Sonora, to reduce to reason and obedience to law the untamed enthusiasts who rallied round a miracle-working "Santa Teresa."

The "San Pedro" of the town of Olmos, whose therapeutical antics were alluded to in "The American Congo," paid a visit to the highly refined and intellectual city of San Antonio, Texas, only last spring, and as the local papers stated was called upon by "thousands of people," while "letters and telegrams began pouring in upon him from all quarters."¹

Such prophets, semi-prophets, and inspired healers correspond closely to the Mahdis who since A. D. 685 have arisen periodically among the Moslems; have under the name of the *almoravides* and *almohades* twice regenerated Spain, which was supposed to be growing lukewarm in the interests of Islam, and have within our own generation driven the English out of the Soudan. (See Condé, "Dom. Arabs in Spain," vol. ii. p. 354; Gilman, "Story of the Saracens," p. 414.)

LAWS AND REGULATIVE SYSTEM.

It is not to be expected that the regulative system of Mexico should preserve anything but the laws and decrees issuing from time to time from the Spanish crown direct, or intermediately through the viceroys.

The basis of this system should be sought for in the antique *fueros* in the "Siete Partidas," and the *recopilaciones*, inspired by the humane sentiments in the last will of Isabella the Catholic. Nevertheless, some few relics exist which speak plainly of the presence and influence of the Arab-Moor.

For example, the presiding judge in little Mexican communities is still designated by the Arabic name of *alcalde*, and his executive

¹ As these notes reach a conclusion, the press dispatches report the presence in Denver, Colorado of one Schlatter, a "divine healer" who has also been surrounded by thousands of devout admirers. Little did the projectors of the Union Pacific Railway imagine, thirty-five years ago, that special trains would in our day run over that superb highway of travel carrying the rich and credulous to be "healed" by such an impostor as Schlatter; but the world moves.

officer is called in some places the *alguazil*, in others the *xerife* (both Arabic names), and a man entering the court might do so in his shirt sleeves, but if he kept on his spurs he became liable to punishment for contempt, a reminiscence of the Arab idea of the necessity of taking off the shoes before entering a holy place.

Irrigation being essentially an Arab-Moorish introduction into Spain, there should be found traces of its parentage in the nomenclature and rules governing it. And this is so. Not only are the great irrigating ditches known as *acequias* and *zanjas* (Arabic words), but the officer in charge is called the *acequiador* or *zanjero*, and is clothed with peculiar powers. Whenever the ditches break, his rule is supreme and overrides that of *alcalde*, priest, or doctor; he can impose *corvées* of labor upon the population and make everything bend to his will. In the distribution of the water, he gives first to the oldest settler, without regard to the position of his fields along the line of the ditch. When farms and pasturage are subdivided, the Mexican rule is to have this so done that each *porcion* shall have free access to ditch or river, and on the Rio Grande there are such *porciones*, suitable principally for grazing, which are *fifteen miles deep*, with a frontage of one hundred *varas* or a little over 300 feet along the *acequia madre*.

Peonage, or slavery for debt, has only within the present generation been abolished in Mexico and the Mexican parts of the United States. The Mexican peon was not a slave in the English interpretation of the term; he had many privileges and full protection in most of his rights; was always treated with kindness, and corresponded fully to the Arabic *mauli* mentioned by Coppée, "Hist. Spain," vol. i. p. 63, and Stanley Lane-Poole, "Story of the Saracens," p. 48.

COMMERCE.

Among the Pueblo Indians of Arizona and New Mexico, the word for borax (used as a flux by their silversmiths) is *tinca*. This word came to them from the Moors through the Spaniards. It is a Thibetan word, and *tincal* is still an article of Thibetan export. (W. W. Rockhill, "Land of the Lamas," pp. 272 and 339, New York, 1891, footnote.) It was used by Arab silversmiths, according to Eguilaz y Yanguas. These same Pueblo Indians learned the art of knitting from the Spaniards. The men do the knitting, just as they do in Spain and in Mahomedan countries to-day. In Leon, in Spain, "the men spin and the women delve." (Richard Ford, Hand-Book of Spain," vol. i. p. 201, London, 1882.)

Bayard Taylor saw Turkish men knitting in Phrygia, in Asia Minor. ("Lands of the Saracens," p. 282, New York, Putnams, 1873.)

John G. Bourke.

Editor's Note.—The printed form of this article never met the eyes of its author. The President of the American Folk-Lore Society died at Philadelphia, June 8, 1896. Of the irreparable loss which his departure will be to the Society, and of the grief which it will bring to many devoted friends, this is not the place to speak. The life and services of Captain Bourke will receive memorial mention in another part of the present number.

8

A MIRACLE-PLAY IN THE WEST INDIES.

IN St. Kitts the negro population make a prolonged holiday of the week beginning with Christmas eve and ending on New Year's night. Every day from morning until sunset they parade the streets with music, masque, and grotesque costumes. Among the performers were men dressed as women, who stalked about on high stilts, and at times turned in a waltz, with great ease and agility, and untiring energy. There were performers dressed as Indians with feathered and horn headdresses, tomahawk, and leggings, who pranced about in wild caperings in imitation of a war-dance. Others were dressed as British sailors, who twined ribbons about a portable May-pole, and there was a group of minstrels, consisting of one man and two women, who sang the old-time Christy songs to the music of a guitar and tamborines. And all these were perpetually in movement, hopping, dancing, and gyrating to the monotonous beat of the tamborine and the tinkle of the triangle. From morning until night they apparently never ceased, and were as untiring at the close of the day as at the beginning. They were followed by a streaming crowd wherever they went, and whenever they paused a circle gathered around them, apparently less to watch the performance than to dance to the music. The whole negro population seemed to be bitten by the tarantula. The little pickaninnies hopped about in the gutter in perfect imitation of the motion of their elders, and the negro women of all ages bobbed and swung with indefatigable activity and enjoyment. A woman passing along with a burden on her head would pause to have a dance, and caper vigorously without disturbing the equilibrium of her load. One old woman with simian features and skinny limbs seemed possessed with an almost St. Vitus frenzy. Her beady eyes sparkled and she danced until she finally stiffened into a sort of cataleptic rigor. The performances are called "moka jumbic" dances, and probably had their remote origin in the forests of Africa, but the masques, songs, and miracle-plays have all been created under the influence of English education and a more or less African travesty of the Christian religion.

One of the most elaborate performances was a representation of the combat between David and Goliath. The two armies of Israel and Philistia were represented by about a dozen warriors each, armed with as great a variety of weapons and clad in as remarkable costume as the force which besieged the castle of Thundertentrock. There were some with tin gorgets in imitation of ancient armor, and with wooden tridents and spears for weapons, and others with cocked hats of portentous size and wooden guns, and still others with tur-

bans and scimitars like Turks of the burlesque stage. The armies defied each other with the sounding of conch shells and the banging of drums. Goliath, a stout negro clad in red and with a false beard of oakum, carried a heavy mace on his shoulder and brandished a huge wooden sword. He advanced, preceded by his armor-bearer, who was provided with a tin plate for a shield, and delivered his defiance in sounding blank verse. He was succeeded by David, a slight youth, who knelt in the arena and prayed, and then delivered his defiance in turn. The following is the dialogue between the combatants, which was evidently composed by some one of more elaborate literary faculty than the negroes, but was delivered with such emphasis on the long words and such a rolling of the rhythm as to make it sound like a burlesque : —

GOLIATH.

Where is the mighty man of war,
 Who dares accept the challenge of Philistia's chief,
 What victor king, what general drenched in blood,
 Claims this high privilege? What are his rights?
 What proud credentials does the boaster bring to prove his claim,
 What city laid in ashes? What ruined province,
 What slaughtered realms,
 What heads of heroes or what hearts of kings,
 In battle killed or at his altars slain,
 Has he to boast of his bright armory
 Thick set with spears, and swords, and coats of mail,
 Of vanquished nations by his single arm subdued?
 Where is the mortal man so bold
 So much a wretch, so out of love with life
 To dare the weight of this uplifted spear
 That never fell innoxious?
 Yet I swear I grudge the glory to his parting soul
 To fall by this right hand; 't will sweeten death
 To know he had the honor to contend
 With the dread son of Anak.
 Latest time from dread oblivion shall redeem his name
 Who dared to perish in unequal fight
 With Gath's triumphant champion.
 Come, advance, Philistia's god to Israel,
 Sound, my herald, sound for the battle.

DAVID.

Behold thy foe.

GOLIATH.

I see him not.

DAVID.

Behold him here.

GOLIATH.

Quit my sight. I do not war with boys.

DAVID.

I stand prepared. My single arm to thine.

GOLIATH.

Why this is mocking, minion. It may chance to cost
Thee dear. Sport not with things above thee —
But tell me who of all this numerous host
Expects his death from me. Which is the man
Whom Israel sends to meet my bold defiance?

DAVID.

The election of my sovereign falls on me.

GOLIATH.

On thee! on thee! by Dagon 't is too much.
Thou misled minion, thou a nation's champion!
'T would move my wrath at any other time.
But trifling 's out of time. Begone, light boy,
And tempt me not too far.

DAVID.

I do defy thee, thou foul idolater.
Hast thou not scorned the armies of the living God I serve?
By me he will avenge upon thy head
Thy nation's sins and thine.
Armed with his name, unshrinking
I dare meet the stoutest foe
That e'er bathed his hostile spear in blood.

GOLIATH.

The curses of Philistia's god be on thee;
This fine-drawn speech is meant
To lengthen out that little life
Thy words pretend to scorn.

DAVID.

Come on then. Mark us well.
Thou comest to me with sword and spear and shield.
In the dread name of Israel's God I come,
The living God of hosts, whom thou defiest.
Yet though no shield I bring,
No arms except these five smooth stones
I gathered from the brook,
With such a simple sling as shepherds use,
Yet all exposed, defenceless as I am.
The God I serve shall give thee up
A prey to my victorious arm. This day I mean.

GOLIATH.

Follow me. In this good spear I trust.

DAVID.

I trust in heaven. The God of battles
Stimulate my arm, and fire my soul
With ardors not its own.

The combat then engaged with prodigious flourishings and caperings on the part of Goliath, but David's deadly sling in the shape of a rubber return ball smote him in the forehead, and he fell and died in great muscular agony. The army of Israel charged upon that of Philistia and put it to flight, to gather in some other street and renew the performance. It was interesting to observe the fascinated eagerness with which the negro population watched the performance, and to hear the expression of delight when David was victorious and the Philistines put to flight. The scene had apparently all the reality to them of a miracle-play to the people of the Middle Ages, and no sense of incongruity or grotesqueness troubled their naïve mind. An attempt has been made to prohibit the play on the ground that it is a travesty on religion, and it will probably be eventually suppressed. The performers came from a village on the windward side of the island, and had evidently rehearsed their play with great care.

Alfred M. Williams.

Editor's Note. — The proof of this paper was never seen by Mr. Williams, who passed away in the island whose quaint custom he had recorded. See the memorial notice given on another page.

✓ CREOLE FOLK-LORE FROM JAMAICA.¹

II.

NANCY STORIES.

THE nursery story of Jamaica is a "Nancy story." A "Nancy" is properly a large spider, but the word has come to mean the familiar genius of the field, the wood, or the house, like the Puck of English legendary lore; the sprite, malicious or kindly, who plays pranks or wisely directs the affairs of men or animals. Nancy stories usually end in a proverb or moral.

1. *The Yalla' Snake.*

This tale is not without its relation to modern society, being applied to the flirt, male or female, who flits from flower to flower, and after all takes up with a "crooked stick."

A young damsel was warned by a friend as follows:—

Him, da Yalla' Snake. You dis like wha' de Nancy 'tory say 'bout Yalla' Snake. Him hea' 'bout a gal, ebery young man come court her, she say, 'no!' Desha one too tall, tarra one too short, nedda one too little, tarra one too poor, tarra one too ugly. She couldn' please. Tell Yalla' Snake borrow horse and chaise, borrow coat, borrow trousers, borrow ebery ting, den go court her. Yalla' Snake charm her to dat rate dat she married to him. When dem was gwine home, eberybody met dem tek away dem tings, horse, chaise, clo's, ebery ting till nodin' lef', an' she see say dat she married to yaller snake. Da so you will go. You go ya, you court disha, you drop him, you court, court, till you gone pick up Yalla' Snake, now wait.

2. *Why Cats hate Rats.*

The following Nancy story professes to account for the enmity of cats to rats, and also puts in a claim for the use of cats as food, on the ground that "puss hab fowl meat in him:"—

Once in de befo' time, Puss was a great man, and used to wear shoe and 'tockin', an' boot an' 'pur, an' ride hoss like a dem buckra; den one time a Nancy mek a dinna', an' him hax eberybody fe' come dere an' eat dinna', and him hax Puss too, an' Puss go. Dem eat de dinna'; but it 'pear like a Nancy didn' gib dem nuff fe' eat; but him boil him one fowl, a big Mullay (Malay) hen fe' him fe' eat when de people gone. Puss neber eat fowl meat, an' as him walk pass de cubbud him smell de boil' fowl; den him say, "My gums, what am a sweet ting!" Him tek him foot, 'crape, 'crape de cubbud door

¹ See page 58, No. XXXII., January to March, 1896.

till him open it ; den him see de fowl ; den him tas' lilly ; as him tas' it so, an' tas' how it sweet, him bruck (broke, seized the fowl and fled). Ratta des da go fe' tas' a lilly, when him see Puss run wid de whole fowl. When Ratta see dat, him bex. As a Nancy come, so him miss de fowl ; as him miss it, so him bawl out, him ask dis one, " You know whoora tek my fowl ? " Him say him no know. Him hax tarra one, caranampo (silence). Him hax noder one, caranampo, till Ratta come up, den tell him say da Puss tek it. A Nancy was mad bex. Him hax wha' side Puss gone ? Dem tell him, him bruck a'ter Puss. Puss dis put down de fowl fe' go eat it, but as him see a Nancy, da come him tek up de fowl fe' go swallow it, but him couldn' swallow it ; it fasten in him troat. When a Nancy come, him hol' Puss ; him say, " Puss, gib me my fowl ! " Puss say : " Mew ! " him 'queeze Puss, Puss say " Mew ! " Puss did hab' a good voice befo', but de fowl 'crape him troat, and 'poil him voice, and from dat time him cry " Mew, mew ! " till now. When a Nancy coudn' get him fowl, him was dat bex dat him hol' Puss an' begin to beat him. He beat him, beat him, till he tink him dead, den he lef' him dere. But Puss didn' dead ; he lie down till de whole o' de fowl melt away in him 'kin ; den him get up. All de time him lie down dere, as people pass dem laugh a'ter him ; dem say, " Wo-o, look 'pon Puss de tief ! " Dat is de reason you see Puss always hol' down him head, an' run fas', fas', when him see any body ; an' dat is de reason too dat any way Puss see Ratta, him kill him fe' sake o' dat 'tory him tell a Nancy, say da him tek him fowl.

3. *The Mudfish and the Watchman.*

Once 'pon a time in a chookoo (far country) dere was har' time dere. Nobody couldn' get noding to eat. Bud (birds) dem fly all about da, look fe' someting to eat, but dem couldn' get notin'. So 'tay (until) one day, de wor' (word) come say one gen'leman corn piece far yonda' ; hab plenty corn, an' de corn well an' ripe. As de news come so, pigeon dem all da fly fe' go dere. Mudfish in a wata' ; So 'tay in a breakfas' time (until breakfast time), him yery (hear) bud wing da go ya-pa-pa-pa (imitation of the flight of pigeons). Him say : " Po' me, boy, da worra disya to-day ! " (Alas for me, the worry this day !) Him swim go da sho' side, den when pigeon dem 'top da riba' side fe' drink wata', him hax dem, say : " Bra, da which side riber da go ? " Dem say : " Ha, Bra ! Buckra corn piece ripe, " say, " we go dere ! " Mudfish say : " Bra, u-noo carry me go wid u-noo, no ? " Pigeon dem say : " Cho, mudfish ! 'tay where you da 'tan' (stand) man ! Wh' you da go do da corn piece ? " Mudfish woul'n' satisfy. Him 'tan' den da sho' side, so pigeon dem come da wata'side, come drink wata', him beg dem : " Bra, unoo carry me go,

no?" Dem say: "Mudfish, 'tan' where you 'tay, man!" Mudfish 'top dere, ta' bambye good-belly (good-natured) pigeon come dere, come drink wata'. Mudfish say da him: "Bra pigeon, carry me go wid you, no?" Him say: "Bra, wha' you da go da a corn-piece?" Mudfish say: "Me too lub corn, bra!" Him say: "How you fe' go?" Him say: "Bra, you no mek me lie down da you' back?" Him say: "Bra, suppose you fall down?" Him say: "Bra, me will hol' on." Him say: "Bra Mudfish, me no wan' fe' ca' (carry) you." Him say: "Bra, ca' me!" Good-belly pigeon tek him, so ca' him. When dem catch da corn-piece, dem put Mudfish 'pon groun', den so pigeon eat corn a-top. Mudfish 'tay da bottom, da pick up wha' drop, da eat. When all dem busy da eat, yerry wor' come say: "Watchman da come!" Pigeon dem begin da fly, da go way, ya-pa-pa. Mudfish say: "Good-belly pigeon, tek me up, no?" Him say: "Bra, we can' wait fe' you, Bra, me tell you, say you musn' come yere." Mudfish say: "Po' me boy, me done fe' to-day!" So dem oder pigeon, da fly, da go, him beg dem fe' tek him up. Him say: "Cho, man! Who da go boda' wid you? Dat man bring you yere, mek him tek you, no?" Dem all lef' Mudfish, go way. When Watchman come, him see Mudfish, him say: "Wha' you da do yere, how you lef' wata' so come yere?" Him say: "Da pigeon bring me come yere." Watchman tek him up and put him in kutakoo (basket), say: "I wi' carry you to buckra, mek you tell wha' you da do yere." So Watchman, da walk, da go long, so him da sing. Mudfish talk da himself, say: "Dis Watchman, da love sing!" Watchman say: "I love sing, yes!" Mudfish say: "Ah Bra Watchman, ef you waan' fe' hea' man sing, da me!" Watchman say: "A so?" Mudfish say: "Yes, but I can' sing widout wata'; put me in one packy o' wata', an' I wi' sing fe' you." Watchman do so. Mudfish shake himsel', den begin fe' sing:—

Yerry groomer corn pempensy,
Groomer yerry,
Pigeon bring me da groomer yerry.

Watchman dance. Him say: "Mudfish, you sing well, sa'!" Mudfish say: "Put me in a tub o' wata', and I wi' sing betta', Bra!" Watchman put him in a big washin' tub o' wata', Mudfish sing again. Watchman dance so, till sweat drop off da him face, him say: "Mudfish, you sing too sweet." Mudfish say: "Dis put me da ribber side, mek I smell riba' wata'." Him say: "No, Mudfish! bambye you mek me out fool!" Mudfish say: "No, Bra, no 'cazion put my body, dis put my tail, mek it touch de wata', an' I will sing fe' you, mek you dance like you mad." Watchman say: "I will do it, but tek care you na mek me fool." Him say: "No, Bra Watchman, put me down." Mudfish begin sing, Watchman begin dance. So Mud-

fish da sing, so him da wriggle him tail. How de sing sweet! Watchman him neba' look 'pon Mudfish. Mudfish wriggle an' sing, till him get into de wata'; as him get in dere so, him raise up him head an' say: "Bra Watchman, me gone, yerry!" Watchman jump afta' him, but befo' you coulda say "Jack!" Mudfish gone. A dat mek you hear dem say: "Neba' mek Mudfish tail touch wata'."

The proverb is equivalent to the English "Give an inch, take an ell." The words of the song of the mudfish are not intelligible, though they may originally have had some significance.

4. *The Origin of Woman.*

A discussion arose between black Lizzie and her husband upon the origin of man. Harry laid it down for an axiom that he was made from the dust of the earth, because the minister said so. "I mek out o' dust fe' sartin." To him, according to the story, Lizzie replies: "Me no mek out o' none dirt." Then Harry: "Ef you don' mek out o' dirt, wha' you mek out o'? You mek out o' dirt, yes!" "I don't mek out o' notin' o' de kin'." "Den wha' you mek out o'? You mus' mek out o' some goolin' (golden) ting or noder, den?" "I don' mek out o' no goolin' ting, an' I don' mek out o' none dirt. I mek out o' bone." "Mek out o' wha'?" "Bone!" "Bone?" "Yes, bone to be sho'." "Wha' kin' o' bone?" "Rib's bone!, you na hea' minista' say so?" "Well, I don' know wha' fe' say 'bout dat; I don' like fe' say dat wha' minista' say not de trut'; but I mean fe' say, when minista' read 'bout dat rib's bone, him must mean buckra ooman, becasin so dem white, so de bone white. Ef you mek de same, you' 'kin would a ben white." "Cho," said Lizzie, "ef you ben open you' ears, 'tidda da sleep, you would a hea' de minsta' say de 'kin notin', but de blood, da de ting, becasin in de book say, dat white-o, brown-o, black-o, all mek de same blood; you eba' see white blood an' black blood?" "Look you," said Harry, "you know how me uncle Jame use fe' to say ooman came in dis worl'?" "Cho, no boda' me." "Neba' min', I da go tell you. Dem mek two men; de fuss one mek berry well, but when dem mek de oder one, it kinda' 'poil. Den as dem look upon it, so it da jump about, and shake him head, and do all kin' o' 'tupid ting, like a how ooman hab fe' go on. Den one o' dem hol' him, say, 'Wha' kin' o' ting you?' Den de oder say: 'Cho, him no use, him can' talk.' Ebery day him da go on like a dummy, till one day dem hol' him so, 'zaman him tongue, den dem see de tongue tie; dem tek a raza', cut it. As dem cut it so, bam! de ting mout begin da fly, dem coud n' 'top it. Dem say: 'Well, dem sorry dey eber cut de tongue.' From dat time, it mek you hear dem say: 'Ef you wan' ooman fe' good, gib him 'tump o' tongue'" (stump of tongue, a tongue-tie).

Mr. Murray, the "brown man" mentioned in the previous article, is responsible for this story, which at all events has the characteristics of negro humor.

The Creole's Lament.

To the same informant belong the following verses, which, although perhaps semi-literary, indicate the vein of poetic sentiment to be found beneath the heavy layers of superstition and ignorance with which the Creole blacks of the West Indies are incrustured; though, as a rule, endless refrains and meaningless jingles are the siftings which may well weary the miner in native verse. The lyric is said to be founded on real life. Sarah Miller was a black woman, whose misfortune it was to be supplanted in the affections of her lover by a younger rival. She became demented, and continued to sing the song, which had been put together when her loss was recent.

As to the expression, *buddy* is a term of endearment of uncertain origin. *Massnega* is a fellow-servant, male or female; in this case the term is applied to the rival, also compared to a green leaf. "Ackie" (*akra*, *Hibiscus esculentus*) is a beautiful fruit, with a thick rind of deep crimson, which bursts as the fruit ripens, and shows three oblong sections, of milky-white color, imbedded in velvety compartments, and surmounted by oval seeds of a brilliant jet, called in the song the eyes of the fruit; these, when the fruit is ripened, fall to the ground and are worthless. The beauty of the simile will be appreciated by those familiar with the fruit.

Oh! What do my buddy, O!
Oh! What do my buddy, O!
All da coax, me da coax,
My buddy won' 'peak a wor';
All da beg, me da beg,
My buddy won' 'peak to me, O!

Massnega look 'pon my buddy, O!
Massnega look 'pon my buddy, O!
My buddy bex', my buddy bex',
My buddy won' 'peak a wor';
Me kiss him foot, buddy foot,
Buddy won' 'peak to me, O!

Dey ripe leaf dey 'pon tree top, O!
Dey dry leaf da tree root, O!
Young leaf green, young leaf green,
Young leaf won' green no mo';
It will drop from tree top,
Come down on groun' to me, O!

Ackee wear him green frock, O!
Ackee hab him black eye, O!

De red frock burn, red frock burn,
 Black eye will drop da groun';
 It will drop from tree top,
 Come down a groun' like me, O!

Oh, what do me buddy, O?
 Oh, wha's matta' wi' me buddy, O!
 Buddy bex', buddy bex',
 Po' me gal, po' me, O!
 Do wha' me do, buddy bex',
 Buddy won' 'peak to me, O!
 Da since he go to leewar', come back,
 Buddy won' 'peak to me, O!

William C. Bates.

Note.—A certain number of Anansi stories were printed by Sir G. W. Dasent, in the appendix of his "Popular Tales from the Norse."

In 1890 Miss Mary Pamela Milne-Home produced a small volume entitled "Mamma's Black Nurse Stories" (W. Blackwood & Sons, Edinburgh and London). Together with fourteen new tales, the collector reprinted those of Dasent. As the book of Miss Milne-Home is not familiarly known in America, we take the liberty of making a citation from her preface.

"In the West Indies, if you desire to be told a fairy tale or anything of the kind, you must ask for *Anansi* stories. . . . Anansi stories, which are those generally told children, owe their name to a mysterious personage who plays a principal part in most of them—a hairy old man with long nails, very ugly, called Brother or Father A-nansi. Although this word is sometimes spelled Ananzi, I prefer the former spelling, as I think it shows the derivation more clearly, as I shall presently explain.

"In some ways Anansi bears a resemblance to the Scandinavian Troll or Scrattel, and the Lubber-fiend of the English north country. He is said to be undersized and hairy, and his friendship is often unlucky, his presents turning to leaves or stones. Like the Rakshas of old Decan days, and the demon subjects of the Cinghalese Devil, he is sometimes very hideous to look upon, and will go in rags when he has bags of money hidden away. His voice, also, is peculiar; he is said to speak through his nose, and his speech is very unintelligible, the reason given being that he talks so much with the beasts that at last he talks 'same as them;' and a negro story-teller will always give Anansi's remarks, therefore, with an odd, indescribable nasal accent. His character is not unlike that of the German Reinecke Fuchs, or the Japanese *kitsuné*, fox; he is very thievish and cunning, and plays tricks like the jackal in the Hindoo stories,

and generally gets the better of the other animals, and of men, whom he sometimes befriends, but more often dupes and outwits. He sometimes takes the form of a spider, and there is a certain large house-spider with hairy legs and yellowish stripes which it is said to be unlucky to kill, commonly called Anansi. This word, like so many terms in use in the West Indies, comes from the west coast of Africa, where the Ashantees have a word *ananse*, meaning spider.

"Another West African word, *nan*, means to spin, and there is a somewhat similar term for a story, which is not at all unsuitable when one considers the way in which a folk-tale is spun by a native story-teller.

"Tecuma seems to be another name for Anansi. As my informant expressed it: 'Tecuma one spider, Anansi one Tecuma. Tecuma big and foolish, Anansi smaller and more cute;' in short, he always gets the better of Tecuma, as he does of all the other creatures. In some tales Anansi's wife is called A-toukama, which also means spider, and it is probable Tecuma is only another form of the same."

Miss Milne-Home remarks that while in these stories there is much evidently taken from old African traditions, the local setting and scenery essentially belong to the West Indies. She observes also the more poetic character of the tales in the French or Spanish islands as compared with the want of grace in those of the English colonies.

The themes of the tales given by Miss Milne-Home are as follows:—

1. *Anansi and Alligator*. How Anansi lodges in the alligator's house, devours the eggs in his pot, in spite of the scorpions put in as security, is discovered by the alligator's daughter, and pursued; he succeeds in crossing the sea, and on the other side conceals himself in a tree; the alligator, unable to see Anansi, takes a vow never again to dwell in a house, but in the water.

2. *Brar Death* (Brother Death). How Anansi, who has been stealing, is pursued by Death, and escapes at the expense of his wife and children, who drop from the loft and are captured.

3. *De Lady and de Bull*. How a bull, disguised as a man, courts a young lady, who accepts him in spite of the warnings of a boy, but on the wedding day is discovered by the horn which grows from his forehead, and by the necessity he feels of running to pasture when he hears the boy sing the song to which he had been accustomed to feed.

4. *De Sneake and de King's Darter*. How a snake, disguised as a man, and about to wed a lady, is discovered by his forked tongue, when the time had come to kiss the bride.

5. *Anansi and Tiger*. How Anansi, having declared that the

tiger was his riding-horse, is summoned to court for libel, but pretending to be sick, persuades the tiger to carry him, and so appears as riding the latter.

6. *The Sneake* (snake). A version of the Yellow Snake above given.

7. *De Affassia*. A greedy father of a family will give no share of his yams to any of his household who do not know the correct name of the vegetable. It is discovered to be *affassia*.

8. *Goat and Anansi*. The dog and goat try to take shelter in Anansi's house, and are pursued by the latter; the dog swims a river, and the goat, changing himself into a white stone, is flung over the stream by Anansi; when the river is dry, the goat hides himself like a walking bush, in green boughs, and escapes with the loss of part of his tail.

9. *Anansi, his Wife and Tiger*. The tiger, who in this story gets the better, feeds Anansi's wife with the flesh of her husband, as if wild meat.

10. *Rat and Cat*. How the rat insists on stealing the cat's food, and is punished.

11. *Anansi, Tiger, and Goat*. Anansi and goat escape from tiger, the goat being thrown across the river as a white stone.

12. *Garshan Bull*. How a boy kills a bull, and marries the king's daughter (a confused fragment of a *märchen*).

13. *De Lady an' de Little Doggie*. An English ballad in prose.

14. *De King and de Peafowl*. How the peafowl has acquired her beautiful dress by singing before the king.

Of the stories related by Dasent, several are apparently of European origin. The following relate to Anansi: *Anansi and Baboon*. Anansi eats the baboon, but the pieces of the latter unite in Anansi's stomach, and it is necessary to use artifice in order to get him out. *Anansi and the Lion*. Anansi gets the fish on shore, on pretence of giving them new life, puts them in a sack, tells the lion that they are the bones of his mother, who he is taking to the mountains to bury, after having kept her forty-seven years, persuades the lion to let himself be tied to a tree, beats him, and afterwards in disguise attends a feast made by the lion. *Anansi and Quanqua*. In this tale, Quanqua (?) outwits Anansi. *The ear of corn and the twelve men*. Anansi, by pretending to have been robbed, and demanding amends, changes an ear of corn into twelve men, which he gives to the king.

W. W. N.

8 AN OLD MAUMA'S FOLK-LORE. 18970 -

THE old negro "mauma" of the plantation life of the South is fast becoming a thing of the past. Once she was a familiar figure and a person of great importance. Second in authority only to the white mistress, skilled in all domestic duties, full of superstition, the minstrel of family history and tradition, energetic and accustomed to rule, she was at once the comfort of master and mistress, the terror of idle servants, and the delight of the children of the household. To these last she dispensed, without fear or favor, sweets and switchings, stories and scoldings, as their conduct merited.

I deem myself fortunate in having had one of these old women for my second mother, nurse, and friend from earliest childhood. She is living yet. How old she is no one knows, but she must be nearly or quite a centenarian. In a letter from a package, yellow with age, written by my father and mother before their marriage, she is mentioned as "Old Maum' Sue, who will live with us, but who is becoming too feeble to be of much assistance." The writers of these letters have passed away, leaving children who are no longer children, yet Maum' Sue survives. Bent, withered like an apple nipped by frost, and sorely crippled by rheumatism, her eyes are still bright, and her lips as ready as ever to tell of the old days of bondage, the passing of which she laments as much as the most unreconstructed slaveholder.

Maum' Sue being exceedingly superstitious, it occurred to me on a recent visit to the old homestead in lower South Carolina that some of her odd notions and practices might prove, if recorded, of general interest, especially since the young science of folk-lore is claiming everywhere so many devotees. She was plainly flattered by the mention of the subject. It delighted her to think that one so humble as she could say anything which would interest the ladies and gentlemen of the great North, of which she has only the very vaguest ideas. So willing was she, indeed, to "talk for publication," that the supply of material drawn from her rich store and poured out at my feet proved rather embarrassing from its very abundance. The following beliefs and customs must therefore be regarded only as specimens selected at random from this mine of ancient lore, and not, by any means, as a complete exhibit of its riches.

Most of the low-country negroes of the older generation believe firmly in witches, or hags. These are women who get out of their skins, assume various shapes, and go about to ride people in their beds, causing convulsions in children and nightmare in men. Their unwelcome visits may be prevented by sleeping with an open Bible

beneath the head, by suspending from the neck a bit of asafœtida, or by wearing a necklace of alligator's teeth. Maum' Sue relates and has full faith in the following story, which many readers will recognize as a variant of the one put into the mouth of Daddy Jack by Joel Chandler Harris ("Nights with Uncle Remus," pp. 162-163) :—

My young missus been gwine to school in town [Charleston, — Maum' Sue having spent her youth on James Island] to a lady dat wuz a hag. One night her an' 'er husban' been sleepin' een de baid, an' de 'ooman git up, leabe 'er skin, an' go out to ride people. Her husban' 'e lookin', an' soon ez she go 'e call fer de salt an' pepper, an' 'e salt de skin same lak 'e salt hog-meat. Atter while 'e see de hag een de moonlight comin' t'roo de crack lookin' raw. She come to de skin an' say t'ree time, 'Skin, you no know me?' Den she staht fer git een it, but she cahn't kaze it been salted, an' de salt sting. So she run behin' de do' ; an' nex' mawnin' de man call all de people een town, an' w'en dey see 'er dey tek an' put 'er een a pen an' bu'n 'er.

Since she was old enough to rock a cradle, the nursing of children has claimed a large share of Maum' Sue's energies, and among her superstitions are many relating to the care of infants. Nothing could induce her to permit a child to be carried down hill on its first journey from home, for this would give it bad luck for life. She is careful, too, to impress upon young mothers the fact that when a baby is taken from home its nurse should always call, "Come, spirit ! Come, spirit !" before closing the door. The baby is sure to be fretful while away if its spirit is left behind. When a nurse has been so careless as to hold a baby out of a window or permit it to see itself in a mirror, thus rendering its teething difficult and painful, Maum' Sue does not think of calling in a physician ; the child is relieved by tying around its neck a string of alligator's teeth, or by rubbing its gums with the ear of a rabbit. An ill-tempered child who cries all the time she treats heroically, holding it in the rain for several minutes. She cures thrush by suspending from the neck of the afflicted child a bag containing nine live wood-lice, and chicken-pox by putting the patient backwards into a fowl-house. Thrush and ringworm may also be cured by the touch of a posthumous son.

Maum' Sue enjoys a wide reputation for skill in the treatment of corns and warts. To remove a corn she rubs it with a grain of corn, which is then thrown to the oldest fowl in the yard, and she believes that the callosity will disappear as surely as the grain does. She removes warts by tying in a bit of string as many knots as there are warts, and burying it where the water will drip upon it from the eaves of the house. Sometimes she directs a patient to rub each wart with a pea, and then, unobserved by any one, to bury the peas in the garden ; or to rub the warts with grains of corn, which are afterwards wrapped in a neat package and placed in the road. It is

thought that the warts will be transferred to the hands of the person who is so unfortunate as to find the package.

Those who are to occupy a new house, this old creature says, may insure good luck to themselves by throwing salt into all the corners before any furniture is moved in. When she sees the new moon she always makes a low courtesy and says three times, "Howdy, Mos' Moon;" and she considers herself lucky if she happens to have anything in her hand at the time, for this will bring plenty until the next new moon. Jack-o'-Lantern is a torch borne by the spirit of an old man, and any one foolhardy enough to desire a closer acquaintance with it may compel its approach by sticking a knife-blade into the ground. The cries of screech-owls, and the falling of dead trees when the wind is not blowing, are omens of death. One may tell how many of one's friends are to die soon, by counting the stars within a lunar halo. Visitors should always be careful to go out through the same door at which they went in, otherwise some misfortune will befall them. Many a dusky milkmaid has drawn upon herself the wrath of Maum' Sue by spilling milk upon the ground or into the fire, because she believes that such carelessness makes the cows go dry.

The Society for Psychical Research might gain some information by interviewing Maum' Sue on the subjects of dreams and ghosts. None of her dreams are without significance; they are either warnings given for wrongdoing in the past, or omens of future events. Persons who see ghosts, she assures me, possess this power by virtue of having been born, like horses and dogs, with putty in their eyes. Although she herself has seen spirits, there are some items of popular negro ghost-lore concerning which she is skeptical. "Dey tells me," she says, "dat w'en a pusson dies de sperit rides on de coffin to de grabe, an' den come bahk an' stan' t'ree days behin' de do'; but, gentermen, I don' see how dat kin be." Still, when death claims a member of any household with which she is intimate, she is careful to see that all cups, pans, and buckets are emptied after the funeral, because she thinks that the spirit will remain on the premises if encouraged by free access to food and water.

The ancient lore of which the instances here cited form a part is losing its hold upon the minds of men. Some portion of it falls into oblivion every time one of the old negroes like Maum' Sue dies. The younger generation, with their schoolbooks, churches, and newspapers, regard it only as a sort of harmless lunacy in their elders, and not as what it really is, — the surviving fragments of earnest theories formulated in more primitive times to explain the mystery of existence.

John Hawkins.

NEWBERRY, S. C.

✧ SOME JAPANIZED CHINESE PROVERBS.

JAPANESE proverbs may be divided into two classes, according as they are of native origin or borrowed from China. In citing these sayings, foreigners fail to perceive the distinction, and I have never seen any reference made in European books to this difference of derivation. The following list contains a number of proverbs originally Chinese, and brought into Japan in a measure by literary influences, but so generally used and understood that they have become nationalized. The English translation is nearly literal. Of the proverbs, a number are also given in Chinese characters.

1. Better return home and make a net than stand on the bank and regard the fishes with longing eyes.

A saying in common use, and employed as a motto for screens hanging in parlors or studios. For example, the proverb was written over his room-door by a Japanese student in Harvard University with the English explanation: "Go home and make your net."

2. Draw a *kō* (large wild bird) imperfectly, it still resembles a duck; draw a tiger imperfectly, it only looks like a dog.

If you choose for your model a man of sound common-sense, you may come somewhere near the original: but if you undertake to copy an eccentric genius, you will only make yourself ridiculous.

3. When the arrow is on the string it must go.

While your heart is set on anything, and you engage in it with enthusiasm, you cannot draw back.

4. One who rides a tiger must continue to go fast.

The signification is identical with the preceding.

5. The swallow does not understand the intention of the stork.

The man of low motives cannot fathom the purpose of a noble nature.

6. When two partners have one mind, its sharpness cuts through metal.

A common saying, which to a Japanese mind might suggest the famous story of the Soga brothers, who anciently determined to avenge the death of their father, and were successful through their union.

7. To exhibit a sheep's head and sell a dog's flesh.

Generally applied to deception, as for example of an ignorant man who pretends to be a scholar, and sounds his *hora* (conch-shell; in English, blows his own trumpet).

8. A good bird selects the tree for its nest.

Applied in feudal times especially to the selection of *shujin* (masters), and still used in similar sense, as for example with reference to a student who is to choose the best school in which to pursue his studies.

9. Try to put out a fire with fuel in hand.

As for example the conduct of a talkative person who endeavors to make up a quarrel, which he only succeeds in embittering.

10. Like scratching one's calf through boots.

The relief is imperfect, inasmuch as the spot affected cannot be directly reached. Might be employed of reading a famous work in a foreign translation.

11. Good swimmers die in water and good riders in shooting.

Over-confidence is the cause of misfortune.

12. A year's opportunities depend on the spring, a day's on the dawn.

It is the initial steps that determine the success of the enterprise, or of the life.

13. Spilled water cannot be gathered up again; a broken mirror cannot again reflect.

Like the English adage in respect to spilled milk; the proverb is especially applied to the case of divorce; when persons are separated in this manner, it is rare in Japan for them once more to come together.

14. While keeping a tiger from the front door, a wolf enters by the back door.

A saying well known, as used by Shu-shun-sui in describing the situation of the hero Kusunoki. This warrior had just succeeded in crushing a powerful enemy of the emperor, and in restoring the latter to his throne, when another chief revolted. Perceiving that the situation was desperate, and that there was no hope of his return in safety, Kusunoki departed to the battle, sending back his son, whom he charged to be faithful to the emperor; and in obedience to this

command, six successive generations of his descendants perished in the imperial cause. The prince of Mito afterwards set up a memorial stone to Kusunoki; and the epitaph, containing the proverb here cited, was written by the naturalized Chinese scholar Shu-shun-sui.

15. To conceal a needle in one's smile.

16. The moth which dashes into the flame burns itself.

17. The mantis catches the cicada, ignorant that the sparrow is after it.

18. Man's life is like a candle in the wind.

The proverb is often associated with Epicurean ideas, like those of Omar Khayyám.

19. Year after year flowers look the same,
Year after year men are different.

Two lines of a famous Chinese poem, entitled "On Behalf of a White-haired Man." The verse is supposed to be recited by such an aged person, who compares the permanence of nature with the vicissitudes of the human element in the scene.

20. A generation is like a white horse passing a crevice (*geki*, space between screens).

The reference is to one who sits in an apartment, and through an orifice catches a glimpse of the steed that flashes past.

21. A tiger leaves behind him his skin, a man his reputation.

It is desirable to accomplish something which will secure for the actor permanent fame. Confucius says: "The true man hates (the thought) that his name will not be on the lips." This notion degenerated; thus Kwan-on, one of the Chinese heroes, said: "If I cannot waft sweetness for a hundred generations, I will diffuse a stench for a myriad generations."

22. One's good deeds are known only inside the gate, one's bad deeds a thousand miles away.

Men's evil manners live in brass; their virtues
We write in water.

King Henry VIII.

23. At the first cup man drinks wine, at the second cup wine drinks wine, at the third cup wine drinks man.

Rice wine is freely drunk, and considered as a necessary part of any social ceremony, but excess is disliked. A well-known writer of two centuries ago said : "Wine is a precious broom to sweep away melancholy." Another said : "Wine is madding water."

This proverb has been rendered into English verse :—

At the punchbowl's brink
Let the thirsty think
What the people say in Japan :
First the man takes a drink,
Then the drink takes a drink,
Then the drink takes the man.

24. Faithful words displease the ear, and beneficial drugs are bitter in the mouth.

25. It is easier to fill up a valley than to satisfy the mind of man.

26. To paint feet upon snakes.

This would be superfluous, since snakes can move rapidly without feet. The idea is equivalent to that contained in the English line :—

To gild refined gold, to paint the lily.

27. The heron and oyster quarrel, and the fisherman gets the benefit.

The heron tries to devour the oyster, who on his part closes his shell on the heron's beak, so that both become the prey of the fisher.

28. Calamity and fortune alternate like the spiral strands of a rope.

29. To foul the spring and expect the stream to be pure.

30. Rotten fish generate grubs.

The presence of the worms is a proof of the corruption of the substance ; a tree is known by its fruits.

31. Lords, generals, and premiers spring not out of particular seed.

An adage continually in the mouth of ambitious youth, as of a young man who leaves his native village to seek success in the world.

32. Without going you can get nowhere ; without doing you can do nothing.

33. If you do not enter a tiger's den you cannot get his cubs.
34. The man is equal to any task who can subsist on cabbage-stalks.
35. To draw a pumpkin after another's pattern.
Used of a person deficient in originality ; the task of drawing a *kolo*, or pumpkin, is so easy that imitation is not to be expected.
36. It is easier to know how to do than to do it.
37. When you shoot (the enemy), first shoot his horse ; when you capture the rebel, capture the chief.
Aim at the essence of the thing ; the foeman whose horse is killed is helpless.
38. A thousand soldiers are easier to get than one general.
39. Don't pull up (*i. e.*, put on) your shoe in a melon field ; don't adjust your hat under a plum-tree.
Avoid even the suspicion of evil ; if you were to stoop in order to put on your boots, an observer at a distance might suppose you were picking up melons ; if you raised your hand to arrange your hat, he might think you were plucking the fruit above your head.
40. Ripe melons drop without plucking.
Any strong impulse will lead to action, as a really bad man will manifest his character, without any effort on your part to expose him ; or a serious student will do his best without external impulse.
41. One dog barks at something, and the rest bark at nothing.
42. Gold is tested by fire, man by gold.
43. You need not use a great blade (literally, a beef-knife) to carve a fowl.
44. Four in the morning, three in the evening.
One of the Chinese classics has a story, to which this saying refers. A man owned a monkey, whom he fed with nuts, giving him seven every day. When he gave the monkey only three in the morning, reserving four till the evening, the monkey became angry ; but when he changed the arrangement, and bestowed four in the morning, the monkey was pleased. The adage is frequently applied

to legislation which is intended to give immediate satisfaction to an ignorant populace.

45. One who chases deer does not see the mountain.

A person who is absorbed in his present pursuit becomes oblivious of anything else. There is a story that a man passing along the street and looking into a shop saw many men counting a pile of gold; he rushed into the shop and attempted to carry off part of the treasure; when arrested and carried before the magistrate, who demanded how he could be so desperate as to attempt a robbery in broad daylight, he replied: "I saw nothing else."

46. Water obeys the shape of the vessel, square or round.

Especially employed in regard to the case of friendship, in order to urge the importance of having good friends, as character is determined by surroundings.

47. *Sendon* is fragrant, even when it has only two leaves.

The sweet plant *sendon* smells sweetly, even when in a state of embryo; the proverb might be used of a hero, who would be courageous even in his infancy.

48. Playing on the harp with its *kotoji* (tuning-piece) glued in.

The wooden tuner should be changed in position according to the condition of the weather and circumstances of the day. When a stupid man has succeeded in accomplishing anything, he expects to achieve fortune by the use of the same means; he is like a harp-player, who when he has found the right place for the *kotoji* would glue it on, in the idea that it was the only proper arrangement.

49. Like watching a stump to catch a rabbit.

The story is, that once a rabbit, running at full speed, struck his head against a stump and killed himself. A farmer found the dead animal, and henceforth spent his time watching the stump, expecting to get another rabbit. The application is similar to the preceding.

Michitaro Hisa.

Note. — The proverbs printed in Chinese characters, p. 138, correspond to those of the English text as follows. (Read the columns from top to bottom, and reckon from right to left.) First section, numbers 1, 2 (two columns), 3, 5, 6, 7, 8, 9, 10; second section, numbers 11 (two columns), 12 (two columns), 13, 14, 15, 16, 17, 18; third section, number 19 (two columns), 20, 21, 22, 23, 24, 25, 26.

1 臨淵羨魚不如退而結網

2 畫鵠不成尚鷄鶩畫虎

不成終類狗

3 箭在弦上不得不發

5 燕雀安知鴻鵠志

6 二人同志其利斷金

7 懸羊頭賣狗肉

8 良禽擇木而棲

9 抱薪救火

10 隔靴搔痒

11 善游者死水善騎者死

射

12 一年之計在於春一日之

計在於朝

13 覆水不可收破鏡難再照

14 前門拒虎後門進狼

15 笑中藏針

16 飛蛾撲燈自燒其身

17 螳螂捕蟬不知黃雀伺其後

18 人生如風前燭

19 年年歲歲花相似歲歲

年年人不同

20 人生如白駒過隙

21 虎死留皮人死留名

22 好事不出門惡傳千里

惡字下
說字字

23 一盃人飲酒三盃酒飲酒

24 三盃酒飲人

25 忠言逆耳良藥苦口

26 谿壑易填人慾難滿

畫蛇添足



IN MEMORIAM — JOHN GREGORY BOURKE.

It is with a sad heart that the editor of this Journal has done his part in the preparation of the present number. After the first article had been put into type, but before the proof had been transmitted to its author, was received the unexpected tidings of the death of the President of the American Folk-Lore Society. The acquaintances of Captain Bourke will well understand how regret for the loss of an invaluable coadjutor has been increased by personal sorrow for the departure of a friend. The event seemed the harder to accept, inasmuch as after a busy life Captain Bourke looked forward to free hours, which he hoped to pass in scientific pursuits. Men of leisure, having intelligent ambition and possessing knowledge of the world, are few in America; and his services would have been precious to this Society, as to every other cause in which he took an interest. Of late the slender ranks of American ethnologists and students of folk-lore have been impoverished faster than recruited; it is hard to lose in one year J. Owen Dorsey and in the next John G. Bourke. The energy and ardent intellectual interest of Captain Bourke, and the manner in which he atoned for the disadvantages of early want of opportunity, make his career an example to persons of like tastes who may have to contend with similar difficulties. So much for a tribute of personal regard; the story of Captain Bourke's life will be told by one who is better able to recount its details. — *W. W. N.*

Captain John Gregory Bourke, who died at the Polyclinic Hospital, Philadelphia, on June 8, was born at Philadelphia in 1843. When nineteen years of age he entered Company E and afterward Company D of the famous 15th Pennsylvania Cavalry in the Department of the Cumberland, as a private, serving from August 12, 1862, to July 6, 1865, when he was honorably mustered out, later being awarded a medal of honor for gallantry at the battle of Stone River, Tennessee, in December, 1862. On the recommendation of Gen. George H. Thomas, he was appointed a cadet in the United States Military Academy, October 17, 1865, and was graduated June 15, 1869, becoming second lieutenant, Third United States Cavalry.

He joined his regiment September 29, 1869, and served with it at Fort Craig, New Mexico, to February 19, 1870; at Camp Grant, Arizona, to July 21, 1870, and in the field in Arizona, operating against hostile Indians, to August 15, 1871, being engaged in action near Pinal Creek, July, 1870. Was aide-de-camp to General Crook, August 15, 1871, to March 3, 1883; also acting assistant adjutant-general of troops in the field during operations against hostile Indians in 1872 and 1873, being in action at the summit of the Sierra

Ancha, December 15, 1872; Salt River Cañon, December 28, 1872; Superstition Mountains, January 16, 1873, and with Tonto Apaches, February and March, 1873. In Orders No. 14, Headquarters Department of Arizona, April 9, 1873, he was specially mentioned for distinguished gallantry in these and other affairs. Bourke's friendship and loyalty toward Crook during their ten years' association on the frontier were unbounded, and the famous general had unlimited confidence in his gallant aid. In the words of General Stanton, Bourke's courage and gallantry were bywords in the army, and his service ought to have had a greater reward. His copious notes were in constant demand by Crook, who often referred to them as to time and place of events in his campaign. He was acting engineer officer, Department of Arizona, July 1, 1873, to March 22, 1875; also acting assistant adjutant-general of the same department, October 23, 1873, to June 9, 1874; was with the expedition to explore the Black Hills, Dakota, in June and July, 1875; was promoted to first lieutenant, May 17, 1876; was acting assistant adjutant-general of troops in the field on the Big Horn and Yellowstone and of the Powder River expeditions in Wyoming, May, 1876, to January, 1877, being engaged in the actions with Sioux Indians at Crazy Horse Village, March 17; Tongue River, June 9; Rosebud Creek, June 17; Slim Buttes, September 9; and Willow Creek, Wyo., November 25, 1879.

He participated in the campaign against Nez Percé Indians, September to November, 1877; was with Major Thornburgh's command in pursuit of hostile Cheyennes in the sand-hills of Nebraska and Dakota, September and October, 1878; with the advance of General Merritt's command, marching to the rescue of Major Thornburgh's command, on Milk River, Colo., September, 1879; and on the Yellowstone expedition, August and September, 1880. He was promoted to captain on the 26th of June, 1882; acting assistant adjutant-general of troops in the field operating against hostile Indians and on General Crook's expedition into the Sierra Madre, Mexico, in pursuit of hostile Apache Indians, April 6 to June 26, 1883; acting aide-de-camp to General Crook, March 24, 1884, to June 25, 1884; also acting assistant adjutant-general, Department of Arizona, March 24 to June 17, 1884, and acting assistant inspector-general to the same department, August 15, 1884, to June 25, 1885; with troop at Camp Rice, Texas, to September 18, 1885. In recognition of his gallant services in the Apache campaigns of 1872-73, Bourke was tendered the brevet rank of captain, on February 27, 1890; and for gallantry on the attack on the Indians on Powder River, Wyoming, March 17, 1876, and in the action on Rosebud Creek, June 17 of that year, the brevet rank of major was offered at the same time. Both of these honors, however, were declined.

While Bourke became famous as an Indian fighter, his broad knowledge of the habits and customs and mode of thought of the red men fostered a sympathy for the American savage that tempered what many times might have proved the extermination of a predatory band. His intimate acquaintance with the inner life of the Indian was early recognized by the War Department. From December, 1880, to February, 1881, he was recorder of the Ponca Indian commission, and from April of the latter year until June, 1882, he was assigned, under the orders of Lieutenant-General Sheridan, to the special duty of investigating the manners and customs of the Pueblo, Apache, and Navaho Indians. His work on the "Snake Dance of the Moquis of Arizona" was the outcome of part of this research, and formed the first scientific contribution to that celebrated ceremony. After taking a prominent part in the expedition which led to the surrender of Geronimo and his band of Apache renegades in the Cañon de los Embudos, Sonora, Mexico, March 26, 1886, Captain Bourke was ordered to Washington for the purpose of elaborating his voluminous notes obtained during many years of contact with the Indians, which work was continued until April, 1891. Not content with a mere collation of his material regarding the tribes with which he was most familiar, Bourke spent many months during his sojourn at the capital in its vast libraries, for the purpose of recording similar and parallel customs of other primitive peoples throughout the world, and the results of this research were greater than one could ever hope to publish during a lifetime. A suggestion of the completeness of this work may be gained from the "Medicine-Men of the Apache," in the ninth annual report of the Bureau of Ethnology, which has been highly commended and widely quoted.

Captain Bourke's interest in the rites of ordure of primitive peoples was first aroused at Zúñi in 1881, during a ceremony of the Nėwekwe priests of that pueblo, and the results of his observations on that occasion were published in a pamphlet distributed among a limited number of students. A continuation of his researches along this line led to the publication of his noteworthy "Scatalogic Rites of all Nations," Washington, 1891.

After rendering material aid to the Pan-American Congress, to which duty he was detailed by reason of his efficient knowledge of the Spanish language, Captain Bourke rejoined his regiment on April 9, 1891, and commanded his troop at Fort McIntosh, Texas, to May 14th of that year, and the troop and post at Fort Ringgold, Texas, being frequently in the field in the operations against Garza's band of marauders of the Rio Grande frontier, to March 3, 1893. This wary bandit was so closely pressed on one occasion by Bourke and his hardy troopers that his saddle and personal diary were captured and deposited in the National Museum, of which Bourke was a

valued collaborator and a constant contributor. Among the many other collections in that institution bearing his name is the necklace of human fingers taken during the raid of the allied Sioux and Cheyenne in Wyoming and Montana in the winter of 1876-1877, which resulted in the surrender of 4,500 natives at Red Cloud and Spotted Tail agencies in the early spring of the latter year.

During the World's Columbian Exposition Captain Bourke's knowledge of the Spanish language and of Spanish institutions was again called into requisition by his assignment to duty with the department of foreign affairs, in charge of the Convent of La Rabida. From November, 1893, to July 8, 1894, he commanded his troop at Fort Riley, Kansas; and was an active participant against the railroad strikers at Chicago in the autumn of 1894. He was ordered to Fort Ethan Allen, Vermont, his last post of active duty, in the autumn of that year, after having faithfully and bravely served his country in every quarter of its domain.

Captain Bourke was a frequent contributor to periodical scientific literature, particularly to the organs of the Anthropological Society of Washington, of which he was a Councillor during his residence in Washington, and of the American Folk-Lore Society, of which he was elected President in December last. The most frequently quoted of Captain Bourke's periodical contributions are: "Folk-Lore Concerning Arrows;" "Vesper Hours of the Stone Age;" "Primitive Distillation among the Tarascoes;" "Distillation by Early American Indians;" "The Laws of Spain in their Application to the American Indians;" "Notes on the Cosmogony and Theogony of the Mojave Indians;" "The Gentile Organization of the Apaches;" "The Miracle-Play of the Rio Grande;" "The Folk-Foods of the Rio Grande Valley and of Northern Mexico;" and "Popular Medicine, Customs, and Superstitions of the Rio Grande."

In addition to his membership in the above-named societies, Captain Bourke was a fellow of the American Association for the Advancement of Science, and a member of the Congrès des Américanistes and of the Victoria Institute of Great Britain.

Captain Bourke's exceptional versatility, the product of a wide and varied experience, with a powerful force of expression and an extraordinary sense of humor, made him a most genial companion and gives even additional zest to his extra-scientific productions, "An Apache Campaign," "On the Border with Crook," and "MacKenzie's Last Fight with the Cheyennes."

In the death of John Gregory Bourke anthropology has lost an indefatigable investigator, American literature a vivacious contributor, and the army of the United States a courageous soldier.

F. W. Hodge.

WASHINGTON, June, 1896.



FOLK-LORE SCRAP-BOOK.

CONJURING AND CONJURE-DOCTORS IN THE SOUTHERN UNITED STATES.—The "Southern Workman and Hampton School Record," Hampton, Va., for November and December, 1895, contains an article on this subject by Miss Herron and Miss A. M. Bacon, the study being founded on compositions of students at the Hampton School. As this account gives extended and reliable information concerning Afro-American witchcraft, it is here reproduced *in extenso*.

"It is difficult here to make any classification of the things used in conjuring which will have any value except as a mere arbitrary distinction for the sake of ease in enumerating and remembering in some intelligible order the great variety of media for the charms cited by the authors of the compositions from which our data are drawn. We will, however, for the sake of convenience, classify into

(1) Poisons.

(2) Charms.

"Of poisons derived from substances known or believed to be poisonous and administered in food or drink a number of cases are cited. A drink of whiskey is poisoned and offered to the victim; an apple is poisoned and given in church on Sunday. One instance is given of 'toad heads, scorpion heads, hair, nine pins and needles baked in a cake and given to a child who became deathly sick.' By another of our writers it is said that 'some go in the woods and get lizards and little ground-dogs and snakes and dry them and then powder them all up together in liquor and give them to drink, or pick a chance and put in their food so they can eat it.' Another case is mentioned of a conjurer who caught a snake, cut his head off, hung him up by his tail and let the blood drop into a can. Then he went out and caught a lizard, killed him, took his blood and mixed it with the snake's blood. This mixture was done up in a bundle and sent to the victim. He drank it up, and in two minutes was lying on the floor speechless. In this case the victim was saved by an old doctor who was brought in and rubbed him about twelve hours. One woman swallowed a lizard in a cup of coffee and was poisoned thereby. In another case cabbage, presumably poisoned, was given to the victim with evil results. Again, horsehair is put into the food or a preparation of poisonous snakes and lizards is mixed with the whiskey. The theory in regard to the poisonous effects of hair is thus stated by a boy whose own hair had been baked in bread and given him to eat. The conjure-doctor told him that if he had eaten it the hair would cling round his heart strings and would have afflicted him so that he would not be able to work and after a while it would kill him. It required no belief in the supernatural whatever to make one afraid of persons whose business it is to devise poisons to place in the food of their victims, and, if the evidence of our collection of compositions is to be trusted, there was on the plantations in the old days a vast amount of just that sort of thing. That the poison did not always produce the desired effect was due rather

to a lack of knowledge than to a lack of zeal on the part of the conjurer, and if roots and herbs, snakes and lizards, hairs, and other disgusting objects could be worked into the food and drink of the victim it was undoubtedly the most certain way of dispatching the business to the satisfaction of his enemy. But this method of revenge, because it was the most direct and certain, was the most easily discovered, and we find that other methods seem to have been more popular. Just as poisoning is less direct and therefore safer than clubbing or shooting, so 'fixing' by means of a charm is safer than either, and charms seem to have been relied on for working evil, to a very great extent.

"The form of the charm which comes most near to the simple poisoning, of which we have already given examples, is the passing of the spell to the victim by handing to him some conjured article or placing it where he can pick it up. In these examples it is contact alone that transmits the evil; the charmed or poisoned thing need not be eaten. A sweet potato on a stump in the victim's potato patch has been known to cause pain just as soon as it was touched by the one for whom it was intended. A woman, picking up chips, picked up a small bundle folded in rags; the next chip stuck to her hand and she was conjured. A pair of new shoes just come from the shoemaker causes such pain that the victim cannot walk. He continues to grow weaker and thinner and to suffer even after the shoes are removed and at last dies of the effect of conjured shoes. A bottle of cologne presented to a girl by her unsuccessful rival puts her eyes out when she smells of it. Something put on the gate-post causes swelling of the hands. One instance is of a girl who detects her father-in-law putting something into her shoes after she is supposed to have gone to sleep. She burns the shoes and so avoids the trick; the shoes in burning make a noise like a bunch of fireworks. In another case a small red bag (presumably filled with occult miniatures) is fixed to the sole of the victim's foot. In one case a carving knife is conjured, supposing that the cook will be the first person to use it, but the charm goes astray because the seamstress has occasion to use the knife, and the charm goes from it to her. Some conjurers accomplish their ends by throwing hair balls at their victims.

"But charms seem to be most frequently conveyed by even more indirect means than those thus far enumerated. A baby is conjured by the presence in his crib of something all wrapped up in hair and all kinds of other queer looking things. The bundle when turned showed a strange variety of colors. A colored man got angry with a woman and tricked her by the following complicated charm. He took some blue cloth and cut out several chickens, and sewed them up after filling them with some kind of dust and a lot of needles and pins. He covered these with feathers so that they looked precisely like real chickens, and then sewed them up in his victim's bed. Conjure balls, snakes, and all kinds of reptiles are often found in the beds of those who have been 'conjured.' In other cases, the fatal bundle or bottle is secreted in some corner of the room in which the victim lives, or is placed in the road over which he oftenest walks. A charm in the shape of a small rubber ball may be placed in the chimney corner, or poison may

be put in a bottle and buried in the path (in some cases upside down). A sick woman, who had almost pined away to skin and bones, sent for a conjure-doctor. He went at once to the hearth, took up a brick, and found sticking in a cloth six pins and needles. He took them up, put salt on them, and threw them in the river. The needles and pins were said to be the cause of so many pains. In other cases poisonous balls of various sizes, filled with roots, herbs, and other mixtures, were put in the road. They could have no effect on any but the intended victim. These charms or tricks seem to have been made personal by securing something from the body of the victim, as a strand of hair, or some earth from his footprints.

"If you fail to get near enough to your victim to place the spell in his room or his hand or his bed or his path, you may yet, if you are skilful, succeed in carrying out your fell design by simply burying your charm under his doorstep or in his yard, where he may never see it, or come in contact with it, but where it will work untold evil to him and his; under the doorstep, if you can; near the house if you can't do that; but failing of this, almost anywhere in the yard will do if the spell is potent. A black bottle containing a liquid mixture, and nine pins and nine needles, is a favorite charm. Sometimes the charm is a bundle containing salt, pepper, and a silver five-cent piece; sometimes needles, pins, hairs, snake-heads. Again it is salt, red pepper, anvil dust, and a kind of root that conjure doctors always carry in their pockets. In the latter case, our informant tells us that 'when putting this down they have a ceremony and request the Devil to cause this to have the desired effect,' specifying in the request the part of the body of the victim which it is desired to injure. A small red flannel bag filled with pins, small tacks, and other things, and buried under a gate-sill made a horse refuse to enter the gate. After working over the horse for an hour, the driver looked under the sill, found the charm and removed it, and the horse walked quietly in at the gate. Jelly-fish taken out of the water, dried, powdered, and put into small bags are used for conjuring. In one case, when search was made for the charm, there was found in the ground a tin cup seven inches deep and three in diameter, called 'a conjure cup.' It contained little balls, some like lumps of tar, and some like sulphur and other different colors. When burned these balls gave 'beautiful blazes.' In one case a bottle full of snakes was buried by the doorstep. The first one who came out in the morning stepped over it and fell. A preserve jar found buried in one garden contained 'a snake and several other insects and something else wrapped up in cloth,' which the finder did not open but threw away. In one case, where there was reason to suspect conjuring, a bottle filled with roots, stones, and reddish powder was found under the doorstep, and in the yard more bottles with beans, nails, and the same powder. The man burned them up and got well. Again, a package in the shape of a brick was found, and inside of it 'a tin trunk and a great many articulate creatures.' Another of our writers tells us that 'some of their simplest things are salt, pepper, pins, needles, black bottles, and all kinds of roots. I have seen one of their

roots which they called the "Devil's shoestring." It is a long, wiry-looking root, resembling the smallest roots of a potato-vine.'

"With this variety of gruesome and disgusting things did the plantation conjurers essay to work evil among the credulous people by whom they were surrounded. The next phase of our study is to inquire what were the evils laid to their door as the results of their dealing in roots, herbs, snakes, and mysteries.

"The disease which is caused by conjuring may be recognized in its early phases in the first place by the suddenness of the attack. The victim is seized with a sharp pain in some part of the body; later, swelling and other symptoms follow, but the beginning of the attack can usually be traced to a sharp pain which followed directly upon handling, stepping over, or swallowing the charm. Another, and perhaps the surest sign that the disease is the result of a spell or 'trick,' is that the patient grows worse rather than better under treatment of regular physicians. When this is the case it is well to call in a conjure-doctor at once, or it may be too late, for there are cases where even after the spell is removed the victim fails to recover from the injuries it has already wrought.

"As the disease develops itself the symptoms become more severe and terrible in their nature. In many cases snakes and lizards are seen running up and down under the flesh, or are even known to show their heads from the sufferer's mouth. One example is given of a woman possessed by a lizard that 'would run up and down her throat and hollow when she would be a-talking.' Another case is of a man whose food did him no good. The conjure-doctor told him that he had been conjured, and that inside of him were a number of small snakes which ate up the food as fast as he ate it. Another woman who had lizards crawling in her body was obliged to eat very often to keep the lizards from eating her. This possession by reptiles of various kinds seems to be a part in almost every evil wrought by the conjurer, and instances are too numerous and too horrible for a more detailed review of them in this paper. Sometimes when direct evidence of these reptiles fails to appear during the life of the patient, a post-mortem brings them to light and establishes the truth of the doctor's diagnosis.

"Another evidence that the disease is of a magical origin is in the strange noises made by the patient. Numerous instances are given of sufferers who howled or barked like dogs. One example is given of a woman who 'howled like a dog, crowed like a cock, barked like a fox, and mewed like a cat, and made all sorts of noises before she died.' One boy used to walk on all fours and howl like a dog. Another man who was conjured 'would have ways like a dog, growling and gritting his teeth.'

"From these symptoms it is but a brief step to insanity of all kinds, and many cases are cited where the insane patient is regarded as 'conjured' by his relative. One woman could not go further than a mile. 'When she had walked a mile she would get out of her head so she would have to stop, so she could gather her mind to go back.' A girl when conjured 'ran wild and drowned herself.' One woman 'was very sick and almost crazy, was

conjured to her bed for several months. And now she has some kind of spells that come upon her, when she lies like one dead for about an hour. She cannot bear any kind of medicine to be used about her. She says that she can hear all that is said to her but cannot speak.' It is unnecessary to cite all the instances given in the compositions. They are numerous enough to go far toward proving that insanity on the plantation was often laid to 'conjuraton' and consequently took in the patient the form that the belief in conjuration would naturally give it, just as in New Testament times it was believed to be demoniacal possession and took that form in its manifestations.

(To be continued.)

NOTES AND QUERIES.

THE HISTORY OF AN ORDEAL. — The very interesting contribution to the folk-lore of Newfoundland, made by Rev. George Patterson, D. D., in the last number of this Journal (vol. viii. pp. 289, 290), not only supplies a most curious addition to a famous English ballad of the Middle Age, but also points out a general principle important for the comprehension of popular tradition. In describing the superstitions of the people on the coast, the writer cites the following anecdote, given on the authority of Judge Bennett of Harbor Grace:—

"The judge tells another good story illustrative of their superstition. Being at one of the outposts, a woman came to him complaining that some person had stolen a pair of blankets which she had washed and put out to dry, and wishing him to turn the key on the Bible to discover the thief. He refused, assuring her that he had no such power. But, as she continued to urge him, he proposed another plan.

"He asked if she had a good crowing bird. She said no, but her neighbor, Mrs. —, had. She of course had a large iron pot. He then directed her to summon all the men in the neighborhood to come to the house at dark. This was done; the rooster was caught and placed under the pot. When the men assembled the lamp was extinguished and they were sent outside. One man, whom the judge suspected as the guilty party, protested strongly against the proceeding, declaring his disbelief in any such idea as it involved. However, they were required in turn to go and touch the pot, the understanding being that when the guilty should do so the cock would crow. Each man went in and returned without the expected sign, and the man who had protested against the proceeding now appealed to the fact to show the folly of it. The judge, however, called them into the house, and the lamp being relit he remarked on the strangeness of the affair, and then called on all to hold up their hands, when it was found that the man's hands were clean, showing that he had never touched the pot at all. He at first attempted to deny his guilt, but on being threatened with being sent to jail he gave up his plunder."

That any test, believed to be infallible, should affect the imagination of the culprit and force him to acknowledge his fault is a general psychological principle familiar in the literature of ordeals, and indeed at the basis of the establishment of such experiments. But the curious part of the story is the form of the trial. The character of the cock as the revealer of truth and detector of lies is derived from the part he is assigned in the Biblical narrative, in which his crowing acts as a rebuke to Peter. Hence the cock, in Old French *Noëls*, on Christmas eve, is supposed to precede the angels in proclaiming the birth of Jesus; according to the heading of a sheet of carols of the seventeenth century: "The Cock croweth *Christus natus est*, Christ is born. The raven asked *Quando*, When? The crow replied, *Hac nocte*, This night. The ox crieth out, *Ubi, ubi?* Where, where? The sheep bleated out, *Bethlehem, Bethlehem*. A voice from heaven sounded, *Gloria in excelsis*, Glory be on high!" Prof. F. J. Child, who cites from Hone this heading in "The English and Scottish Popular Ballads, No. 22, vol. i. pp. 233-241, gives the history of the ballad above mentioned, a song apparently of northern origin, found in Danish and Swedish, as well as in English, where it exists in a version written in a manuscript referred to the reign of Henry VI.; it may be well briefly here to trace the outline of his results.

In two late Greek manuscripts of the so-called Gospel of Nicodemus is interpolated a passage in which it is related concerning Judas that after he had tried to induce the Jews to take back the thirty pieces he went to his house and there found his wife sitting and a cock roasting before the coals. Judas declares to his wife that it is his intention to hang himself, for he has betrayed Jesus, who will rise on the third day, and woe to us. His wife bids him not talk in this manner, for the cock that is roasting before the coals is as likely to crow as Jesus to rise again. While she is speaking the cock flaps his wings and crows thrice, after which Judas proceeds to make a noose of the rope and hang himself. This story was made the foundation of a ballad, in which St. Stephen figures as a stable-groom; this character is explained by the quality of the saint, among northern nations, as patron of horses; it is supposed that such duty was assigned to him because his day, December 26, corresponded to an ancient Germanic festival which had relation to the welfare of horses; the horse-racing on the day named was a remnant of heathen ceremony, the horse being sacred to Frey, whose festival was Yule. The English ballad recites that Stephen, a servant of King Herod and charged with bringing to table the head of a boar, casts down the dish and affirms that he forsakes Herod, since a child is born in Bethlehem that "is better than we all." Herod asks if Stephen is mad, or if he has any grievance; he answers no, but there is a child born that shall help us at our need. Here may be quoted two stanzas, with a slight modernization of the spelling:—

That is so sooth, Stephen, all so sooth, iwis,
 As this capoun crowe sal that lyth here in myn dish.
 The word was not so sone seyde, that word in that halle,
 The capoun crew *Cristus natus est*! among the lordes all.

Follows the stoning of Stephen.

Now, if to the song be compared the anecdote cited by Dr. Patterson, there seems little room to doubt that in the iron pot in the Newfoundland ceremony is contained a reminiscence of the incident as narrated in the ballad, and that the ordeal has grown out of the misunderstood miracle. In this case we seem to have a popular judicial procedure of literary origin. This is not an exceptional example of folk-usages which have grown out of uncomprehended tales and phrases, ultimately from learned men. While it may be true that action is in its nature more permanent than speech, and therefore that the deeds of men are more to be regarded than their words, it is nevertheless an error to discard the obvious truth, that speech is an important part of conduct. In the case of ritual no small part, even of popular worship, is derived from literary sources symbolized in the ceremonies. Probably this principle would be found to have an application in regard to oral no less than written literature. Who could have expected to find a Greek apocryphal book, a Germanic deity, a Scandinavian folk-song, a mediæval English carol, and a pious belief regarding the nativity of Christ, in the local judicial procedure of English-speaking sailors in an isolated island of the New World?

W. W. N.

LOCAL MEETINGS AND OTHER NOTICES.

CINCINNATI. — A Branch of the American Folk-Lore Society has been formed in Cincinnati. On January 25 a meeting of the few members of the Society living in the city was called by Prof. Charles L. Edwards, at the rooms of the Cincinnati Society of Natural History; but the response was not such as to promote hopes of a successful movement. In the second week of February Dr. John H. McCormick, of Washington, D. C., gave an address on Folk-lore at the rooms of the Woman's Club, in which he called attention to the work of the Society. The officers of the Club held a meeting at the rooms of the Club on March 7, and after conference with Professor Edwards determined to form a committee for the purpose of forming a Branch of the American Folk-Lore Society, of which Miss Laws, president of the Woman's Club, was chairman. On March 17 a meeting was called by this committee, at which Professor Edwards delivered an address on "Folk-lore," showing that the study consisted in the collection and examination of mythology, beliefs, rituals, songs, and stories of the people, and that the great epic poems of the world are to be regarded as the outgrowth of folk-lore. He showed that America presented one of the widest fields for this branch of research, mentioning in especial folk-music as existing in Indian and negro melodies, as well as in the songs of immigrant populations. Rabbi David Philipson and Dr. W. H. Venable heartily expressed their agreement with the views of the speaker, after which an organization was effected, and a nominating committee, consisting of Rabbi Philipson, Dean Myers, and Mrs. George Thayer, appointed to report on the second Tuesday in April. On April 14 the committee accordingly reported, and officers were elected as follows: —

President, Prof. Charles L. Edwards (University of Cincinnati); First Vice-president, Dr. David Philipson; Second Vice-president, Dr. P. V. N. Myers (University of Cincinnati); Secretary, Miss Therese Kirchberger (Hughes High School); Treasurer, Mr. F. A. King (Hughes High School); Advisory Council, Prof. E. M. Brown (University of Cincinnati), Dr. J. D. Buck, Mrs. George A. Thayer, Miss Annie Laws, President of the Woman's Club. On May 12 was held the first regular meeting for the reading of papers. Professor Edwards gave an address on "Negro Music," illustrated by the singing of Bahama Folk-Songs, the members of the University Glee Club offering their services. The Branch begins its career with bright prospects, including in its membership many well-known scholars and citizens of Cincinnati. The membership consists of Active Members, who are also members of the American Folk-Lore Society, and of Associate Members, who pay local dues.

Reports of the meetings of other Branches, during the past season, will be reserved for the next number of this Journal.

IN MEMORIAM — ALFRED M. WILLIAMS. — Mr. Williams, a valued member of the American Folk-Lore Society and contributor to this Journal, died at Basse Terre, St. Kitts, March 9, in the fifty-sixth year of his age. He was born in Taunton, Mass., being the last surviving member of an old and noted family, and entered Brown University at an age earlier than common. The Civil War breaking out, he abandoned his college course and enlisted in the Seventh Massachusetts Infantry. During the war he did newspaper work, writing letters from the front to various papers. After his return he became a newspaper correspondent for the New York Tribune, and afterwards editorial writer and managing editor of the "Taunton (Mass.) Gazette." In 1872 he went to Neosho, Mo., occupying a government position, and there undertook a paper of his own, which became widely known throughout that section for its stand on the Indian question, being the first journal in the West to espouse the cause of the red man, which he advocated at some peril to himself. Some years later he returned to the East and became reporter and ultimately editorial writer for the "Providence (R. I.) Journal." Mr. Williams was warmly interested in everything relating to folk-lore, and an especial student of Irish literature. Among his published works may be mentioned "The Poets and Poetry of Ireland," and "Studies in Folk-Songs and Popular Poetry," Houghton, Mifflin & Co., Boston, 1894.

W. W. N.

BIBLIOGRAPHICAL NOTES.

BOOKS.

AN INTRODUCTION TO FOLK-LORE. By MARION ROALFE COX. London : David Nutt. 1895. Pp. ix, 320.

The title of this volume is somewhat calculated to mislead. In connection with an Introduction to any study usually occurs the idea of a review of the material, in orderly form, provided with such full bibliography as may serve to assist an inquirer. Such is not the nature of the present treatise, entirely popular in character, which is rather an attempt to present in a readable manner doctrines commonly entertained concerning the relation of anthropological principles to the mass of traditional material which is conveniently dominated folk-lore. Such intent is shown by the titles of the chapters, as follows: "Introductory," "The Separable Soul," "Animal Ancestors," "Animism-Ghosts and Gods," "The Other World," "Magic," "Myths, Folk-Tales," etc. A "Selected List of Books" is added, but so brief and unsatisfactory that it would better have been omitted, containing only fourteen authors, beside the publications of the Folk-Lore Society and of the American Folk-Lore Society. It is a serious fault in a book calling itself an Introduction, that the bibliographical quality is absolutely lacking. Citations are made without reference, and this in some cases where utterly erroneous views are presented, as for example in the assertion that the "English word devil is a corruption of *deva*, the Sanscrit name for God" (p. 135). The moral here is exactly the contrary of that emphasized by the author, for the English term, regularly descended from the Greek, which is itself an imitation of the Hebrew word which has given us the name Satan, shows the complication of mythology, illustrating the manner in which literary influence has affected the world-old popular faith in malicious demons.

W. W. N.

NOTES ON PUBLICATIONS RECEIVED.

Hoping in the future to present more extended notices of the literature connected with popular tradition, we are here obliged to content ourselves with brief remarks on certain of the publications indexed below.

In a brief treatise on the manner in which man creates for himself the world by which, in his imagination, he is surrounded, A. Bastian collects, according to his custom, a vast body of notices and citations, brought together, by means of numerous parentheses, into complicated paragraphs which make little allowance for the limitations of the average reader. That the infinity of variation in mythologic and philosophical conceptions is but the effect, so to speak, of national costume, and that the underlying ideas which create this mass of representations are simple and nearly identical, is the thesis; this is expounded with reference to nature, intelligence, and society, to elements, spirits, superstitious beliefs, and religious systems,

from savage explanations of life to the Darwinian theory, and from the cosmogonic ideas of Africans and Australians to mediæval Christianity. The student will find here a magazine of suggestions, but suggestions which it will require labor and patience to limit and define. It is enough to translate a few titles of the table of contents: Simplicity of the thought-process, Whence and whither. Eternity of the world, Space, Futurity, Potentiality, Evil, Ethics. Four plates represent the mediæval heavens, the inferno of Dante, the Buddhistic world-system, and Orphic mysteries (borrowed from Furtwängler).

The Report of Dr. Franz Boas on the Northwestern Tribes of Canada is chiefly occupied with anthropometric measurements. The report, however, contains also some valuable notices respecting folk-lore and ceremonial. Particularly to be remarked as an addition to knowledge is the account of the initiation ceremonies of the (cannibal) secret societies of the Niská. The evidence is clear that in this case there has been a migration of ceremonial, these rites having been derived by Bellabella through a Tsimshian tribe, and indicating such origin in nomenclature; a fact recommended to the attention of such persons as continue to deny that it is possible for the most sacred usages of a savage people to indicate, not development from local conceptions, but simply a wholesale borrowing of customs adopted without reference to explanation. In these societies there are only a limited number of places, a new member being admissible only when he inherits the place of one deceased or resigned. The novice is supposed to be lost, after having received the spirit of the society. One member after another, each representing his own particular spirit, endeavors to recall the absent person, who is at last brought back by the animal totem of the society. The novice, who is now naked, is then brought by his co-members to the village, the streets of which are deserted; he seizes and tears to pieces a dog, as well as any of the profane who dare leave the houses, and enters his tabooed house, where, it is said, he must remain for a year. According to a description related to the writer, at the time of his disappearance, which lasts for a year, the novice resorts to a grave, and sleeps with the corpse in order to acquire courage. While away from the village he is supposed to have arrived at the distant secret-room of the society, in the mountains or over the waters, to have witnessed its ritual, and received its ornaments. The whole action is symbolically represented by masks, which the uninitiated are expected to take as the real personages represented. Any failure in the performance, which would disclose the deception, is regarded as a misfortune and crime only to be atoned for by the death of all concerned. Thus when, in a case which happened among the Hëiltsuk, a visitor to the bottom of the sea was drowned by the entanglement of ropes, the other actors of the family pretended that he had only remained with the spirit, and, after the end of the festival and departure of the guests, bound themselves to a long rope, sang the cradle-song of their race, and cast themselves from a cliff into the water.

Dr. Brinton, in setting forth the "Ethnologist's View of History," considers that the historian should regard the society with which he deals as

an ethnic group, and characterize it by describing its essential properties, especially language, government, religion, and the arts. Beyond such representation he is to take especial account of ideas and ideals, as the primary impulses of conscious human endeavor, and as especially determining the course taken by any people. Rejecting moral perfection as an end in itself, he accepts the idea of complete individual development as the highest goal ; the explanation should be limited, on the one hand, by discarding all superhuman agencies, on the other, by omitting any forecast of the future impossible for man to attain.

The archæologic investigations of Dr. G. Fowke lie outside the province of this Journal ; here only may be noted his concluding opinion, that the aboriginal remains between tidewater and the Alleghanies, from Pennsylvania to southwestern Virginia, pertain to tribes who lived or hunted within this area at the beginning of the seventeenth century, and that there is no evidence of an ancient or long-continued occupancy of this region by Indians.

Mr. Culin's paper on "Chinese Games with Dice and Dominoes" is intended to be the first of a series on Chinese games ; the numerous illustrations are taken from objects in the National Museum, the Museum of the University of Pennsylvania, and published sources. The games described are chiefly those of the Chinese laborers in America ; even among these, who came from a comparatively small area, there exist variations in the methods of gambling and in the terminology of games ; this nomenclature is largely made up of slang and colloquial words, and presents difficulties, gamblers being of the most ignorant class. Chinese dice are nearly the same as European ; the titles of throws present more variety. Dominoes also are similar to those with which we are familiar, but the methods of playing vary ; Mr. Culin has not found the connecting link ; the game in Europe seems modern. Dominoes are regularly used in China for fortune-telling, reference being made to the book which furnishes the significance of different combinations. With the games Mr. Culin gives the legends in vogue, intended to explain their form.

Mr. Hale's paper on "An Iroquois Condoling Council" describes a visit made in 1883 (after the publication of his volume entitled "The Iroquois Book of Rites," contained in the Library of American Aboriginal Literature). Mr. Hale found that the whole Book of Rites was intoned, being in fact an ancient historical chant ; so that, in order to represent the manner of repetition, the lines of the chant should have been divided after the manner of blank verse. Allowance should be made for frequent repetition in the singing of lines, and for the introductory of ejaculations, *haih-haih*, all-hail. The recitation of the speech of the Cayuga chief also is noted as remarkable, consisting of brief sentences, each commencing with a high, sudden, explosive outburst, and gradually sinking to the close, where it ended abruptly in a quick, rising inflection ; the whole being a set form of phrases. The writer remarks the erroneous character of the conceptions relating to Indian character arising from the hostile relation in which they have been placed to the whites.

The schedule prepared by a committee of the British Association for the Advancement of Science, appointed to organize an ethnographical survey of the United Kingdom, has made two preliminary reports, in which the names of 367 villages or places are indicated as deserving of ethnographic study. The committee desire a record of (1) physical types of inhabitants, (2) current traditions, (3) peculiarities of dialect, (4) monuments, etc., (5) historical evidence as to continuity of race. The schedule contains a brief questionnaire. Mr. E. Sidney Hartland, calling attention to the importance of this undertaking, observes that archæologists have paid too exclusive attention to the material remains, and that folk-lore, or surviving tradition, taken as a whole, is indispensable for explanation of antiquity. He gives examples of the persistency of popular recollection, which retains traditions while constantly transforming these. The importance of the study of dialect and the amount of history that may be wrapped up in a single word also receive mention.

Examining a Highland story, in which the hero is made to do with and overcome Awisks or dwarfs, whose house he visits, Mr. MacRitchie is of opinion that the tale has preserved a reminiscence, though in altered form, of the struggle between the Gaels and the Picts. Such identification is in the line of the writer's views concerning the explanation of fairy or dwarfish folk as survivals of actual races.

In a paper on the "Early Navajo and Apache," Mr. F. W. Hodge concludes that the creation and migration legend of the tribe is remarkably accurate as to chronological sequence, and that the ancestors of the race appeared, without doubt, in San Juan Valley not earlier than the latter part of the fifteenth century. The Navajo were composite before the eighteenth century; they acquired flocks and herds soon after 1542, an event which changed their mode of life. Indian tradition, even when bearing apparent evidence of antiquity, may in fact be of recent origin.

With regard to Mr. W. Hough's interesting essay on "Primitive American Armor," in general outside the limits of this Journal, need only be mentioned the conclusion, as bearing on a much disputed general question. "Plate armor in America is a clear case of the migration of invention, its congeners having been traced from Japan northeastward through the Ainos, Giliaks, and Chukchis, across Bering Strait by the intervening islands to the western Eskimo."

The admirable article of Mr. Mooney on the Siouan Tribes of the East is occupied with tribes of Virginia and the Carolinas. That the linguistic affinities and racial relations of these peoples were with the Siouan family, and that the original home of the latter is to be sought in the east, is a recent discovery of Mr. Mooney himself. The present paper does not attempt to set forth at length all that is known in relation to every tribe, the Catawbas for example, being in the main reserved for subsequent discussion. A list of local names derived from Siouan tribal appellations and a bibliography are appended.

In a brief article on the "Indian Use of Wild Rice," Mr. Gardner P. Stickney describes the harvesting, preparation, and economic value of

Zizania aquatica in the shallows of the Great Lakes region. At the present time wild rice is an important item in the diet of the Ojibwa Indians of Wisconsin, August being called Manominikegisiss, or the "rice-making moon." The gathering is effected in canoes, two women usually working together, one paddling, the other sitting, while she fastens rice-stalks in a sheaf by passing her twine below the heads. The sheaves are then allowed to stand two weeks; rights of ownership acquired by binding are respected. The principal cause of the large population of Wisconsin was the abundance of wild rice, a single small lake being able to furnish a supply for two thousand Indians.

It will be necessary to reserve a proper notice of the works of Messrs. Rockhill, Weinhold, and Zibrt.

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POPULAR CELEBRATIONS IN MEXICO.

THE student of folk-lore can nowhere find a more interesting field for the study of popular celebrations than our sister republic. We find there a most curious mingling of native American ideas and practices with those of mediæval Europe. Three centuries and a half ago a civilized people, among whom pageants and processions were popular, who were superstitious to a degree, and in whose make-up there was a strain of cruelty, came into contact with a barbarous folk who delighted in rude dramas, mimetic dances, and cruel religious ceremonies. Mingling must needs take place; it was the more rapid as an astute priesthood quickly adopted and modified what it could not suppress. The population of Mexico to-day falls roughly into three divisions. There are a few people of pure European blood; there are many more half-breed Spanish-Indians; there are still more Indians of pure blood. The latter in many districts still speak their old languages, wear their ancient dress, and with great conservatism keep alive, under an apparent Catholicism, far more of their old-time superstition than is generally realized.

Three elements enter into the popular celebrations of the country: (a) there should be, and there is, some survival of real Indian celebrations. The religious processions, the ceremonial and mimetic dances, and the rude dramas of the natives, could not be annihilated; they would naturally, however, be profoundly modified in most cases. (b) There should be, as there was, the bodily introduction here of simple festivals of Europeans. At the time of the discovery, Europe was far more simple and more spontaneously joyous than at present. Street performances were common. Miracle plays and passion plays were rendered in many places. Maypole dances and other regularly recurrent games and gayeties were general. Holy Week and Easter were especially times of rude sport, excitement, and joy. (c) There should be introduced by the priests of the new religion many purely religious ceremonies of a popular kind.

While some of these would, of course, be confined to the interior of the churches, others — processions, blessings, public prayers — might be out-of-door performances. With the mixture of blood between the conqueror and conquered, with the conversion of the natives to at least a nominal Christianity, with daily and intimate contact between the two unlike cultures, these three elements became so profoundly mingled and mutually modified that it is often difficult to say which preponderates in a given celebration.

Mexico is preëminently a land of *local peculiarities*. This is shown in every detail of life. Salamanca is a town of glove-makers; its neighbor, Celaya, is famous for candies; Irapuato sells strawberries every day of the year, while no other town thereabouts makes a specialty of them. For pretty miniature *sombreros* made of gayly dyed fibre, you must go to Aguas Calientas; for inlaid steel and silver work, to Amozoc; for straw pictures, to Puebla. The whole land is a potter's shop, but the wares of each town almost are characteristic. The vessels of Guadalajara, San Felipe, Oaxaca, Guadalupe, Cuauhtitlan, are instantly recognized. The man of Jalisco wears different sandals from he of Oaxaca. Water-carriers in the different towns differ in dress and in the mode of carrying their jars, and in the jars themselves. Local independence shows itself also in the popular celebrations. It is true that some celebrations — particularly those introduced from Europe — are to be found almost everywhere; many of the most interesting, however, are observed only at a single town, or in a cluster of related towns.

Music forms a feature in many of these celebrations. It often varies with the occasion. One might secure a curious collection of old-fashioned Spanish instruments here. Some curious instruments may also be found in use, which are modifications, toward European types, of Indian originals. Among such we should place the *tambour*, or drum. It is perhaps the lineal descendant of the series of native drums, but closely approaches old Spanish models. Besides purely Spanish instruments and profoundly Spanish-influenced Indian instruments, we may, now and again, see purely Indian instruments in use. Such probably is the simple *pita*, a whistle made of a cane, which gives a beautifully clear sweet note. The *chirimía* Bandelier names as probably original, though somewhat modified; it is a simple, short, flaring horn of wood, with perhaps eleven holes, and with a separable mouthpiece in which a folded bit of leaf furnishes the vibrating lip; it gives a high, shrill, almost ear-splitting sound, and is still quite widely used: we have seen it — and heard it — at Guadalajara, Puebla, and Mitla. The shell trumpet, *concha*, or *quiquiztli* of the Aztecs is still in use among the Mixtecs. At San Juan de Guichicovi, the Mixes still use the curious *miya*, which consists

of an earthen vessel, two round bodies one above the other, over the open top of which is tightly stretched a cover of iguana skin; the neck and head of some creature are modelled on the lower body; in this head there is an aperture for the relief of air-pressure. This instrument is about fifteen inches in height, and gives a fine clear tone when beaten. At purely Indian towns, on the occasion of celebrating dances, or *fietas*, in which a large aboriginal element still remains, the wooden drums *huehueltl* and *teponastle* may be used. In the museum at Toluca is a magnificent specimen of the former, which is old and had been used until very lately in the popular celebrations in a neighboring Indian town. It is more than three feet in height, and measures sixteen inches across the top. It is cut from a single block of wood, a section of a tree trunk, which has been hollowed out into a thin-walled upright cylinder; the lower part has been cut away so as to leave three broad low legs for support. Its surface is beautifully carved with fine figures of an eagle-warrior, two rampant beasts, and a hieroglyphic design. The legs each bear an independent carving, and an ornamented band separates the two series. A piece of skin or membrane is stretched across the top. The *teponastle* is a horizontal drum. It consists of a log perhaps thirty inches long and seven or eight inches in diameter. The ends are left solid, but the central portion is hollowed out below, leaving only a thin layer of the wood above. This is cut into two lips nearly approaching at their free ends, which are struck by sticks wrapped at one end with balls of leather. We have been told that there are but three days a year when one may work at making one of these *teponastles*: all are Thursdays, and one of them is Thursday of Holy Week. It is said, too, that if a *teponastle* is to give its best results it must have drink; tequila or other spirits put upon its lips make it loud and sonorous.

It is not easy to suggest a classification of Mexican celebrations. The following fourfold division is simply a suggestion for convenience; an aid to bring the matter clearly before the mind for definite study:—

1. Native and ancient *danzas* and dramas.
2. Commemorative dramas.
3. Religious plays.
4. Religious celebrations.

We have witnessed examples of most of these. Among them *the Tastoanes*, *the Danza de la Conquista*, *the Pastores*, the ceremony of *Blessing the Animals*, and *Burning Fudas* may be selected as illustrative.

The *Tastoanes* has long been celebrated by the Indians of Mesquitlan, now part of Guadalajara. It has been studied by Alberto

Santoscoy, and described by myself in the "Outlook" for January 18, 1896. Originally it was perhaps a war dance with Aztec words. It is now a definite drama which vaguely commemorates and depicts the struggle of Christianity and Paganism, with the final victory of the former. Its rendition requires an entire afternoon. "First the men put up 'the throne.' This was a curious structure made of poles and posts; ropes were used to tie the timbers together, and not a nail appeared. When finished, four uprights planted in the ground supported a series of cross horizontal poles, serving as a wide ladder leading up to a rude seat at top. This, composed of three poles lashed side by side, was roomy enough for six or seven persons to sit upon at one time. The throne finished, dressing began. The dramatis personæ comprised Santiago, or St. James, three kings, one queen, two Moors, two captains, and eight Tastoanes. Santiago was not masked; dressed in jacket and knee-trousers of pink and purple satin, he wore a broad-brimmed cavalier's hat with a plume of white feathers on his head, white stockings on his shapely legs, and a pair of cast-off gaiters on his feet. The three kings are an outgrowth of the *magi*, and are supposed to represent three types of mankind, — the white, the negro, and the Mexican. They were masked with reference to this idea, and were dressed in tawdry finery. The queen was a nondescript. The part was taken by the tallest man in the company; in quite regal fashion she loomed high up above the kings. Dressed in a black and blue silk gown, she wore a mask absolutely expressionless. The Moors and captains were gayly dressed. The former had great black turbans with brilliant plumes rising straight into the air; the latter had little red satin caps; both wore black veils hanging down over the face and behind the head. But it was among the Tastoanes that dress reached its most curious development. Their scarlet trousers reached downward to the knees, and were slit up the leg on the outer side; their jackets were cast-off black coats, gaudy with gilt braid and brass buttons. Over their faces they wore curious masks of leather strangely painted; these masks represented deformed, almost animal-like, faces, with enormously developed noses, great swelled lower lips, warty and knobby cheeks and foreheads. From these masks, streaming back over the heads and hanging down the backs, hung great wigs made of cow-tails fastened together. These Tastoanes were funny-looking fellows, and through the whole play acted the part of clowns. As a prelude to the performance, St. James rode up and down, brandishing his sword of steel and fighting with the Tastoanes, who were armed with blades of wood. When the play really began, Santiago disappeared for a time from the scene. Producing an ancient record, the kings read to the Tastoanes a descrip-

tion of certain lands. They listened attentively to the reading, emphasizing and punctuating it with remarks of their own. One of the Tastoanes was used as a table, the record being spread out upon his bent back. A stick of wood was used as a pointer in the reading, and as a pen for signing the document after it was read. Each of the royal personages signed the document, and then sanded it with a pinch of earth. In the writing and sanding more or less coarse joking took place. This reading and signing was repeated in each corner and in the middle of the field. The whole crowd then proceeded to mount the throne, royalty taking the upper bench and the clowns the lower steps. After considerable discussion, one of these last went off as a champion to seek adventure. Him St. James met on foot, and sadly whipped with switches, sending him home moaning and wailing. His royal patrons received him with kindly sympathy; they and their court listened to his tale of woe, and gold was given him as a panacea for his sufferings. The whole company was thrown into a panic by his report. At length, however, one was found who volunteered to go forth to combat. He went forth with funny bombast and much self-glorying. This time, when St. James appeared with his switches, he was caught in a tight embrace and held while his switch-tops were broken off. These were then carried back by the champion in triumph. His greeting was a genuine ovation. It was plain, however, that every one of the doughty knights now felt himself equal to the task of meeting the stranger champion. One, volunteering, set out with much show, but was caught, terribly beaten, and sent home in disgrace. The company now appeared to feel that the case was a serious one; all together they sallied forth. St. James was captured and dragged to the throne; ordered before the kings, he was brought up to the top of the rickety structure. There he was asked his antecedents, his quality, and his faith. Buffeted and abused by the bystanders, he tried to escape, but was overcome, dragged down, and killed, — his throat being cut with a sword. His corpse was flayed like that of a beast, his limbs were broken at the joints, the body was dragged away and left exposed. The victors, all gathered upon the throne, gave way to unbridled and uproarious joy. Suddenly the Saint came to life. With sword of steel he rushed upon the merry roisterers: panic-stricken, the pagans dropped from their seats; challenged to combat, one after another of these went against him. Now, mounted on his horse, the Saint was victorious in every encounter. Knight after knight, reduced, became Santiago's vassal. In time, only the kings and queen were left. To their disrelish, they were compelled to fight. And first the white king advanced and was conquered." One after another the representatives of pagan royalty were conquered and Christianity

triumphed. So far as I know, no text of this curious performance has ever been printed. It appears to be purely traditional, the parts being taught to novices by those who have already taken part. The words are mostly Spanish, but Aztec passages occur here and there.¹

The *danza de la Conquista* is found among several southern Mexican tribes. At some Zapotec towns it is given with considerable elaboration of scenic detail. Last January it was witnessed at the Mixe town of Juquila. It took place under a shady tree near the churchyard, where all the town could gather as spectators. It consists of two parts: the first is claimed by the Mixes to actually reproduce ancient customs; the second presents an action in which white men share. It dramatically commemorates the conquest by Cortes. The bulk of the first part consists of a series of pretty dances about a pole set upright in the ground. Eight men dressed in white shirts and trousers, with red over-pantalets bordered with lace at the bottom, are supposed to represent old-time Indians in dance costume. They wear gay handkerchiefs about the neck, and long, bright capes down the back. Great wigs of curled tow cover their heads and hang down upon their shoulders; crowns—bright bands with streaming ribbons—and fine plumes of white down surmount these heads of artificial hair. Each dancer carries a rattle made of the fruit of the *morro* in his right hand, and beats time for the dance with it; he carries, also, a pretty wand of white down in his left hand, which he moves gracefully as he dances. A ninth dancer is more brightly clad than the others, and his crown plumes and feather wand are gorgeous; he is *Montezuma*. Two little girl dancers represent "*malinches*." The music is given by the guitar and violin. The dances are mostly derivatives from true Indian dances and include some very pretty steps and movements. At times the dancers file, face, kneel, and perform set evolutions. Occasionally the little girls dance alone a series of sedate and pretty movements in which a great *sombrero* (hat) figures. A true Maypole dance, plainly European, occurs at one stage; blue and purple ribbons (a green one for Montezuma) are attached to the top of the pole by one end; the free ends are taken by the dancers, who, in lively and pretty dance movements, weave them in perfect pattern about the pole. During and between these dances speeches are made by and to Montezuma. When addressing him, the speakers bend the knee with great respect. This first portion of the play presents the happy Indian life before the coming of the white man, the old amusements, the entertainment of the great chieftain. He

¹ The author has secured the text and intends to issue it, with translation, notes, and photographic illustrations, as a Bulletin of the Department of Anthropology, University of Chicago.

hears that strangers are approaching and is filled with sad forebodings; his faithful subjects try to cheer him and swear loyalty to him. In the second part the white men appear. In dress and armament they present a truly ridiculous appearance. There are eighteen common soldiers, two sergeants, and an over-officer. Five of the crew are armed with swords, the rest with guns. Drumbeats are heard, and the soldiers, marching up, place themselves near the Indians. Montezuma is offered the chance of accepting Christianity and white dominion. He refuses; the soldiers march away, while the officer threatens war. The Indians, in great excitement, swear renewed allegiance to their leader, and declare that they prefer death to giving up their faith. Soon the soldiers reappear prepared for battle. A final chance is given Montezuma. The sergeants, one with a crucifix and the other with a paper (the Bible?), walk up and down haranguing; they announce that they are here to fight for the faith, for Christianity; they cry from time to time, as do the soldiers, "*Viva la religion.*" With many marches, countermarches, evolutions, and dances, the play goes on. A battle, a very pretty sword-dance, long argument, final submission, take place. The religion of the cross and the white men's guns triumphing, all unite in a final dance.

Both the *Tastoanes* and the *Conquista* are commemorative dramas in which an element of the old native dances remains. In the *Tastoanes* the masks, dances, and Aztec phrases are aboriginal; in the *Conquista* the dress in part, the rattles and plumes, and some of the dance steps, are purely Indian. There are many religious plays, which are probably entirely foreign. "*Passion Plays*" are celebrated in many Mexican towns during Holy Week; the *Pastores* celebrates the birth of Christ, and is rendered at the Christmas holidays. We saw its last rendition at Chapala. It was danced at evening, by moonlight, in the little plaza. The whole town had gathered to witness it, and the people sat or squatted on the ground in circles about the players; all the spectators steadily munched sugar-cane as they watched. The pastores (shepherds) were about a dozen in number; the parts were taken by boys from twelve to seventeen years of age. In clean white shirts and trousers, they wore blue girdles about their waists and broad-brimmed hats, gay with flowers and ribbons, upon their heads; each bore a wand or staff adorned at top with tinsel and artificial flower wreaths. Three men took the part of devils and bore the names of Pecado, Astucia, and Luzbel. They were dressed in black velvet spangled with gilt and silver, and had horns upon their heads. Two men played the clown under the names of Bartolo and Hermitaño. The former wore a brown face-mask, a black coat, and yellow trousers; he carried a great pincushion, a make-believe

armadillo, and rode a hobby-horse. The hermit wore an aged-man mask, a great calico gown that nearly swept the ground, and a long rosary with a cross, made of large spools strung on a cotton cord. Two men were "Indians." Three little girls dressed in white with lace decorations, and wearing wreaths of flowers, took part, — one representing an angel. The play was mostly sung, and many of the tunes were bright and pretty. At the beginning the devils plan the destruction of mankind. Luzbel learns that the Saviour is to come and defeat his plans. At first he is in terror, but soon recovers and renews his scheming. Through the greater part of the play the pastores stand in two lines, facing, with a space between them. Those who speak stand at one end between these lines. A blind harper supplies the music and sits at the other end. The old hermit, who is supposed to be a missionary of good, is really a coarse old fellow, between whom and Bartolo there is an almost constant interchange of rude jokes and coarse by-play. The pastores several times go through with a pretty processional, with a peculiar halting dance-step. The wands are used in these evolutions for beating time and forming quite artistic figures. The birth of the Christ-child is announced and hailed with joy. One and another advance to the little girl who represents an angel and do obeisance. The devils and the clowns come last. At the close is a quaint cradle-song to the baby Christ, while a pretty figure is made with the crossed wands. This little play is rendered throughout the week, in the streets before houses, and the performers are invited inside to simple refreshment, — cakes, *cigarros*, liquor. The play is fairly recent at Chapala. Only a few years ago a young fellow from the village saw it at some other town; he learned it by heart and trained his band of actors. This illustrates the way in which such dramas travel — even in Mexico — from town to town. Though purely traditional at Chapala, the version there given has been printed. In fact there are a dozen or so *pastorellas* which are in print. In some cases they are presented in the city theatres with considerable magnificance of costume and brilliancy of scenery.

January 17, the day of San Antonio Abad is celebrated at some places by a curious *blessing of the animals*. It seems that when St. Anthony preached, men refused to hear and profit by his instruction; therefore he turned to the animals, and they heard him gladly. Hence this commemorative blessing. One place where this ceremony is observed is Santa Ana, the railroad station for Tlaxcala. On the last occasion, we witnessed it. Toward evening the plaza was crowded with men, women, and children, each leading or carrying some beast or bird. Among the creatures were cows and

calves, horses, sheep, goats, dogs, pigs, fowls, pigeons, ducks, geese, parrots, and canaries. Many or most of them were decorated with bright ribbons, spangles or tinsel, or painted in streaks and spots; some were dressed in dolls' clothes. The scene was strange, lively, and noisy. The owners of the animals pushed and jostled one another in their efforts to get near the church. At five o'clock the band struck up; the creatures joined in the music with all their cries and sounds. The priest and his helpers made their way to the church, where they robed. Reappearing, the priest mounted a table on which stood a picture of St. Anthony decked out with tinsel ornaments. At this moment the confusion in the crowd culminated. The birds and smaller animals were held aloft in the air towards the priest, who repeated a blessing upon the beasts and sprinkled them with holy water. Thereupon the crowd dispersed, but merrymaking and firework displays filled up the evening.

No more popular religious observance exists in Mexico than the *burning of Judas*. That betrayer is an object of popular execration. As Good Friday draws near, preparations are everywhere made for his destruction. In the city of Mexico itself, thousands of figures of Judas, of all sizes, are sold on the streets. We have never seen a great celebration of it; only the destruction of one poor figure at Coatzacoalcos, a mean town of whites, blacks, and half-breeds. It represented a man in life-size, with clothes, hat, and shoes. On him was a placard, — "*Hoy muere Judas. Valcocco, 1896.*" When a sufficient crowd had gathered, the effigy, soaked with kerosene, was lighted. The fire-crackers carefully worked into his anatomy ignited, and in a blaze of fire and a round of explosions "Judas died." In the capital city, where hundreds of these figures are destroyed at once in the public streets, amid all the noise of which a Mexican rabble is capable, the scene must be striking indeed.

Such are specimens of Mexican public celebrations. There are no doubt hundreds of them in the aggregate, many of which are local and interesting. At present they may be studied perfectly, but in the mighty change now sweeping through the country many of them will soon be lost. Especially the plays in which masks, ancient musical instruments, and native dance-steps occur, must, in many places, soon disappear. Now is the time for study.¹

Frederick Starr.

UNIVERSITY OF CHICAGO, June 6, 1896.

¹ The author is engaged in a special study of this subject and asks the assistance of interested residents in Mexico.

8 MICMAC MAGIC AND MEDICINE.¹

MICMAC natural history — or, rather, unnatural history — contains many extraordinary species, all of which are credited with equally extraordinary powers. Even the ordinary varieties can accomplish hitherto unsuspected things. For instance, all animals can think and talk, and even transform themselves to men, whenever occasion requires. The birds used to talk in the same language as men; they still understand what we say, and communicate with those men who have learned their tongue. Amongst ordinary animals the bear is perhaps the most powerful *booöin*, *i. e.*, possesses the greatest magic power. When he lies upon his back, this *booöin* is so strong that he can almost always prevent hunters from finding him. It is probable that this attribute is partly due to his resemblance to man, especially when he walks erect; but he owes it chiefly to his annual power of resurrection, and the life in death which characterizes his winter sleep. The *chepichcaam* is a horned dragon, sometimes no larger than a worm, sometimes larger than the largest serpent. In one Micmac legend he coils around a man like a constrictor, and seeks to crush him to death. He inhabits lakes, and is still sometimes seen. The *kookwes* is a hairy giant, half animal, half man, a cannibal by nature. He carries his children in a kind of pouch upon his back. Some Micmacs tell me they think he must have been a species of monkey, but his pouch at least suggests the opossum. Another remarkable animal is the *abläumooägit*, or “omen of ill-luck.” This is described as long, thin, black, and supported upon hundreds of short legs, suggesting, therefore, the centipede. When it follows after hunters, everything goes wrong with them; their provisions run short, their guns get out of order, and no game can be found. Fire will not injure it. The only method of escaping it is by leaving behind an abundance of food and other camping material when you move camp. The animal, seeing this, concludes that it is useless to try to annoy hunters who are so well equipped. Turning to birds, a very singular power is attributed to *kopkech*, the saw-whet, or Canadian owl. Whoso imitates the rasping cry of this bird of evil omen will have his clothing burned before morning, for *kopkech* carries a torch, with which he always manages to avenge his outraged dignity.

When we consider beings supposed to be human, we come to the *wigguladumooch-k*, or little people, whose footsteps may sometimes be heard in the forest on a still day, though they themselves are

¹ Paper read at the Seventh Annual Meeting of the American Folk-Lore Society, Philadelphia, December 28, 1895.

rarely seen. They are especially strong in magic power, and will sometimes impart this to the Micmac who wins their friendship. Once in a while, in the woods, one will observe stones piled together so as to make a little house. If you move them and go away, when you return you will find them placed just where they were before you touched them. You will also see numerous little footprints, which, if you follow them, will lead you to some hole in a rock, where they will terminate. If you see these little people and associate with them, they will make you small like themselves, but you will not notice the change. You will resume your proper size as soon as you leave them.

One Micmac *atookwokun*, or old story, relates how, one day long ago, a girl was bathing in a stream, when she perceived a curious object drifting down on the current. It turned out to be a tiny canoe containing an equally tiny man. Much interested in her discovery, she took the canoe and its passenger in her hand and carried them home with her. When her parents saw what she had brought they were frightened, and told her to take her little captive back where she had found him and let him go at once. But she was loathe to part with her discovery, and wept at the thought of it. She took the little man out of the wigwam and spent some time playing with him. Finally, however, she obeyed her parents' command and set him again adrift at the very spot where she had picked him up. Soon the tiny canoe came to a rapid, and seemed in great danger of being swamped. The girl was very much alarmed, and followed after as fast as she could, but the little man guided it skilfully through the dangerous spot into the smooth water beyond. Before he passed out of sight he promised the girl that he would come back again, so every day she went down to the river to look for him. Once she was picking berries with several companions, when she observed a dozen little canoes coming up the river. The foremost canoe was occupied by her former captive, the head chief. The little people quickly landed, and cooked a meal there. Then they told the girls that they would take them across the stream in their canoes, if they wished to go. But the girls only laughed at the little people, for how could they cross in canoes that they could carry in the palms of their hands? The little people coaxed, but the girls only laughed again. At length the chief asked his former captor to step in his canoe. Willing to humor him, she did so. Lo and behold, the instant she put foot in it, both canoe and chief grew as large as any ordinary canoe and chief. But to her companions she seemed to have grown small. Presently she persuaded them to enter the other canoes, and when they did so their experience was the same as hers. The

little people then paddled the whole party across the stream, and as soon as the girls stepped ashore the canoes and their occupants seemed to shrink back to their former size. So much for the wig-guladumooch.

Where there are dwarfs there are giants, also, as a matter of course. Such is the *chenoo*, a terrible frost giant, with heart of ice; and there are other less objectionable varieties. Spirits, too, are numerous. Some dwell on large rocks in the forest, and must be propitiated by offerings of food, etc., when you pass. Some busy themselves chopping down trees, and you can often hear the sound of their invisible axes and see the tree fall, but very seldom see them. This variety is called the *wegoaskunoogwegit*. It also will grant any request to one who sees it or even to one who merely jumps over the tree immediately after it falls! Others, again, surround the solitary traveller, and play all kinds of pranks upon him, such as frightening the moose he is hunting, or driving away the fish. These spirits sometimes reveal themselves to men, and can be controlled by *boöin*. One pretty legend relates how such a being appeared to a hunter in the woods and became his wife, but disappeared again when he quitted the forest. Being once propitiated and brought under control, these beings will perform for their master many feats beyond human ability.

So far as I have heard, magic power may be obtained in three ways: It may be imparted by the little people, as already mentioned, or by the discovery of a certain mystic herb, of which more hereafter. But generally, when a Micmac wishes to gain this power, he must, while keeping his object a secret, go into the woods alone and dwell there. His camp must be constructed to shelter two, and in all his equipments he must likewise provide for two. Even at his meals he must set apart an equal share for an expected visitor. At length he will find his food already cooked, upon his return to camp, and soon after he will begin to observe a faint and shadowy being flitting in and out of his wigwam. Gradually he will see this being more and more clearly, until it grows as plainly visible as any man. Then the two will become friends and companions, and the Micmac will receive the gift of magic power. Thenceforth he can understand the language of animals and birds, and converse with them; he can assume any shape of beast, bird, or fish; he can walk through fire without being burned, through water without being drowned, through the earth without being suffocated; or he can translate himself through the air with the quickness of thought. Moreover, he can control the elements, to say nothing of walking upon the surface of the water, or sitting upon it with his legs crossed. Indeed, the power of these magicians is thought to be almost limitless.

Booïin appears to be a general name for magic power and all possessors of it; but the master therein is known as a *megumooowèsoo*, while a less powerful magician is a *bisanàtkwetch*. These magicians are said to be much less numerous and powerful now than of old, but there are still, according to my Micmac informants, several megumooowesoos dwelling on the summits of high hills and mountains in the almost unexplored region around Cape North, Island of Cape Breton. For these beings, it seems, are equally fond of solitude and of high places. Even ordinary magicians can discover lost articles, and cause almost anything to disappear. By taking any household article in their hands they can describe its owner, and discover both his present whereabouts and what he is doing. But only the megumooowesoo knows the future. His prophetic powers extend forward seven years. The original megumooowesoo was distinguished by the single red feather, *jeegown*, which he wore on his head. The earliest Micmac magicians are said to have received their power from him, hence the name of the tribe, Megumawaach. Snakes were his only food. He had seven sons, and, according to one tradition, Glooscap, the youngest of these, inherited his magic power. Individual feats of magic are related in great variety, some ascribed to men still living, some even as witnessed by the speaker. Many were attributed to James Paul, who died recently.¹ When Wobik, or White-Eyes, a very reprehensible old heathen Micmac, pretended to be converted, the priests took away his medicine bag and threw it into the sea. But the next morning, they say, it was under his head as usual, and it returned to its place as often as they removed it. Another magician made an iron rail float upon the water; another changed gulls which he had shot with his arrow to salmon, and when he bared his leg, and his companions hacked at it with knives, they could not injure it in the least. Another marvel is said to have occurred many years ago near the pretty shore of Greenpoint, opposite Digby. Here, before a group of his companions, a Micmac, suddenly giving a terrible shout, danced in a most astonishing way, for at each step he drove his leg into the solid earth up to his knees. The prints of his steps remained until a few years ago in earth on which oxen make no impression, so Abram Glode, a very reliable Micmac, tells me. This dance seems to have occurred in several localities; it is mentioned by Leland.

There are a few articles possessing magic power in themselves. Such is the divining pipe, in which blood will appear whenever any of its owner's friends or relatives are murdered; the *woltes*, or dish filled with water and used for divination; the wand or stick which Coolpijote, ruler of the seasons, gives to those who turn him over.

¹ Vide *Illustrated American*, vol. xviii. p. 150.

Glooscap also had a magic bell, *spesoon*, to which tiny tinkling shells or bits of metal were attached. This, when loaned to men, made them irresistible as lovers.

Perhaps the most interesting part of Micmac magic is connected with the mystic and medicinal herbs. Seven of these boiled together in water constitute a magical healing potion of great potency. The ingredients of this are: Alum bark (*wikpè*), hornbeam (*owèlkch*), beeches (*sooömooseel*), wild willow (*elemojeechmokse*), wild black-cherry (*wāqwōñūminokse*), ground hemlock (*kastuk*), red spruce¹ (*kowotmonokse*). All these ingredients must be gathered in autumn, otherwise the mixture will be worthless. Moreover, they must be gathered in the order given. The bark of the first five is used, and the roots of the last two. The trunk of every tree is divided into four sections supposed to face the sun between sunrise, at dawn, noon, sunset, and midnight. In the forenoon one should cut the bark from the direction of sunrise as far as the direction of the sun at noon, but no farther. This is the most propitious quarter, hence medicine gathered from it will yield the best results. In the afternoon cut from the noon point to the sunset point. This quarter is propitious, though less so. Bark gathered from the other two quarters or from the right quarter at the wrong time is at least useless, often poisonous. For the sunlight purifies the sides it touches, but the shadow is hostile to life. The roots should extend from the trunk towards the propitious side. This medicine is used both externally and internally. There is another, the most powerful of all known in Micmac materia medica. This consists of a mixture of seven such compounds as the one just described. It therefore contains forty-nine ingredients. I will omit them at present.² The association of the ubiquitous Micmac number seven with healing power, light and shadow, the seasons and the cardinal points, brings us into contact with mythology of world-wide distribution, in which terrestrial health, order, harmony are dependent on like ideas associated symbolically with the sun and other heavenly bodies. The Micmacs also repeat the very general belief about the seventh son. He is a powerful healer and magician by virtue of his birth. Some say, however, that he must also be the seventh child. But to return to the seven herbs. A like potion is found among the Creeks, as Mr. Gatschet tells us. They assert that their ancestors were taught to use it by the four rulers of the cardinal points. One plant belonged to each of the seven tribes, into which, like the Micmacs, the Creeks believe that they were originally divided. The two peoples, however, use not a single plant in common in their potions.

¹ One reliable informant said "juniper," but this was apparently a mistake.

² Dr. Rand mentions these compounds without details.

At the annual busk or festival of the Creeks, the new fire is kindled at the converging point of four logs in the shape of a cross pointing to the cardinal points, and over this on the eighth day two mixtures of seven plants each are boiled in two kettles. To the mixture of these fourteen herbs is added a fifteenth, the "rattlesnake root," and some of this decoction is administered to applicants for initiation at the time of each new moon. The whole celebration, Mr. Gatschet thinks, is connected with the five intercalary days of the Aztecs and Mayas. If so, it would seem to have been brought from Mexico by the Creeks.

Magic herbs associated with like ideas appear amongst several southern tribes, but, so far, I have not been able to find them farther north. In the Navajo Mountain Chant, the Great Spirit commands man to take four sprays from different parts of a tree. These form a magic potion. The Hopis of Tusayan, according to Dr. Fewkes, used in a charm six plants of the colors of the cardinal points. Amongst the Zúñi, the "seven-hued lilies of Te-net-sa-li" were held in high esteem for medicinal virtues, but it was necessary to gather them at a certain time. Like ideas existed in the Old World. In Ireland, healing herbs must be gathered at the proper time of the moon. The British Druids, or their successors, are said to have exalted the virtues of a magic potion made by boiling together five plants gathered "with due observation of planetary hours." A few drops were administered to those seeking initiation, and enabled them to see all futurity. In the Chaldean Deluge Legends the herbs are cut by sevens; Izdubar is purified seven times; one herb is held sacred to Nusku, the noonday sun, and the shadow of another is called unpropitious.

But perhaps the most interesting of Micmac magical herbs is that known as *mededeskooi*, or, as the Micmacs translate it, "rattling plant," because its three leaves strike each other constantly with a sound like that of the rattlesnake. I have not been able to identify the plant, nor can I positively assert that it really exists. I have met but one Micmac who claimed to have seen it, and generally the Micmacs are reluctant to talk about it, because of its highly mystical associations. But it is certainly strongly suggestive of the *pasaw*, or rattlesnake root, of the Creeks, already referred to, which occupies the same preëminence, and gives its name to the whole magic decoction used at initiations.¹ The Micmacs describe the plant as resembling the wild turnip. It stands about knee high, with leaves about eight inches long, like those of the poplar. Its root is the size of one's fist, and the stalk is surrounded

¹ Is it a mere verbal coincidence which connects this plant with the Piasa (pronounced *piasaw*), the winged serpent of Illinois described by McAdams?

by numerous brownish yellow balls as large as buckshot. Others describe the plant as being much smaller. Stephen Bartlett, who thinks he saw the plant, buried some of the yellow balls, but next morning they and the plant had disappeared. As Stephen admits, however, that he did not go through any of the ceremonies necessary in approaching the plant, he is considered a doubtful authority, even by himself. To find the plant, one must first hear the bird called *coasoonch* ("dwelling in old logs") singing in an interval in the forest, otherwise the plant is invisible. This bird is brown and very small, but is chosen chief of all the birds because he is quickest and can hide in the smallest holes. He is sometimes called *boöin*, "the magician," from his aptitude for quick disappearance, and his ability to fly through fire without being injured. When he sings, one should follow him at once, although, like the mystic songster known in Yucatan, he often leads one on and on through the forest depths, leaving him at last lost and forlorn. But the fortunate one will at length hear the rattling leaves of the magic plant as he approaches it, and then the plant itself will soon be seen. He must now gather thirty sticks and lay them in a pile near the plant. Next he must induce a girl, the more beautiful the better, to accompany him to the plant. Under circumstances of the greatest temptation, both must have no wish save to obtain the medicine or the plant will disappear. They must approach it crawling on hands and knees. Now the plant is inhabited by the spirit of a rattlesnake, which comes forth as they near the plant, and circles around it.¹ The man must pick up the serpent, which will then disappear without harming him. These tests of perseverance, self-control, and courage are all I have heard, but there may be others. The plant must be divided in four portions, of which three may be taken, but one must be left standing. The three parts are scraped and steeped and a portion worn about the person. Some say that, divided in seven parts, this medicine will cure seven diseases, but the great majority believe that it will cure any disease and gratify any wish. It is held to be especially potent as a love-compeller. No woman can resist it. If the possessor wills it, she will follow him until he breaks the spell by touching her. This attribute is held also by the "seven-hued lilies of Te-net-sa-li," already referred to, and by the flowers of the goddess Xochiquetzal in Mexico, the touch of which produced everlasting love. It may be worthy of notice that the *mededeskooi* is a trefoil plant. Many instances of its power

¹ Hernandez, physician of Philip II., quoted by Brasseur, states that the Mexicans used an herb called *oloiuhqui* or serpent plant when they wished to consult with their gods. By means of it they were enabled to behold a thousand visions and the forms of hovering demons.

over women are related as occurring recently, and for this and other reasons I am told the Micmacs strongly deprecate the knowledge and use of it. If the circumstances of these stories suggest some knowledge of hypnotism amongst them, I simply state the fact. Personally I have not yet seen any evidence of such power there.

The rattlesnake which accompanies the plant brings it at once into touch with the mysteries in all parts of the globe. The same species is associated by the Micmacs with a dance which they used to perform only at night. This dance was mystical in a marked degree, and was connected with the Pleiades.

Stansbury Hagar.

CHRISTMAS MASKINGS IN BOSTON.

THE jealousy which the Puritans entertained of the celebration of Christmas Day, as connected with Popish usages, caused that day not only to lose its sacred character, but even to be entirely undistinguished. The writer has heard his father say that in the early years of the century, when he was a pupil in the Boston Latin School, at Christmas time the master inquired before the school what day that might be, and that none of the boys was able to return an answer. The change which has since taken place shows how sudden, in modern years, may be variations of usage. Nevertheless, in the eighteenth century the popular games and mummings which in England belonged to the season still continued to be more or less observed in New England, according to the following account:—

“When my mother was a girl (she was born about 1752, and died at the age of 95 years) maskers came to houses and entered with a prologue, each making a speech. The performance included a prologue, combat, cure, and questions. I remember the following lines:—

Here comes I who never came yet,
Great head and little wit,
And though my wit it is so ill,
Before I go I 'll please you still.

“Next came questions and evasive answers:—

‘How wide is this river?’
‘The ducks and the geese they do fly over.’

The asker was a traveller coming over. All were maskers in disguise, with swords, etc. At this time Christmas was not kept.”

The informant from whom this curious piece of information was obtained, Mr. John A. Fulton, of Cambridge, Mass., now deceased, belonged to a family identified with colonial Massachusetts, his grandmother having assisted his grandfather in throwing overboard the tea which was cast into Boston harbor.

Probably every other city in America had the same usage, and kept it up until a period much later than that indicated for Boston. It would be worth while to make some record of these survivals of the Saturnalia.

W. W. Newell.

Helleborus viridis, L., Christmas rose, Chris root,¹ Sulphur Grove, Ohio.

Hepatica acutiloba, DC., pass blummies,² Alcove, N. Y.
spring beauty, Brodhead, Wis.

Hepatica triloba, Chaix., noble liverwort, Sulphur Grove, Ohio.

Nigella Damascena, L., Jack-in-the-bush, Worcester, Mass.
ragged sailor, Jack-in-the-pulpit, Rutland, Mass.

maid-in-the-mist, Acton, Mass.

Ranunculus acris, L., kingcup, Me. (W).

Ranunculus acris, L., var. *plena*, queens-button, Sulphur Grove, Ohio.

bachelors' buttons, Bethlehem, Pa.

Thalictrum polygamum, Muhl., silver weed, musquash weed, celandine, Oxford County, Me.

CALYCANTHACEÆ.

Calycanthus floridus, L., spice-bush, Middleborough, Mass.
shrub, sweet-scented shrub, Sulphur Grove, Ohio.
sweet Betsies (plantation negroes). Ala.

MAGNOLIACEÆ.

Magnolia glauca, L., sweet bay, Mo.

MENISPERMACEÆ.

Menispermum Canadense, L., sarsaparilla, Parke County, Ind., Sulphur Grove, Ohio.

BERBERIDACEÆ.

Achlys triphylla, DC., May apple, Cal. and Wash.

Berberis aquifolium, Pursh, Oregon grape, Oregon and Wash.
grape-root, No. Utah.

Berberis pinnata, Lag., barberry, Cal. and Oregon.
Oregon grape, Cal.
leña amarilla,³ Cal.

Berberis vulgaris, L., piperidge-bush,⁴ So. N. H.

Podophyllum peltatum, L., hog-apple,⁵ Iowa.

¹ Evidently for Christmas root.

² Probably corrupted from *Pasque Blumen*.

³ Name used by Mexicans and Americans.

⁴ A name now almost obsolete.

⁵ "Fruit mawkish, eaten by pigs and boys," *Gray's Manual*, earlier editions.

NYMPHÆACEÆ.

- Nelumbo lutea*, Pers., wonkapin,¹ So. Ind.
Nuphar advena, Ait., kelp, South Berwick, Me.
 horse-lily, Hartford, Me.
 yellow pond-lily, Millersburg, Ind.

SARRACENIACEÆ.

- Sarracenia purpurea*, L., foxgloves, Woodstock, Me.
 whippoorwill's shoes, meadow-cup, fore-
 father's pitcher, Me. (W).
 whippoorwill's boots, Philadelphia, Pa.
 skunk-cabbage, St. Paul, Minn.

PAPAVERACEÆ.

- Argemone hispida*, chialote (Span.).
 thistle-poppy, Santa Barbara, Cal.
Eschscholtzia Californica, Cham.,² torosa (Span.).
 cups of flame, cups of gold, Cal.
Sanguinaria Canadensis, L., puccoon, Vt.
 red puccoon, Sulphur Grove, Ohio.
 red root, Me. (W).
 sweet slumber, Delaware County, Pa.

FUMARIACEÆ.

- Adlumia cirrhosa*, Raf., mountain fringe, wood fringe, Paris, Me.
 canary vine, Madison, Wis.
Corydalis glauca, Pursh, Roman wormwood, Paris, Me.
 Loridales plant, Me. (W).
Dicentra cucullaria, DC., kitten breeches, Sulphur Grove, Ohio.
 Indian boys and girls, Madison, Wis.
Dicentra spectabilis, DC., love-lies-bleeding, bleeding hearts, No.
 Ohio.
 ear-drops, Sulphur Grove, Ohio.

CRUCIFERÆ.

- Capsella bursa-pastoris*, Moench, wind-flower, Fairhaven, Mass.
Dentaria laciniata, Muhl., crow-toes, Sulphur Grove, Ohio.
Erysimum asperum, DC., orange mustard, Cal.
Erysimum officinale, hedge-mustard, Cal.
Hesperis matronalis, L., sweet rocket, Paris, Me.
Lepidium intermedium, Gray, wild tongue-grass, S. W. Mo.

¹ Supposed to be an Indian name.

² The California state flower.

Lunaria biennis, L., matrimony vine, Paris, Me.

Raphanus raphanistrum, cadlock (corruption of charlock), Nova Scotia.

Raphanus sativus, L., black mustard, Cal.

Sisymbrium officinale, Scop., California mustard, Rumford, Me.

Thysanocarpus curvipes, Hook., lace-pod, Cal.

Thysanocarpus laciniatus, Nutt., var. *crenatus*, Brewer, fringe-pod, Cal.

CISTACEÆ.

Hudsonia tomentosa, Nutt., poverty-grass, heath, dog's dinner, Wellfleet, Mass.

VIOLACEÆ.

Viola palmata, L., chicken-fighters, Newton, N. C., children.¹

Viola palmata, var. *cucullata*, Gray, fighting-cocks, New Brunswick.
Johnny jump-up,² Sulphur Grove, Ohio.

Viola pedata, L. (and related species), Johnny jump-up,² Sulphur Grove, Ohio.

Viola tricolor, L., none-so-pretty, Abington, Mass.

POLYGALACEÆ.

Polygala paucifolia, Willd., bird-on-the-wing, Me.
ladies' slipper, Gardiner, Me.
purple May wing, Me.

CARYOPHYLLACEÆ.

Dianthus Armeria, L., grass-pink, Paris, Me.

Gypsophila paniculata, L. (and other species), mist, babies' breath, E. Mass.

Saponaria officinalis, monthly pink, Greene County, Mo.
sweet Betty, Parke County, Ind.
world's wonder, E. Mass.
lady-by-the-gate, N. C.

Saponaria vaccaria, L., cockle, Blue Earth County, Minn.

Silene acaulis, L., moss pink, Paris, Me.

Silene Armeria, L., mice pink, Hennepin, Ill.

Silene Californica, Durand., Indian pink, Cal.

Silene Cucubalus, Wibel., devil's rattle-box, Stockbridge, Mass.
maiden's tears, Orono, Me.

Silene regia, Sims., wild pink, Greene County, Mo.

Spergula arvensis, L., devil's guts, Paris, Me.

Spergularia, bedsandwort, West.

¹ From a custom with children of locking their spurs to see which head pulls off.

² This name is applied to all our native violets.

PORTULACACEÆ.

Portulaca grandiflora, Lindl., rose-moss, Kentucky moss, Sulphur Grove, Ohio.

Portulaca oleracea,¹ L., purslane, Cal.
pursley,² Sulphur Grove, Ohio.
pusley,² Minn.
pursley or pusley, Parke County, Ind.

Talinum calycinum, Engelm., rock pink, Greene County, Mo.

HYPERICACEÆ.

Hypericum prolificum, L., paint-brush,³ near Oakdam, Ind.

MALVACEÆ.

Abutilon Avicennæ, Gærtn., butter-print,⁴ Iowa, Central Ill.
pie-print,⁵ S. W. Mo.
pie marker, Indian hemp, Sulphur Grove, Ohio.

Abutilon, sp., mountain lily, Maine.

Hibiscus Trionum, L., modesty, Sulphur Grove, Ohio.

Lavatera assurgentiflora, Kellogg, tree-mallow, Santa Barbara, and Santa Barbara Islands, Cal.

Malva moschata, L., musk (or mush), Me.

Malva rotundifolia, L., cheeses, Cumberland County, Me.
cheesetts, Oxford County, Me.

Malvastrum coccineum, Gray, moss rose, Burnside, S. D.

Sphæralcea Emoryi, Torr., cimaron (Span.), cheese-weed, Cal.

TILIACEÆ.

Tilia Americana, L., lin tree, Sulphur Grove, Ohio.
white wood, West.

GERANIACEÆ.

Erodium cicutarium, L'Her., alfillarilla or filaree,⁶ Berkeley, Cal.
pin clover, Cal.

Erodium moschatnm, Willd., alfillarilla or filaree, Berkeley, Cal.
musky filaria, pin clover, Cal.

Geranium incisum, Nutt., crane's bill, Sierra Nevada Mountains, Cal.

¹ Used as food by the Indians.

² Evidently corruptions of purslane.

³ From resemblance of flowers to a small paint-brush.

⁴ Alluding to the form of the seed-pods.

⁵ Used to stamp pie-crust.

⁶ A name used by the Spanish Californians.

Geranium maculatum, L., old maids' night-caps, Madison, Wis.
alum root, alum bloom, crow foot.¹

Geranium Robertianum, L., mountain geranium, Hancock, N. H.

Impatiens fulva, Nutt., celandine, kicking horses,² Paris, Me.
cowslip, wild touch-me-not, Sulphur Grove,
Ohio.

Oxalis corniculata, L., yellow sorrel, Cal.

Oxalis corniculata, var. *stricta*, Sav., toad sorrel, Kennebec County,
Maine.

sheep's clover, Waverley, Mass.

poison sheep sorrel, Greene
County, Mo.

sheep's sorrel, Sulphur Grove,
Ohio.

sour grass, Ind.

lady-sour-grass.

Oxalis acetosella, var. *Oregana*, Trelease, redwood sorrel, Cal.

SIMARUBACEÆ.

Ailanthus glandulosus, Desf., devil's walking stick, Sulphur Grove,
Ohio.

ILICINEÆ.

Ilex verticillata, Gray, white alder, Oxford County, Me.

RHAMNACEÆ.

Ceanothus Americanus, L., wild pepper, Greene County, Mo.

Ceanothus divaricatus, Nutt., lilac, Santa Barbara County, Cal.

Ceanothus prostratus, Benth., mahala-mats, Cal.

Ceanothus thyrsiflorus, Esch., California lilac, wild lilac, Cal.

Rhamnus alnifolia, L'Her., dwarf alder, West.

Zizyphus Parryi, Torr., lotophagi, lotus tree, San Diego County, Cal.

VITACEÆ.

Ampelopsis quinquefolia, Michx., five-finger.

Vitis cordifolia, Michx., winter grape, Greene County, Mo.

SAPINDACEÆ.

Acer dasycarpum, Ehrh., soft maple, Minn.

white maple, Southwestern Mo.

Acer Pennsylvanicum, L., moosewood, whistlewood, Paris, Me:

Acer rubrum, L., soft maple, Minn.

white maple, Paris, Me.

¹ From shape of root.

² From the manner in which the ripe seed-vessel bursts open when touched.

ANACARDIACEÆ.

LEGUMINOSÆ.

¹ From the long, tough roots.
² Fruit eaten by children.
³ Pods poisonous to horses; produce a disease in cattle and sheep known as loco.
⁴ Roots used by the Indians as medicine.

- Leguminosa formosus*, sand lupine, Cal.
Lupinus arboreus, Sims., sun dial, tree lupine, Cal.
Lupinus perennis, L., wild pea, Burlington, Vt.
 old maids' bonnets, Southampton, Mass., South-
 old, L. I.
 sun dial, Eastern N. Y.
Lupinus, sp., sun dial, monkey faces, Sulphur Grove, Ohio.
Medicago denticulata, Willd., bur-clover, Cal.
Medicago sativa, L., Lucerne, alfalfa, Cal.
Melilotus alba, Lam., honey clover, Greene County, Mo.
Oxytropis Lamberti, Pursh, loco,¹ loco-weed. Neb., Iowa, and Mo.
Parkinsonia Torreyana, Watson, green wood, Ariz.
Petalostemon violaceus, Michx., thimble-weed, St. Joseph, Mo.
Petalostemon violaceus and *P. candidus*, Michx., red and white tassel-
 flowers, Southwestern Mo.
Prosopis juliflora, DC., honey-mesquit,² algarola (Span.), Ariz.
Prosopis pubescens, Benth., curly mesquit, N. Mex.
 screw-bean, N. Mex., Ariz., and Cal.
 screw-pod mesquit, fornillo,³ Ariz.
Psoralea esculenta, Pursh, tipsin, Dakota tipsinna,³ Burnside, S. Dak.
 Dakota turnip, Minn.
Schrankia uncinata, Willd., sensitive rose, Burnside, S. Dak.
 sensitive brier, shame-faced brier, South-
 western Mo.
Tephrosia Virginiana, Pers., wild pea, Southwestern Mo.
Trifolium arvense, L., pussies, pussy-cats, bottle-grass, Mass.
 pussies, pussy-cats, calf-clover, Southold, L. I.
Trifolium incarnatum, L., crimson clover, Cal.
Trifolium megacephalum, Nutt., large-headed clover, Cal.
Trifolium repens, L., honeysuckle, honeysuckle-clover, Oxford County,
 Me.
Vicia Americana, Muhl., buffalo pea, Burnside, S. Dak.
Vicia cracca, L., Canada pea, Paris, Me.

ROSACEÆ.

- Amelanchier Canadensis*, T. and G., sugar-pear, Oxford County, Me.
 dogwood, boxwood, wild pear,
 June plum, West.
Amygdalus pumila, flowering almond (flowery ammon), No. Ohio.
Cercocarpus ledifolius, Nutt., mountain mahogany, Cal.
Chamæbatia foliolosa, Benth., tar bush, tar weed, Cal.

¹ From poisonous effects upon grazing animals. See article II. of this series.

² Pods used by Arizona Indians as food.

³ An Indian name.

Spiraea tomentosa, L., purple hardhack, West.

CRASSULACEÆ.

Sedum acre, L., treasure of love, Boston, Mass.

Sedum pulchellum, Michx., rock moss, S. W. Mo.

Sedum telephium, L., Aaron's rod, Paris, Me.

life-of-man, live-forever, Oxford County, Me.

MELASTOMACEÆ.

Rhexia Virginica, L., handsome Harry, Eastern Mass.

ONAGRACEÆ.

Epilobium angustifolium, L., wickup, Paris, Me.

purple rocket, Sally - bloom, York
County, N. B.

Siberian flax, Westmoreland County,
N. B.

pig weed, Canada.

Gaura, sp., wild honeysuckle, Tex.

Ludwigia palustris, Ell., water purslane, West.

Oenothera biennis, L., scabish, South Berwick, Me.

Zauschneria Californica, Presl., wild fuchsia, Santa Barbara County,
Cal.

LOASACEÆ.

Mentzelia ornata, T. and G., Gunebo lily,¹ No. Dak.

PASSIFLORACEÆ.

Passiflora Warei, Nutt., devil's pumpkin, Florida Keys.

CUCURBITACEÆ.

Echinocystis lobata, T. and G., creeper, creeping Jenny, Oxford
County, Me.

Sicyos angulatus, L., wild cucumber, Sulphur Grove, Ohio ; Central
Illinois.

CACTACEÆ.

Cereus giganteus, Engelm., giant cactus, Ariz.

Cereus Greggii, Engelm., three-cornered cactus, Ariz.

Cereus pectinatus, Engelm., rainbow cactus, Ariz.

Echinocactus Wislizeni, Engelm., niggerhead cactus, barrel cactus,
fish-hawk cactus, Ariz.

Mamillaria Goodridgii, Scheer., strawberry cactus, So. Cal.

Mamillaria Grahami, Engelm., pin-cushion cactus, Ariz.

Opuntia arborescens, Engelm., tree cactus, Ariz.

¹ Grown in Gunebo Hills.

Opuntia Engelmanni, Salm., prickly-pear cactus, Ariz.
Opuntia frutescens, rat-tail cactus, Ariz.
Opuntia fulgida, Engelm., straw cactus, Ariz.

FICOIDEÆ.

Mollugo verticillata, L., devil's grip,¹ No. Berwick, Me.

UMBELLIFERÆ.

Cicuta maculata, L., snake weed.
Daucus carota, L., bird's nest, Penobscot County, Me.
Daucus pusillus, Michx., rattlesnake-bite cure, *yerba del vibora*
 (Span.), Cal.
Erigenia bulbosa, Nutt., turkey pea, pepper and salt, Ind.²
Eryngium Leavenworthii, T. and G., briery thistle, Waco, Tex.
Hydrocotyle Americana, L., penny post, West.
Osmorhiza longistylis, DC., sweet anise,³ Sulphur Grove, Ohio.
Osmorhiza brevistylis and *O. longistylis*, DC., sweet jarvil, Hartford,
 Me.
Peucedanum ambiguum, Nutt., kouse root, bread and biscuit,⁴ Cal.

ARALIACEÆ.

Aralia hispida, Vent., pigeon berry, Oxford County, Me.
Aralia nudicaulis, L., sasapril or sasafil, Me.
 saxapril and sasafafarilla, Bath, Me.
Aralia racemosa, L., old man's root, spikenard, Oxford County, Me.
Aralia trifolia, Decsne. and Planch., ground nut, Oxford County, Me.

CORNACEÆ.

Cornus alternifolia, L. f., green osier, Paris, Me.
Cornus sericea, L., red willow, Mo.
 red brush, Morgan County, Mo.
 squaw bush, West.

CAPRIFOLIACEÆ.

Diervilla trifida, Moench, life-of-man, Oak Bay, N. B.
Lonicera ciliata, Muhl., medaddybush, Weld, Me.
Sambucus Canadensis, L., sweet elder, West.
Sambucus pubens, poison elder, Oxford County, Me.

¹ Name given by section-hands along the railroad, because the plant is so hard to eradicate.

² Eaten by children and fowls. Called "pepper and salt" from the white petals and dark stamens.

³ Odor and taste like true sweet anise.

⁴ Made into bread by the Indians.

Symphoricarpos vulgaris, Michx., buck bush, S. W. Mo.

Triosteum perfoliatum, L., wild ipecac, West.

Viburnum acerifolium, L., squash-berry, Newfoundland.

Viburnum dentatum, L., withe-wood, So. Berwick, Me.

Viburnum lanlanoides, Michx., moose bush, moose berry, Paris, Me.
dogwood, Bath, Me.

Viburnum lentago, L., tea plant, Madison, Wis.

Viburnum nudum, L., possum berry, Ocean Springs, Miss.

RUBIACEÆ.

Galium (various species), beggar lice, S. W. Mo.

Galium, sp., robin-run-ahead, cleavers, Sulphur Grove, Ohio.

Houstonia, sp., Venus' pride, wild forget-me-not, star violet, Waco,
Tex.

Houstonia cærulea, L., forget-me-not, Oxford County, Me.

little washerwomen, Bethlehem, Pa.

blue-eyed grass, Brodhead, Wis.

Mitchella repens, L., two-eyed plum, snake plum, Oxford County, Me.
pigeon berry, Mass.

fox berry, Lynn, Mass.

chicken berry, West.

one berry, Central N. Y.

*Morinda Roio*c, L., red root, Florida Keys.

Randia clusiæfolia (? *Gardenia clusiæfolia*, Jacq.), seven-year apple,
Florida Keys.

VALERIANACEÆ.

Valeriana edulis, Nutt., tobacco root, kooyah, Cal.

Valeriana officinalis, L., hardy heliotrope, summer heliotrope, Sulphur Grove, Ohio.

garden heliotrope, Middleborough, Mass.,
Northern Ohio.

DIPSACEÆ.

Scabiosa atropurpurea, L., mourning bride, mourning widow, Sulphur Grove, Ohio.

Scabiosa succisa, pin cushions, Sulphur Grove, Ohio.

COMPOSITÆ.

Achillea Millefolium, L., gordolobo, Cal.

Ambrosia Artemisiæfolia, L., hogweed, West.

blackweed, Long Island.

bitter-weed,¹ Sulphur Grove, Ohio,
Eastern Pa.

¹ From its effect on the milk when eaten by cows.

Ambrosia trifida, L., horseweed, Sulphur Grove, Ohio.

Anaphalis margaritacea, Benth. and Hook., ladies' tobacco, Hartford, Me.

Antennaria plantaginifolia, Hook., love's test,¹ Ind.

dogs' toes (staminate flowers), Auburn-
dale, Mass.

pussies' toes (pistillate flowers),
Auburndale, Mass.

mouse's ear, Oxford County, Me.
poverty weed, Paris, Me.

four toes, mouse-ear, pearly ever-
lasting, Salem, Mass.

Anthemis Cotula, DC., chigger weed,² Ind.

balders, (from Hardinge's "With the Wild
Flowers").

Arctium Lappa, L., buzzies, Southold, L. I.

Aster cordifolius, L., tongue, So. Berwick, Me.

Aster Novæ-Angliæ, L., Michaelmas daisy, hardy aster, Sulphur
Grove, Ohio.

Aster (all forms), frost weed, Paris, Me.

frost flowers, N. H.

Aster (native species), daisies, Sulphur Grove, Ohio.

Aster (cultivated varieties), fall roses, Sulphur Grove, Ohio.

Bidens Beckii, Torr., water marigold, St. Louis County, Mo.

Bidens frondosa, L., old ladies' clothes-pins, Mass.

Bidens frondosa, L., *cernua*, L., and *connata*, Muhl., beggars' ticks,
Paris, Me.

pitchforks, Rumford, Me.

Bigelovia venata, Gray, rheumatic plant,³ *damiana* (Span.), Cal.

Centaurea Cyanus, L., French pink, Sulphur Grove, Ohio, Ala.

ragged robin, Ohio, Baltimore, Md.

barbeau,⁴ Louisiana.

Centaurea Melitensis, L., pasture weed, tocolote, Cal.

Chrysopsis villosa, Nutt., rosinwood, No. Dak.

Cichorium Intybus, L., wild bachelors' buttons, Worcester, Mass.

ragged sailors, blue daisies, Southold, L. I.

¹ The test is in this wise: A leaf is taken by the ends, a person of the opposite sex is thought of, and the ends are pulled apart. If the tomentum beneath is drawn out long, the affection is supposed to be proportionate. Sometimes this is varied by naming both ends, when the relative length of the tomentum determines the stronger love.

² So called because supposed to harbor the "chigger," a troublesome mite which burrows under the skin.

³ Medicinal, cure for rheumatism.

⁴ A name common along the Mississippi a generation and more ago, from a M. Barbeau, who brought it from France.

Coreopsis Drummondii, T. and G., lady's breast-pin, Sulphur Grove, Ohio.

Coreopsis tinctoria, Nutt., wild flax, Burnside, So. Dak.

Cotula vulgaris, manyanilla,¹ Cal.

Dysodia chrysanthemoides, Lag., prairie-dog weed, Burnside, So. Dak.

Echinacea angustifolia, DC., and *Lepachys columnaris*, T. and G., respectively comb and brush, Burnside, So. Dak.

Erigeron annuus, Pers., white-top weed, Sulphur Grove, Ohio.

Erigeron Canadensis, L., horse weed, *yerba el pasmore* (Span), Cal.

Erigeron Philadelphicus, L., daisy, Sulphur Grove, Ohio; Burnside, No. Dak.

Erigeron pumilus, Nutt., daisy, Burnside, So. Dak.

Eupatorium ageratoides, L., stevia, Madison, Wis.

Eupatorium perfoliatum, L., throughgrow,² Eastern Pa.

Eupatorium purpureum, L., queen of the meadow, Oxford County, Me.

king of the meadow, N. H.

Gnaphalium, sp., ladies' tobacco, Madison, Wis.

Gnaphalium polycephalum, Michx., Indian posy, Southold, L. I.
poverty weed, Paris, Me.

Gnaphalium uliginosum, L., mouse-ear, Paris, Me.

Grindelia robusta, Nutt., gum plant,³ Cal.

Gutierrezia Euthamia, T. and G., broom weed, Waco, Tex.

Helenium puberulum, DC., rosilla, Cal.

Helianthus multiflorus, dahlia sunflower, Sulphur Grove, Ohio.

Hemizonia ramosissima, tar weed, balsamio, Cal.

Hieracium aurantiacum, L., missionary weed,⁴ E. Sangerville, Me.

Inula Helenium, L., starwort, West.

Lactuca Canadensis, L., butter weed, wild lettuce, Sulphur Grove, Ohio.

Lactuca leucophæa, Gray, milk weed, Paris, Me.

Layia platyglossa, Gray, tidy tips, Cal.

Matricaria Parthenium, fever-few or feather-few, Sulphur Grove, Ohio.

Othonna crassifolia, cabbage worm,⁵ noodle moss, Sulphur Grove, Ohio.

Pectis papposa, Gray, manzanilla coyote,⁶ Cal. Desert.

Parophyllum gracile, Benth., sweet-scented herb, *yerba del vernada*, Cal.

¹ Medicinal and sweet-scented.

² Evidently from the perfoliate leaves.

³ Cures poison from ivy.

⁴ A recent introduction.

⁵ Leaves shaped like a cabbage worm.

⁶ So called by the Mexicans.

Prenanthes (any species), gall of the earth, Southern Me.

Rudbeckia hirta, L., yellow daisies, Southold, L. I.

black-eyed Susan, Sulphur Grove, Ohio.

brown-eyed Susan, Brockton, Mass.

bull's eyes, ox-eyed daisies, Paris, Me.

English bullseye, York County, Me.

Solidago bicolor, L., silver rod, belly-ache weed, Paris, Me.

Solidago Canadensis, L., yellow weed,¹ Sulphur Grove, Ohio.

Solidago (any species), flower of gold, yellow tops, Cal.

Sonchus oleraceus, L., milk thistle, Cal.

Troximon cuspidatum, Pursh, dandelion, Burnside, So. Dak.

Zanthium Canadense, Mill., cuckle-bur,² Sulphur Grove, Ohio.

Zinnia elegans, Jacq., old maid's pink, Sulphur Grove, Ohio.

Fanny D. Bergen.

¹ The species of *solidago* are rarely called goldenrod by the common people.

² Never called cockle-bur.



TWO NEGRO TALES.

WHEN we were little children we went for part of every summer, or for the sugar-making season, to Avery's Island, our plantation home in southwestern Louisiana. I distinctly remember being one of a happy group seated in the long grass, on the west side of "Hymettus Hill," watching the shadows lengthen, as the last rays of the sun turned the marsh land into a sea of gold and tinged every little ripple on the bayou with flame. Seated in the midst of us, and speaking as with the voice of the Delphic oracle, was our young nurse, the daughter of Mammy Harriet, now grown too old to follow our restless feet. To Lizzie, and to us as well, the people and creatures she told of were as real as were those who moved about us, whose adventures and histories were less startling and eventful. Down behind the heavy belt of live-oak forest that skirted the bayou, which, from its tangle of undergrowth, we always called "the Jungle," and which was impenetrable to us, she built an imaginary habitation. This she peopled with a family who came up in boats from "the City," whose family name we never knew, and whose personal identity racked our young souls with keenest curiosity. The mysterious Miss Eliza and Master James were as familiar to us, though we never saw them, as were Mr. Silas Weggs's imaginary occupants of the old London house. Often, when some of the older boys would insist upon going behind Eagle Point and making the acquaintance of our neighbors, Lizzie would protest, and tell us that, though so pleasant and kind, they did not want visitors; but that, she having told them what nice children we were, they had promised to come up before daybreak and put something in the gully (ravine) for us. And sure enough, when she would send John Henry, her simple-minded young brother, to look, there would be a plate of "pulling candy," or tac-tac (popcorn ball), jumbles, or pralines, and our delight can better be imagined than described. If the older ones doubted, the doubt was not communicated to us, and our faith remained unshaken. Even now, though I have been on the bayou fishing beyond the belt of timber, I find myself picturing that terra incognita as I thought of it in those childish days. With such an imagination as our young nurse possessed, her fund of stories was endless; and I only wish I could recall more of them, though the two, of which this is a long prelude, I think are the only ones I have never seen published. I tell the stories in the language of our nurse, the language of a house servant, widely different from that of the field hands.

I. MR. DEER'S MY RIDING HORSE.

Now, children, I'm tired tellin' you every even' 'bout Mr. Rabbit and the Tar-Baby over and over agin; I'll see ef I can't 'member a story Mammy used ter tell 'bout "Mr. Deer's my riding horse."

Well, onct upon a time, when Mr. Rabbit was young and frisky, he went a courting Miss Fox, who lived way far back in the thick woods. Mr. Fox an' his family was very skeery, an' they very seldom come outer the wood 'cep' for a little walk in the clearin' near the big house, sometimes when the moon shine bright; so they did n' know many people 'sides Mr. Rabbit and Mr. Deer. Mr. Deer he had his eyes set on Miss Fox, too. But he din' suspicion Mr. Rabbit was a lookin' that way, but kep' on being jus' as frenly with Mr. Rabbit as he ever been. One day Mr. Rabbit call on Miss Fox, and wile they was tawkin, Miss Fox she tells him what a fine gentleman she thinks Mr. Deer is. Mr. Rabbit jes threw back his head and he laf and he laf. "What you laffin 'bout?" Miss Fox says; and Mr. Rabbit he jes laf on an' wone tell her, an' Miss Fox she jes kep' on pestering Mr. Rabbit to tell her what he's laffin 'bout, an' at las' Mr. Rabbit stop laffin an' say, "Miss Fox, you bear me witness I did n' want to tell you, but you jes made me. Miss Fox, you call Mr. Deer a fine gentleman; Miss Fox, Mr. Deer is my riding horse!" Miss Fox she nearly fell over in a faintin' fit, and she say she done bleve it, and she will not till Mr. Rabbit give her the proof. An' Mr. Rabbit he says, "Will you bleve it ef you sees me riding pass yo' do'?" and Miss Fox says she will, and she wone have nothin' to do with Mr. Deer if the story is true. Now, Mr. Rabbit is ben fixing up a plan for some time to git Mr. Deer outer his way; so he says good even' to Miss Fox, and clips it off to Mr. Deer's house, and Mr. Rabbit he so frenly with Mr. Deer he done suspec' nothin'. Presently Mr. Rabbit jes fall over double in his cheer and groan and moan, and Mr. Deer he says, "What's the matter, Mr. Rabbit, is you sick?" But Mr. Rabbit he jes groan; then Mr. Rabbit fall off the cheer and roll on the floor, and Mr. Deer says, "What ails you, Mr. Rabbit, is you sick?" And Mr. Rabbit he jes groans out, "Oh, Mr. Deer, I'm dying; take me home, take me home." An' Mr. Deer he's mighty kinehearted, and he says, "Get up on my back, and I'll tote you home;" but Mr. Rabbit says, "Oh, Mr. Deer, I'm so sick, I can't set on your back 'less you put a saddle on." So Mr. Deer put on a saddle. Mr. Rabbit says, "I can't steady myself 'less you put my feets in the stirrups." So he put his feets in the stirrups. "Oh, Mr. Deer, I can't hold on 'less you put on a bridle." So he put on a bridle. "Oh, Mr.

Deer, I done feel all right 'less I had a whip in my hand." So Mr. Deer puts the whip in his hand. "Now I 'm ready, Mr. Deer," says Mr. Rabbit, "but go mighty easy, for I 'm likely to die any minute. Please take the short cut through the wood, Mr. Deer, so I kin get home soon." So Mr. Deer took the short cut, an' forgot that it took him pass Miss Fox's house. Jes as he 'membered it, an' was 'bout to turn back, Mr. Rabbit, who had slipped a pair of spurs on unbeknownst to him, stuck 'em into his sides, and at the same time laid the whip on so that po' Mr. Deer was crazy with the pain, and ran as fas' as his legs could carry him right by where Miss Fox was standin' on the gallery, and Mr. Rabbit a standin' up in his stirrups and hollerin', "Did n't I tell you Mr. Deer was my riding horse!" But after a while Miss Fox she found out 'bout Mr. Rabbit's trick on Mr. Deer, and she would n't have nothin' more to do with him.

II. TROUBLE, TROUBLE, BRER ALLIGATOR!

Everybody knows what a mischievous little varmint Mr. Rabbit is, but everybody done know how near he come once to bein' burned up and drowned with his foolishness. Mr. Rabbit and his family always did live in a blackberry patch down on the aige of the big wood, and they mighty seldom come near the clearin', because they did n' like to hear old marster's houns a-barkin'; but one day, wen they was a dry drought, Mr. Rabbit 'lowed he would go down to the bayou and cool his feet off in the water. Wen he got there he found the tide done all run out, so there was n' more water than he could jump ercross; so he thought ez he never been over on the marsh islands he would take a little broad and see ef he liked it over there. Now, tho' Mr. Rabbit had never been over on the marsh island befo', many is the time he is ben down along the bayou in the marsh gress, and, whenever he cum across er alligator's nes', did n' he jes scratch the aigs out fur pure meanness, an' leave 'em layin' around to spile.

You children knows how Mr. Alligator fills his nes' with mud, and lines it all with grass, and puts the aigs all in as regular es ef foks had did it. Well, wen Mr. Alligator would come and fine out wat Mr. Rabbit done, he would promise hisself to get even with Mr. Rabbit some day, and he would lay up on the mud flat waitin' fur a school of mullets, and all the time he was a waitin' fur Mr. Rabbit, too.

Mr. Rabbit, wen he lipt across the little stream of water, where the bayou mos' in generally was, he was mightily skeered because the mud was sof' and he nearly got bogged, but wen his feet touched the marsh grass he forgot all about bein' skeered, he was

so pleased with the new country he think he done a found. Man, sir ! but if he did n' clip it throu' that grass and skeer the marsh hens offen there nesses, and make the blackbird hop higher on the rushes ! How did the' known it was n' er wildcat ?

Yo Granpa an' many mo' hunter ust ter go over on that very same island to hunt Mr. Deer, en for that reason the folkes give it the name of Deer Island.

Well, sir, wile Mr. Rabbit was 'musin' hisself an' running 'roun' way over in the middle of the island, treackly he stopped and prick up his years and listened, an' sich a barkin' as they was an' sich a crackling, you never heard the like. Mr. Rabbit, he knowed wat it was in er minit ; the hunters had set the marsh afire to hunt Mr. Deer. Then you better bleve me, Mr. Rabbit was skeered ; he runned an' he runned till he come to the bayou on the other side, then he jus' loped along the aige, hopin' he might fine some way er getting over, but the tide had rized an' the bayou was full, an' there he was caught 'tween the dogs, the fire, and the water.

'Bout this time Mr. Alligator come a-sailing along from where he had ben teaching his young ones to swim, an' soon as Mr. Rabbit ketched sight of him he jes stan on his hine legs and holler, "Trouble ! Brer Alligator, trouble !" But Mr. Alligator winked his eye and sailed on. Mr. Rabbit he kep' on hollerin, "Trouble, Brer Alligator," till presenly Mr. Alligator turned 'roun' and wen he seen the big smoke and heard the marsh a cracklin', he thought now he had a chance to get even with Mr. Rabbit. So he sailed up a little nearer, an' by that time the fire was gainin' on Mr. Rabbit, an' he was jest er prancin' long the aige er the water er beggin' Mr. Alligator to take him on his back 'cross the bayo. But "No," says Mr. Alligator, "you is the one ez always scratches the aigs outer we-alls nesses. No, sir, Mr. Rabbit, you kin stay here an' burn up or git eat up by dogs, for all I care."

Still the fire come nearer an' the houn' bark louder, and Mr. Rabbit keep on hollerin', "Trouble, Brer Alligator, trouble ! Brer Alligator, ef you jes take me off, I promise I wont 'stroy yo' nesses no mo', en I'll give you every las' chile I got ;" and yet the fire creep closer, an' Mr. Rabbit's little stumpy tail is in danger of gettin' scorched, an' Mr. Alligator sails near the bank and calls to Mr. Rabbit to jump on. Now, wen Mr. Alligator got in the middle of the bayou he considered how foolish he was not to let Mr. Rabbit stay where he was and git 'stroyed, but he could git even with him yit, an' he commenced sinkin' very slow. Mr. Rabbit he foun' the water risin' on him, an he hollered out, "Trouble, Brer Alligator, my feets is gittin' wet." "Clime on my neck," den sez Mr. Alligator. So he clime on his neck, an' Mr. Alligator kep

on sinkin. "Trouble, Brer Alligator, the water is gainin' on me," hollers Mr. Rabbit. But jes then he sees Mr. Alligator is sailed so near to the other bank, and done forgot how far Mr. Rabbit kin jump: he jes ris on his hine legs an' clears the water, an' is back in his brier patch er thinkin' up mo' mischief befo' po' slow old Brer Alligator known he's gorn.

Mrs. William Preston Johnston.

NEW ORLEANS, LA.



ACCOUNT RESPECTING BELIEFS OF AUSTRALIAN
ABORIGINES.

THE paragraphs printed below are taken from the manuscript journal of an American sailor belonging to the Wilkes exploring expedition to the Antarctic Continent, 1838-1841. In November, 1839, the squadron lay in the harbor of Sydney, New South Wales. The writer was struck with the appearance of the aborigines, respecting whom he sought information. The notices which he cites present internal evidence of coming from a man of probity and observation, and contain some particulars which are not known to have appeared in type. The mention is here offered for what it may be worth, and as subject to the examination of special students informed respecting the race. For the communication of the material, thanks are due to Mrs. Andrew Chevalier Woods, Cincinnati, O.

December 1. — To-day we commenced taking on board stores and began to refit ship. Caulkers from shore employed, making everything doubly secure for to meet the hard service expected in the Southern Hemisphere. I visited the shore to-day, and in one of my rambles fell in with one of the aborigines, the most miserable and ugly of the human family I ever saw. They resemble baboons more than human beings. These natives are so little known in our part of the world that I have availed myself of the opportunity of getting information concerning them from different sources, all of which will be found interesting. The following account is from Mr. Armstrong, an English botanist, and who also understands their language, and probably knows more of their character than any other man.

None of the tribes with whom the interpreter has had communication seem to have any idea of God. He has very often attempted to convey to them the idea of a Supreme Being, the creator of themselves and every object of their senses, present everywhere and at all times, watching the actions of all men; adding that good men at their death ascend to him in the sky, but that bad men (instancing those who spear and murder others) are, when they die, banished from his presence forever. Their answer has generally been, "But how will God get us up to him in the sky? will he let down a long rope for us? What shall we live upon there? Is there plenty of flour there?" He has endeavored to explain this difficulty by describing that the Deity is a being of infinite power, capable of doing anything that appeared quite impossible to man.

They have but little idea of a future state, of rewards and punishments as the result of their conduct in a prior existence. They believe that the spirit of "Goor de Mit" of deceased persons pass immediately after death through the bosom of the ocean to some unknown and distant land which becomes henceforth their eternal residence. But in this latter particular the arrival of the whites among them has led to a total change of creed, for they very soon recognize among their new visitors many of their deceased natives and friends, — a delusion which exists to this day as strong as ever. They confidently recognized several hundred of the colonists by their countenances, voices, and former scars of wounds. They are quite positive that the reëmbodied spirits of Yogan, who was shot along with another, are already returned in the shape of two soldiers of the Twenty-first Regiment.

The obstinacy with which they persist in this conviction, that the whites are all incarnations of the spirits of some departed relative or friend, is so great that, notwithstanding the great confidence that they usually place in the interpreter, he has never been able to persuade them to the contrary, at least the old ones, but the young ones begin to have their faith shaken on this point. The name generally applied to the whites, when speaking among themselves, is Daingo, or dead.

They have shown some curiosity to know what sort of a place the land of the dead is, but not as much as might be expected. They have often asked the interpreter to sit down and tell them the names of such of their relatives as he saw there, and have often asked after particular individuals, — whether the interpreter knew him or her, or whether he is soon coming back, etc. He has never been asked whether the state of the dead was happiness or misery. They have often asked on what the spirit lived; whether they have plenty of flour; whether the flour brought by us is dug out of the earth there. They have seen wheat ground into meal in the colony, but they will not believe that the settlers have the power of changing that brown mixture into the same white flour that the ships bring here. What animals, ships, etc., are in that country; whether the country was too small for us, or what other cause brought us here. Whether we were not very sorry to leave our friends.

They consider the Malays, Lascars, etc., whom they have seen here, equally with the whites, returned spirits of some of their ancestors or friends, but who for some unaccountable reason have returned still black, and are regarded by them with evident dislike.

They attribute the change of complexion in the whites to their ghosts having passed through so much water in their posthumous trip through the ocean. They consider each settler to be a resident of

the district of that tribe to which, in his former state of existence, he belonged. On being asked how they came to spear the settlers if they considered them as their ancestors or friends, they have answered that, upon the whole, they consider they have treated the settlers well; for that, if any native stranger had attempted to settle among them in the same way, they would have done all in their power to have destroyed them. With respect to the change thus wrought in their views of a future state, many of them look forward to death as a positive gain which will enable them to come back with guns, ammunition, and provisions. They firmly believe in the existence of evil spirits called "Metagong," which prowls about at night and catches hold of them if they go away by themselves from the fire where the rest of the party lie, as to fetch water from a well, etc., by throwing its arms around them. The interpreter has met with several who say they have had such experience, but he has never heard, though he has put many questions on the subject, that any injury has been the consequence. Yet they certainly stood in great awe of it. They represent it to be occasionally visible, of human form, of immense size, and of such prodigious strength as to render resistance vain.

The Night Bird, which the settlers call "Cuckoo" and the natives "Pogoinit," are regarded by the latter as the cause of all boils and eruptions on their bodies, which they believe to be produced by piercing them with its beak in the night-time when they are asleep. The Wangal is an aquatic monster whose haunt is in deep waters. They describe it as having very long arms, long teeth, and large eyes, and assert it to have destroyed many lives. They give a confused account of its shape, but, from all they have said to the interpreter, their conception seems to be of a creature like an alligator. It inhabits most deep waters, salt or fresh, and almost every lake or pool is haunted by one or more of such monsters. It is quite certain that they do not mean the shark, for which they have a different name and of which they have no superstitious dread, and, besides, it is never seen in the fresh-water lakes.

There are certain round stones in different parts of the island which they believe to be eggs laid by the "Wangul." In passing such stones they are in the habit of stopping and marking a bed for them, but with what precise object has never been ascertained. They believe most thoroughly that certain individuals among them possess the power, by magic or enchantment, of healing any sores, severe wounds, pains, or diseases, and also affecting at their pleasure any malady or distempers, of which rheumatism and ulcerous sores are most common. These sorcerers are further supposed to have the power of raising the winds, and of bringing

on thunder and lightning, and of conducting the thunder to strike their enemies, but they do not know whether this is acquirement of faculty or natural endowment. The ceremonies used by the sorcerers in executing their magic power are blowing, snorting, making hideous grimaces and loud ejaculations. Allied to the magic power is another which they attribute to others of them who have the power to doom or devote others to a sudden death. This is believed to be effected by the person having the power of doom creeping on his victim like a snake, and pressing the victim's throat between his two thumbs and fingers. The death may not happen for some time, but the spell has none the less deadly effect.

They have several minor superstitions, viz. : That a fire must not be lighted at night, or stirred with a crooked stick, or otherwise some young child will surely die. To burn the blood of a wounded person makes the sufferer worse and endangers others. The Mingite, or flower of the honeysuckle, must not be eaten too soon in the season, or bad weather will be sure to follow. The relatives of a deceased person will not sleep in the spot where his blood was shed for months afterwards, not until a victim has been sacrificed to appease his spirit ; and the same avenging ceremony takes place in all places, whether the deceased died a natural death or not. They appear, however, to say that this intimation to the deceased of having been avenged must be thrown away. According to another of their superstitions already mentioned, by which he must be on his passage through or across the ocean. In one case, in which the body of a deceased European was opened at Perth by his medical attendant, and as bad weather immediately came on, the change was confidently attributed to that operation. And they continue to this day to speak in terms of great horror of such treatment of the dead. There are certain hills which they consider unlucky to pass over, and all that pass over them will surely die. They have some wild and fabulous traditions of their own origin. They believe their earliest progenitors to have sprung from Emus, and been brought to this country upon the back of crows ; but from whence, the legend does not add. It is invariably believed that the women conceive in consequence of the infant being conveyed by some unknown agency into the mother's womb from somewhere across the sea. When a person is asleep in a deep slumber the interpreter has heard them say of him : " Now he is away over the water," meaning, as he has collected from them, that the spirit or mind which had come here an infant had gone back to its own country.

A tradition is also current among them that the whole native population of this country was, in distant ages, confined to moun-

tains ; that the different tribes now occupying the plain between the mountain and the sea are the descendants of a very few families who migrated into the country's plain at a comparatively late period ; but when asked whether any rumor had been handed to them of their plain having been covered with the sea before that migration, they laughed at it. They agree that the language of the mountain tribes, now differing very considerably from that of the tribes of the plains, was at one time their universal language, and that their own dialect is derived from the former. It is a remarkable fact that the mountain dialect is still invariably preferred and used for all purposes of a public nature or general interest, such as their formal public worships or discussions, battles, and hunting matches. It is a known fact that there is no trace of civil government among them with which the settlers have come in contact. There is no supreme authority, in peace or war, vested in any individual or chief, or any body of individuals. A family is the largest association that seems to be actuated by common motives or interest. They recognize well the right of property among them, both as to land and as to their movable effects, but they are in no way scrupulous in appropriating to their use lost property which they happen to find ; in such cases they make no inquiry about the owner, but take some pains to conceal what they have found. The only mode of enforcing their proprietary rights in case of trespass, by hunting or theft, is an appeal to arms ; in such cases, however, the thief stands on an equal footing and is not bound to give the aggrieved any advantage, as in certain other cases.

RECORD OF AMERICAN FOLK-LORE.

ALGONKIAN. *Blackfoot*. — To the "Transactions of the Canadian Institute" (Toronto), vol. iv. (1895), pp. 249-260, Rev. John MacLean contributes a sketch of the "Social Organization of the Blackfoot Indians."

Onomatology. — Mr. W. W. Tooker continues his excellent studies of Algonkian tribal and personal names. Especially interesting and valuable is the paper on "The Algonquian Appellatives of the Siouan Tribes of Virginia," which appears in the "American Anthropologist," vol. viii. pp. 376-392. Here are discussed the etymologies of *Monacan*, *Mowhemenchugh*, *Massinacack*, *Mannahock*, *Hassinuga*, *Stenkenock*, *Tauxuntania*, *Shackaconia*, *Ontponea*, *Tegninateo*, *Whonkentya*, *Okee*, etc. In the "Brooklyn Daily Eagle Almanac" for 1896 (p. 54) Mr. Tooker treats of "The Signification of the Name Montauk." Of abiding interest to the student of Algonkian tongues and to the historian of the American Indian is Mr. Tooker's recent little volume, "John Eliot's First Indian Teacher and Interpreter, Cockenoe-de-Long Island, and the Story of his Career, from the Early Records." (New York, 1896, 60 pp. 8vo.)

CALIFORNIA. — In the "Popular Science Monthly," vol. xlvi. (1895-96), pp. 658-662, Mr. C. F. Holder writes of "The Ancient Islanders of California."

COAHUIA. — The "Land of Sunshine" (vol. iv. 1895, pp. 38-41) contains an article by D. P. Barrows on "Some Coahuia Songs and Dances."

ESKIMO. — In the Leipzig "Geographische Zeitschrift," Bd. I. (1895), s. 302-322, K. Hässert discusses "Die Völkerwanderung der Eskimos."

HAIDA. — The recently issued "Haida Grammar, by Rev. C. Harrison, edited by Alex. F. Chamberlain" (Proc. Roy. Soc. Canada, Sec. Series, 1895-96, vol. i. sect. ii. pp. 123-226), published by the Royal Society of Canada, contains not a few items of interest to the folk-lore.

IROQUOIAN. — To the "American Antiquarian" for January-February, 1896 (pp. 24-28), Mr. Horatio Hale contributes an interesting essay in interpretation and explanation of "The Schuylkill Gun and its Indian Motto." On a piece of artillery in possession of "The Schuylkill Fishing Company of the State in Schuylkill," in Philadelphia, some time in the early part of the eighteenth century, were cast the words *Kawania che Keeteru*. This Mr. Hale considers to represent the Iroquois *Kawennio tsi kiteron*, "I am master wherever I am," and terms it "the earliest inscription in the language of any Indian people north of Mexico."

In the "Transactions of the Royal Society of Canada" for 1895 (pp. 45-65) the same distinguished author writes of "An Iroquois Condoling Council: a Study of Aboriginal American Society and Government."

KOOTENAY. — In the "Verhandl. der Berliner Gesellsch. für Anthropol." (1895, s. 551-556), Dr. A. F. Chamberlain publishes a "Beitrag zur Pflanzenkunde der Naturvölker Americas," in which he enumerates some 100 Kootenay Indian plant-names, with frequent etymological explanations and notes of their employment in medicine and domestic economy.

NAVAHO. — In the "American Anthropologist" for February, 1896 (pp. 50-57), under the title, "A Vigil of the Gods: a Navaho Ceremony," Dr. Washington Matthews describes rites occurring "on the fourth night of a great nine-days' ceremony known among the Navaho as *Kiedji hathal*, or the night chant." Of the ceremony in question the author observes that, "like nearly all other ceremonies, ancient and modern, [it] is connected with a legend or myth (several myths, indeed, in this case), and many of the acts in the ceremony are illustrative of the mythic events."

NORTHWEST COAST. — To the "Verhandlungen der Berliner Gesellschaft für Anthropologie" (1895, s. 487-523), Dr. F. Boas contributes an extended essay on "Die Entwicklung der Mythologien der Indianer der nordpazifischen Küste Americas."

In the "American Antiquarian" for January-February, 1896 (pp. 47-54), Mr. Gardner C. Teall publishes "The House of the Kumuque," a curious legend of the Northwest Coast, in which a "Princess" is tricked by her mischievous brother, carried off to the bear-village; from which she escapes by the aid of an old woman, finally reaching the house of the Kumuque in "the beautiful country beyond the clouds." The "Princess married the Kumuque, and the rest of the tale is concerned with the adventures of their son Shagattyno, who with his mother visited earth.

PUEBLOS. *Tusayan*. — Dr. J. W. Fewkes, in the "American Anthropologist" for May, 1896 (pp. 151-173), discusses "The Prehistoric Culture of Tusayan." His general conclusion is as follows: "Every addition to our knowledge emphasizes the belief that there is no line of separation between ruined pueblos situated in the plains and cave-dwellers and cliff-villagers of the canyons. The idea that the Pueblos are remnants of the ancient villagers who sometimes inhabited cliff-houses is no new thought, for it was pointed out long ago by Holmes, Bessels, and others. From a substratum of culture, which in prehistoric times was more uniform over the Pueblo region than it is to-day, have evolved in different parts of our Southwest specially adaptive and modified survivals, affording all the variations which we see in different modern pueblos."

The same author contributes to the "Internationales Archiv. für Ethnographie" (Leyden), Bd. viii. (1895), s. 215-237, a "Provisional List of Annual Ceremonies at Walpi," a most interesting and useful catalogue.

In the "American Antiquarian" (vol. xviii. pp. 1-21), Rev. S. D. Peet discusses the "History and Architecture of the Tusayans."

Moqui. — To the "American Anthropologist" for January, 1896 (pp. 14-21), Dr. J. W. Fewkes furnishes a valuable "Contribution to Ethno-botany," in which he treats of some seventy plants "used by the Hopi for alimentary, medicinal, and other purposes, with many interesting linguistic notes on plant-names. The May number of the same periodical contains (p. 174) "A Partial List of Moki Animal Names," collected in the summer of 1894 by Dr. A. K. Fisher. To the April number (pp. 133-136) Mr. F. W. Hodge contributes an article on "Pueblo Snake Ceremonials," chiefly at Laguna. Of general import is also C. and L. W. Eckelmeyer's "Among the Pueblos Indians" (New York, 1895, 195 pp. 8vo).

SIOUAN. — In the "American Antiquarian," vol. xvii. (1895), pp. 257-268, Miss Alice C. Fletcher treats at length of "The Sacred Pole of the Omaha Tribe," and in the "Century Magazine," vol. i. (1895), pp. 450-461, of "Tribal Life among the Omahas: Personal Studies of Indian Life." In the "Outlook" for May, 1896, the same author has an article on "Indian Child-Life."

VIRGINIAN. — In the "Johns Hopkins University Studies" appears (Baltimore, 1895), "Government and Religion of the Virginia Indians," a pamphlet of 63 pages by S. R. Hendren.

YUMA. — To the "California Medical Journal" (San Francisco), vol. xvii. (1896), pp. 135-140, W. T. Hefferrmann contributes an article on "Medicine among the Yumas." In the paper by Mr. J. W. McGee on an "Expedition to Papagueria and Seriland" ("Amer. Anthropol." vol. ix. 1896, pp. 93-96) are some interesting notes on the Seris, who are usually classed as Yuman.

MEXICO. Aztec. — To the "Restaudor farm." (Barcelona), vol. x. (1895), pp. 257, 273, 289, L. Comenge contributes notes on "La farmacia y los Aztecas," and the same subject is treated of in the Warsaw "Wrądomósci Farm.," vol. xxiii. (1896), pp. 41, 95, by B. F. G. Egeling.

In the "Rep. U. S. Comm. Columb. Hist. Exp.," Madrid (Washington, 1895), pp. 329-337, Mrs. Zelia Nuttall writes of "Ancient American Feather-work." Dr. E. Seler, in his "Wand-Malereien von Mitla. Eine Mexikanische Bilderschrift in Fresko" (Berlin, 1895, 58 pp. fol.), seeks to identify the figures in these frescoes with Quetzalcoatl, and concludes that the resemblances of the pictures at Mitla to those in the Codex Borgia shows that the two works of art must have been inspired from very near the same place.

In the "Zeitschrift für Ethnologie" (Berlin), Bd. xxviii. (1896), s. 44, 55, Dr. P. G. G. Valentini discusses the mythic Tulan, "Das Geschichtliche in den mythischen Städten 'Tulan.'"

YUCATAN AND CENTRAL AMERICA. — Of more than passing interest to the folk-lorist are Prof. W. H. Holmes' "Archæological Studies among the Ancient Cities of Mexico, Part I., Monuments of Yucatan" (Chicago, 1895, 137 pp., 8vo), which appears as the first number of the Anthropological series of the publications of the Field-Columbian Museum, and M. W. Hough's "Ancient Central American and South American Pottery" in "Rep. U. S. Comm. Columb. Exp., Madrid" (Washington, 1895), pp. 339-365.

In "Globus" (Braunschweig), vol. lxviii. (1895), pp. 247, 277, Maler discusses "Yukatekische Forschungen."

Although we may not agree in all the author's conclusions, "The Hill Caves of Yucatan" (Philadelphia, 1895, 183, pp. 12mo), by H. C. Mercer, is a welcome book to the student of the history and culture of the Mayas. Dr. E. Seler has published several valuable studies of Mayan antiquities, the chief of which is "Wand-Malereien von Mitla. Eine Mexikanische Bilderschrift in Fresko" (Berlin, 1895, 58 pp. fol.), in which he deals with the question of Mexican influence as induced by the wall-pictures of Mitla in their relation to the Codex Borgia. Other contributions are: "Die wirkliche Länge des Katun der Maya-Chroniken und der Jahresanfang in der Dresdener Handschrift und auf den Copanstelen" in "Verh. d. Berl. Ges. f. Anthropol." (1895), pp. 441-449, and "Alterthümer aus Guatemala" in "Ethnol. Notizbl." (Berlin), Bd. ii. (1895), s. 20-26.

In the "Centralblatt für Bibliothekswesen," vol. xii. No. 12, December, 1895, Dr. K. Haebler writes of "Die Maya-Litteratur und der Maya-Apparat zu Dresden." This librarian's catalogue is a valuable addition to Maya bibliography.

In the "Proc. Amer. Antiq. Soc." (1896), pp. 418-421, Mr. E. H. Thompson treats of "Ancient Tombs of Palenque," and in the same periodical P. G. G. Valentini has (pp. 398-417) an "Analysis of the Pictorial Text inscribed on two Palenque Tablets, Part II.," the "Amer. Anthropol." vol. viii. (1895), pp. 401-406; the last author writes also of "Clay Figures found in Guatemala."

To the "Internationales Archiv für Ethnographie" (Leiden), Bd. viii. (1896), s. 195-297, Dr. C. Sapper contributes a valuable article on "Die Gebräuche und religiösen Anschauungen der Kekchi-Indianer," and publishes also (*ibid.* pp. 207-215) some "Kekchi-Gebete." In the same periodical the same author has an earlier contribution (pp. 1-6) on "Alterthümer aus der Republik San Salvador."

WEST INDIES. — The publication of 1895 is Prof. C. L. Edwards' "Bahama Songs and Stories" (Boston, 1895), which appears as vol. iii. of the "Memoirs of the American Folk-Lore Society."

SOUTH AMERICA. Araucan. — Dr. Rodolfo Lenz's "Araucanian Studies," though essentially linguistical, are not without interest and value to folk-lorists. The most recent are as follows: "Introduccion a los Estudios Araucanos" (Santiago de Chile, 1896), pp. li, 8°; "Estudios Araucanos. I. Viaje al Pais de los Manzañeros contado en dialecto huilliche" (Santiago, 1895), pp. 29, 8°; "Estudios Araucanos. II. Dialogos araucanos en dialecto huilliche" (Santiago, 1895), pp. 30-66; "Der Ausbruch des Vulcans Calbuco nach der Beschreibung eines Indianers von Osorno (Sonderabdr. aus Verh. d. deutschen wiss. Vereins zu Santiago," Bd. iii. 1895), s. 133-139. The footnotes contain items of value relating to customs and folk-lore. Dr. Lenz offers (p. 28) a derivation of the word *gaucho*, from the Araucanian *cachu* or *cauchu*, "friend, comrade."

Argentine. — To the "Atti d. Soc. Rom. di Antropologia," vol. ii. (1894-95), pp. 9-127, G. Boggiani contributes extended "Notizie etnografiche sulla tribu di Ciamacoco" (Gran Chaco, America Meridionale). An interesting study in onomatology is S. A. L. Quevedo's "Tesoro de Catamarqueñismos nombres de lugar y apellidos con etimologias y eslabones aislados de la lengua Canana." (Buenos Aires, 1895, 35 pp. 8°). The same author publishes also (Buenos Aires, 1895, *reprint*) "La lengua Vilela ò Chulupí: estudio di filología Chaco-Argentina" (39-86 pp. 8°. Juan B. Ambrosetti has published during 1895 the following studies: "Los Indios Caingú del alto Paraná (misiones)," Buenos Aires, 1896, 86 pp. 8°; "Los Indios Kainganges de San Pedro (misiones), con un vocabulario" (Buenos Aires, 1895, 83 pp. 8°); "Los cementerios prehistóricos del alto Paraná (misiones)," Buenos Aires, 1895, 37 pp. 8°; "Costumbres y supersticiones en los valles Chalchaqués (Provincia de Salta)," Buenos Aires, 1895, 47 pp. 8°; "Las grutas pintadas y los petroglifos de la provincia de Salta" (Buenos Aires, 1895, 34 pp. 8°).

ATACAMEÑA. — With an Introduction by Dr. Rodolfo Lenz appears (Santiago, 1896, 36 pp.) a "Glosario de la Lengua Atacameña," by E. F. Vaisse, F. Hoyos, and A. Echeverria y Reyes, which contains several etymologies of interest to folk-lorists. The authors leave (p. 13) the question of the derivation of *Atacama* sub judice, hesitating to decide between an Atacameña and a Quichua origin.

PERU. — The most important publication of 1895 is E. W. Middendorf's "Peru. Beobachtungen und Studien über das Land und seine Bewohner während eines 25 jährigen Aufenthalts" (Berlin, 3 vols. 8°).

Other interesting contributions are: Philippi, R. A., "Descripcion de los Ídolos Peruanos de Greda Cocida" (Santiago, 1895, 22 pp. 4^{to}); Boggiani, G., "Tattuaggio o pittura? Studio intorno ad una curiosa usanza delle popolazione indigine dell' antico Però" (Roma, 1895, 32 pp. 8°).

GENERALITIES.

The following works of a general character are of more or less interest to the student of American Indian mythology and folklore, since they all have something to do with the subject: Bastian, A., "Die Denkschöpfung umgebender Welt aus kosmogonischen Vorstellungen in Cultur und Uncultur" (Berlin, 1896, 211 pp.); Chamberlain, A. F., "The Child and Childhood in Folk-thought: The Child in Primitive Culture" (New York, 1896, x, 464 pp. 8vo); Conant, L. L., "The Number Concept, its Origin and Development (New York, 1896, 218 pp. 12mo); Grinnell, G. B., "The Story of the Indian" (New York, 1895, viii. 270 pp. 12mo); Letourneau, C., "La Guerre dans les diverses races humaines" (Paris, 1895, xvi, 587 pp. 8vo); Mason, O. T., "The Origins of Invention: a Study of Industry among Primitive Peoples" (London, 1895, 419 pp.); Ploss, H., and Max Bartels, "Das Weib in der Natur- und Völkerkunde. 4. umgearbeitete und stark vermehrte Auflage" (Leipzig, 1895, 2 Bde. 670, 686 pp. 8vo); Steinmetz, S. R., "Ethnologische Studien zur ersten Entwicklung der Strafe" (Leiden, 1895), 2 Bde. xlv. 486, 425 s. 8vo). The following articles are also of a more or less general character and interest: Andree, R., "Amerikanische Phallus-Darstellungen," "Verh. der Berl. Ges. f. Anthrop." 1895, s. 678-680; Beauvois, E., "Les Gallois en Amérique au xii^e siècle," *Muséon* (Louvain), tome xiv. (1895), pp. 97-110; Brinton, D. G., "Left-Handedness in North American Aboriginal Art," "Amer. Anthrop.," vol. ix. (1895), pp. 175-181; Carr, L., "The Food of Certain American Indians and their Methods of preparing it," "Proc. Amer. Antiq. Soc." 1894 (Worcester, 1895), pp. 155-190; Cushing, F. H., "The Arrow," "Amer. Anthrop." vol. viii. (1895), pp. 307-349; De Harles, C., "Quelques pages de la littérature des Peaux-Rouges," *Muséon* (Louvain), tome xiv. (1895), pp. 415-424; Gatschet, A. S., "The Whip-poor-will as named in American Languages," "Amer. Anthrop." vol. ix. (1896), pp. 39-42; Harshberger, J. W., "The Purposes of Ethno-botany," "Amer. Antiq." vol. xviii. (1896), pp. 73-82; Langkavel, B., "Hunde und Naturvölker," "Intern. Arch. f. Ethnogr." (Leiden), Bd. viii. (1895), s. 109 ff, 138 ff; Mason, O. T., "Introduction of the Iron Age into America," "Amer. Anthrop." vol. ix. (1896), pp. 191-215; McGee, J. W., "The Beginning of Agriculture," *Ibid.* vol. viii. (1895), pp. 350-575; Neave, J. L., "An Agency Physician's Experience among Frontier Indians," "Cincin. Med. Journ." vol. x. (1895), p. 611, vol. xi. (1896), p. 17; Peet, S. D., "Comparison of the Effigy-Builders among Modern Indians," "Amer. Antiq." vol. xvii. (1895), pp. 19-43; Stickney, Gardner P., "Indian Use of Wild Rice," "Amer. Anthrop." vol. ix. (1896), pp. 115-121.

NEGRO HYMN OF THE JUDGMENT DAY.

DONE yo' see de chariot ridin' on de clouds ?
De wheels in de fire how dey roll, how dey roll !
O dat mornin' you 'll hyar a mighty roarin',
Dat 'll be de earth a-burnin',
When de Heabens fly away.

Done yo' hyar de trumpets blowin' fo' de dade ?
Done yo' hyar de bones how dey shake, how dey shake !
O dat mornin' you 'll hyar a mighty roarin',
Dat 'll be de earth a-burnin',
When de Heabens fly away.

Done yo' see de graves dey open an de dade arisin' ?
An' de bones in de fyar how dey burn, how dey burn !
O dat mornin' yo 'll hyar a mighty roarin',
Dat 'll be de earth a-burnin',
When de Heabens fly away.

Done yo' see de eyes throo de lids how dey stare ?
An de living woms how dey gnaws, how dey gnaws !
O dat mornin' yo 'll hyar a mighty roarin',
Dat 'll be de earth a-burnin',
When de Heabens fly away.

Done yo' see de king a-comin' on de clouds ?
See de nail prints in his han's how dey shine, how dey shine !
O dat mornin' yo 'll hyar a mighty roarin',
Dat 'll be de earth a-burnin',
When de Heabens fly away.

Done yo' hyar dem Jews a-wailin' all de day ?
When dey see where dey speared him an' de blood, an' de blood !
O dat mornin' yo 'll hyar a mighty roarin',
Dat 'll be de earth a-burnin',
When de Heabens fly away.

Done yo' see His robes a-flowin' on de light ?
An he hade an' he hair white as snow, white as snow !
O dat mornin' yo 'll hyar a mighty roarin',
Dat 'll be de earth a-burnin',
When de Heabens fly away.

NORTH CAROLINA.



NAVAHO LEGENDS.

FOR the title of the fifth volume of the Memoirs of the American Folk-Lore Society, now in the hands of the printer, Dr. Matthews has chosen the designation "legend" rather than "myth," inasmuch as the tales which form the basis of the work are not wholly mythical, but contain also an historical element. Of these narratives the principal is the "Navaho Origin Legend," a relation of a sacred character, bearing some analogy to the texts of the Hebrew Bible. Not in itself a rite-myth, — that is, not intended to explain worship, nor recited in its entirety at any holy festival, — it is nevertheless the implied basis of ceremonies, as well as a constitutive element of tribal unity. This interesting material Dr. Matthews has edited with numerous notes, expounding the relations of the mythic material to Navaho life and ritual; in this manner is presented a culture history of the tribe from its own point of view, — a history more valuable in its way than by possibility could be the observations of a stranger, contemplating tribal existence from the outside. The account, accordingly, does not, like most descriptions of myth and worship, present legend reproduced without its relation to thought and action, or custom externally viewed, and presented in the same spirit as a dealer exhibits Japanese "curios," — products of an art which he does not comprehend, and the vital interest of which he cannot be expected to make intelligible. On the contrary, in this rendition, not only the habits and literature of the race, but also the ethical conceptions, emotional sentiment, and attitude towards nature of the tribe, the morality and poetry which must of necessity be expressed in every religion, however primitive, appear in their full value. In this essential respect the work is not altogether paralleled by any one of the remarkable works which have of late been produced in the field of American tradition; while it is entirely without parallel in the records of primitive life in other continents, — records which have usually presented only one side or the other, and been distinguished by an unnatural divorce of tribal custom from tribal tradition.

The interesting people with which Dr. Matthews deals inhabit chiefly New Mexico and Arizona, but also contiguous territories of the United States and Mexico, and form a population of about ten thousand souls, occupying a reservation of twelve thousand square miles. The introduction of sheep, from 1540, has changed the mode of life of this people and elevated them to a condition of comfort, instead of a state in which the deficiencies of petty farms were eked out by the chase and seed-gathering. The land is an arid plain, hav-

ing a general altitude of seven thousand feet ; the erection of permanent houses being still impeded by superstition, the Navaho satisfy themselves with rude temporary homes. Linguistically, they are reckoned as Athapascan ; ethnologically, the race is mixed and the type variable. The noble portraits accompanying the work give an exalted idea of the seriousness and nobility of face and form to be found among the more favorable examples of the people.

As regards religion, the Navahoes are still in that cultus state in which, having no supreme chief, the racial Olympus naturally presents no supreme deity. As has generally been the case with savages who keep their worship jealously guarded from unfriendly eyes, they have been set down as altogether wanting in the elements of religious feeling. As late as 1856 their describer represented them, even in a report of the Smithsonian Institution, as lacking religion of any sort, and their music as a series of grunts. On the contrary, Dr. Matthews has found this tribe to possess a mythology quite comparable in beauty to that of Hellas, and vast systems of songs, or sacred poems, handed down for generations from teacher to pupil. The persistency of these chants, which form solemn sequences not to be altered, is guaranteed by the necessities of ritual ; a single error in any one of the two hundred songs which may enter into a rite would invalidate the efficacy of the entire performance. Hand in hand with music and recitation goes art ; the history of the gods is exhibited by means of paintings, drawn in colored sand on the floor of the lodge. As in most of those religious functions which it pleases us to call primitive, drama enters into ritual ; the deities are presented by masked personages, whose acting renders the rite a miracle play. Offerings, dances, and prayers which form elaborate litanies combine with the rites, which, instinct with a tolerably high conception of divinity, go to complete the cultus into which, as already observed, enters tribal history, recorded by tradition for many centuries in accounts which have been proven to be in some measure veritable.

In an introduction the editor has examined the outlines of his theme, and expounded these in a manner which will render the work a valuable aid to any one who wishes to comprehend the interior aspects of American aboriginal life. Interlineated texts give an opportunity of comprehending the manner in which the translator has proceeded, and the accompanying notes will be considered by ethnologists as equally valuable ; excellent illustrations exhibit the various features of tribal life connected with the narratives.

Particularly to be noticed, as a refreshing variation from the superficial contempt often visited on "medicine-men," that the character of his informants is energetically vindicated by Dr. Matthews,

who bears testimony, not merely to the piety and seriousness of the shamans, but to their sound common-sense and essential unselfishness of purpose. We have to do with a priesthood as genuine as other priesthoods, and with a faith as solemn and as deep in its influence on life as other faiths. The object of this notice is not a critical study, but to give our readers a conception of the character of one of the volumes of memoirs; the object may be attained by an epitome of part of the Origin Legend.

I. THE STORY OF THE EMERGENCE.

"In the middle of the first world white arose in the east, and they regarded it as day there, they say; blue arose in the south, and still it was day to them, and they moved around; yellow rose in the west, and showed that evening had come; then dark arose in the north.¹ They lay down and slept.

"In the middle of the first world, water flowed out from a central source in different directions; one stream flowed out to the east, another to the south, and another to the west. There were dwelling-places on the borders of the stream that flowed to the east, on that which flowed to the south, and on that which flowed to the west also."

In each quarter, according to the description, are three houses, and in the twelve houses live twelve peoples,² all winged folk, ants, beetles, bats, and locusts. In this manner the twelve peoples started in life. In each quarter is also an ocean, where dwell four beings, chiefs of the four quarters.

"The people quarrelled among themselves, and this was the way it happened. They committed adultery, one people with another. They tried to stop them, but they could not. The chief in the east said: 'What shall we do with them? They like not the land they dwell in.' In the south Blue Heron spoke to them, and in the west Frog said: 'No longer shall you dwell here, I say. I am chief here.' To the north White Lightning said: 'Go elsewhere at once; depart from here!'"

The people now appeal successively to each of the four chiefs, but are repulsed. The ruler of the east, declaring that they are in a state of continual disobedience, bids them depart from his domain: "Not on the earth shall you remain." Thus he spoke to them.

¹ In an opposite color system, black and white change places; this system seems to be commonly employed in speaking of the under-world and of unlucky localities.

² The mention of the river of the fourth quarter, and of its three houses, are suppressed, probably because the north, as the home of the gods, is too holy to be named.

"Among the women, for four nights they talked about it. At the end of the four nights, in the morning as they were rising something white appeared in the east. It looked like a chain of mountains, without a break, stretching around them. It was water that surrounded them. Water impassible, water insurmountable, flowed around. At once they started." They proceed upward, in circles until they reach the sky. It was smooth. They looked down, but there the water had risen and there was nothing but water there. "While they were flying round, one having a blue head thrust out his head from the sky and called to them, saying: 'In here to the eastward there is a hole.' They entered the hole, and went through it to the surface of the second world." The blue monitor belonged to the Cliff-swallow people, whose rough huts were scattered about, each entered by a hole in the top. Many people gathered about the strangers, but uttered no words. This world was blue, as the first had been red.¹

Two couriers, locusts, are sent to explore this new country, and ascertain whether it contains folk like themselves; after two days, returning, they report that they had reached the edge of the world, from which a precipice descended to an abyss impenetrable to vision; in all this journey they had found no people, animals, trees, or elevations; all was level ground, barren and desolate. The same result is reached by explorers sent in other directions. The swallows, however, who had guided them into their new abode, now visit the camp and inform them that the messengers had reported truly, and that the land was really barren. Finding the swallows winged as themselves, the people propose an alliance, which is agreed on, and terms of kinship are exchanged. For twenty-three days this friendship endures, but on the twenty-fourth one of the new-comers abuses the wife of a swallow chief. On the next morning her husband addresses the strangers: "We have treated you as friends and thus you return our kindness. We doubt not that you have been driven from the lower world, and now you must leave this." He adds, that in any case they could not abide in the world below, which was evil. Again the wanderers soar upwards, the locusts in advance. From the sky peers a white face, that of the wind, and directs them to an aperture by which they arrive in a third world; this is yellow in color, and inhabited only by grasshoppers, who kindly receive the strangers; but the offence committed toward the swallows is repeated. The grasshopper chief bids his guests depart. "For such crimes, I suppose, you were chased from the world below. You shall drink no more of our water, you shall breathe no more of our air. Farewell!"

¹ In this alteration of the color scheme Dr. Matthews suspects Moki influence.

The fourth world is mixed in color, dark hues predominating ; there is as yet no sun, moon, or star ; but there are lights, which show on the horizon four snow-covered peaks. Couriers are unable to discover living beings, until those sent to the north find strange men, who cut their hair square in front, live in houses, cultivate fields, gather harvests, are generous, and freely bestow food. These are the Kisáni, or Pueblos, who on the morrow assist the exiles, whom they provide with corn and pumpkins ; in this land is no rain, all agriculture depending on irrigation. During the autumn mysterious calls are heard,¹ and at last four beings appear, the present gods of the tribe, the fourth being the Fire God. On the fourth day this personage speaks in the Navaho tongue : " You do not seem to understand the signs which these gods make you, so I must tell you what they mean. They want to make more people, but in form like themselves ; you have bodies like theirs, but you have the teeth, the feet, and the claws of beasts and insects. The new creations are to have hands and feet like ours. But you are uncleanly and smell badly. Have yourselves well cleansed when we return ; we will come back in twelve days."

The people accordingly make ablutions, and scour themselves with corn-meal, yellow for the men, white for the women, as in Navaho ceremonies of the present time. Out of two ears of corn, yellow and white, with appropriate ceremonies, the gods make a man and a woman, who receive their life from the wind. " It was the wind gave them life. It is the wind that comes out of our mouths now that gives us life. In the skin that tips our fingers we see the trail of the wind ; it shows us where the wind blew when our ancestors were created."

This pair, First Man and First Woman, give birth at first to hermaphrodite twins,² and afterwards to three pairs, from whom descend the peoples of the present world. The progeny of these alliances, while in their youth, are taken away by the gods, and carried to the eastern mountains, where they are indoctrinated in the sacred mysteries. The gods teach the people how to use masks, in order to stalk the deer. Men and women quarrel and separate ; during the absence of the women, the latter give birth to the

¹ Each deity has his own peculiar call, and these are imitated in the ceremonies, and also by the tale-teller, who accompanies his relation with pantomimic action.

² Reference is here made to a class of men existing in all Indian tribes, who dress as women, and who perform all the industrial offices ordinarily allotted to women. These are currently believed to be hermaphrodite. In the legend it is to these that is attributed the origin of industrial inventions, pottery, weaving, and so on. Dr. Matthews attests that, so far as his observation has extended, these males everywhere surpass females in their own arts ; the best weaver in the Navaho tribe, during many years, belonged to this peculiar order.

demons. At last, unable to live any longer without men, the women agree to make up the dispute; in crossing the river two are carried off by the water god, but recovered through an expedition into the waters. As a result of the ire of the god, a flood ensues; the people are rescued by a divine protector, who incloses them in a magic reed, which suddenly springs up and reaches the sky, through which First Man and First Woman, with their followers, make their way through the Place of Emergence (near a small lake in the San Juan Mountains), and reach the surface of the fifth or present world. Thus ends the first great chapter of the record.

The history now proceeds with "Early Events in the Fifth World." By appropriate rites an image, miraculously found, is changed to the woman Estsánaltehi, by signification She Who Rejuvenates herself (this goddess, supposed to wax old and forever return to a state of youth, may be regarded as a type of self-restoring Nature). The latter, while sitting on a bare rock, is impregnated by the Sun, as also is her sister. The fruits of this conception are twin warriors, the present Navaho War Gods, of whom the elder is entitled "The Slayer of the Alien Gods."

The story proceeds to relate the manner in which death came into the world, the erection of four mountains in imitation of those of the world below, the making of the sun and moon, and the transformation of birds into the Cliff-dwellers. The Anaye, or monsters, ravage the land and destroy the people; the child of the Sun, the elder of the heavenly twins, visits his father, obtains the lightning arrow, and destroys the giants. Hunger is spared, on his representation of his usefulness to mankind. As he returns from his expedition, the hero is assured that the Anaye must be dead, for every man salutes his neighbor by terms of kinship, saying: "My grandson!" "My son!" or "My brother!" He now repairs to his father the Sun, to whom he offers, with song and rite, the weapons which will no longer be needed in a peaceful world. (See the text of the song as given below.)

The final chapter of the Origin Legend deals with "The Growth of the Navaho Nation." As already stated, it has been proved that the story, going back some five centuries, is in part historically correct.

EXAMPLES OF TRANSLITERATED TEXTS.

BEGINNING OF ORIGIN LEGEND.

To'bilhaski'digi haádze laikáigo ta'ndilto; tsin dzilnla ts'ni.
 Water-with-Hill-Central, in to the east white up rose day they thought it they say.
Sadaádze dóli'sgo ta'ndilto, tábitsin indsilté ts'ni. Inádze
 To the south blue up rose, still their day they went around they say. To the west
Itsógo ta'ndilto, inínala a'le ts'ni. Akógo náhokosdze
 yellow up rose evening always it showed they say. then to the north
dilyi'go ta'ndilto; akógo dasintsá dászilkos ts'ni.
 dark up rose; then they lay down they slept they say.

To'bilhaski'di to'altsáhazlin; haádze la ilín; sadaágo la flin;
 Water-with-Hill-Central water flowed from in to the east one flowed at the south one flowed
 different directions;

la inádze ilín ts'ni. Haádze ilini'gi ban kéhodsiti; sadaádze
 one to the west flowed they say. To the east where it flowed its border place where to the south
 they dwelt.

Itó; inádze Itó ban kéhodsiti, ts'ni.
 also to the west also its border place where they say.
 they dwelt,

Haádze Tan holgé; sadaádze Nahodoóla holgé; inádze
 To the east Corn a place called; to the south Nahodoóla a place called; to the west
Lókatsosakád holgé; Haádze Asalái holgé; sadaátse To'hádzitil;
 Reed Great Standing a place called; to the east Pot One a place called; to the south Water They Come
 for Often

holgé; inádze Dsi'llitsibekogán holgé. Haádze Léyahogán
 a place called; to the west Mountain Red Made of a place called. To the east Earth under House
 House

holgé; sadaádze Tsilts'ni'ha holgé; inádze Tse'itsibekogán
 a place called; to the south Aromatic Sumac a place called; to the west Rock Red Made of House
 among

holgé.
 a place called.

Holatsi dilyi'li kéhati inté. Holatsi l'itsi kéhati inté.
 Ants dark lived there; ants red lived there;

Tanilaí kéhati inté. Tsaltsá kéhati inté. Woıntli'zi kéhati
 Dragon flies lived there. (Yellow beetles) lived there; Beetles (?) hard lived

inté. Tse'yoáli kéhati inté. Kín'í'zi kéhati inté. Maitsán kéhati
 there. Stone carriers lived there. Bugs black lived there. Coyote dung lived
 (beetles) (beetles) (beetles)

inté. And'í'ta tsápani kéhati inté. Totsó' kéhati inté. Wonistsáí
 there. Besides bats lived there. (White-faced beetles) lived there. Locusts

kéhati inté. Wonistsáí kai kéhati inté. Nakidátago dñe' áisi
 lived there. Locusts white lived there. Twelve people these

dezdél.
 started (in life).

A SONG OF NAYÉNEZGANI.

I.

Kat Nayénezevani nahaniya,
 Now Slayer of the Alien Gods he arrives,
 Pes d'lyi'li behogánla' asde nahaniya,
 Knives dark a house made of from he arrives,
 Pes d'lyi'li da'honfhe asde nahaniya.
 Knives dark dangle high from he arrives.
 Nizáza D'niǵni, sika tóta.
 Your treasures You Holy One, for my sake not.

II.

Kat Tò'badzístsíní nahaniya
 Now Child of the Water he arrives,
 Pes d'olǵási behogánla' asde nahaniya,
 Knives serrate a house made of from he arrives,
 Pes d'olǵási da'honfhe asde nahaniya
 Knives serrate dangle above from he arrives,
 Nizáza D'niǵni, sika tóta.
 Your treasures You Holy One, for my sake not.

III.

Kat Leyaneyáni nahaniya,
 Now Reared under the Earth he arrives,
 Pes althasaf behogánla' asde nahaniya,
 Knives of all kinds a house made of from he arrives,
 Pes althasaf da'honfhe asde nahaniya.
 Knives of all kinds dangle high of from he arrives,
 Nizáza D'niǵni, sika tóta.
 Your treasures You Holy One, for my sake not.

IV.

Kat Tsowenatléhi nahaniya
 Now Changing Grandchild he arrives
 Pes l'itsói behogánla' asde nahaniya,
 Knives yellow a house made of from he arrives,
 Pes l'itsói da'honfhe asde nahaniya
 Knives yellow dangle high from he arrives
 Nizáza D'niǵni, sika tóta.
 Your treasures You Holy One, for my sake not.

W. W. Newell.

IN MEMORIAM—FRANCIS JAMES CHILD.

THE death of Prof. Child, on September 11, adds another bereavement to the serious losses which have of late befallen the American Folk-Lore Society. The first President of the Society, Prof. Child, may also be regarded as a primal cause of its existence, since it would never have come into being save as a result of his coöperation, and in virtue of the interest awakened by his own studies. Having for twenty years been occupied with the examination of English ballad literature, he had made the library of Harvard University unrivalled in its collection of folk-lore material; as a consequence of the attention thus drawn to the subject, followed the organization of the Society, which had its birth in Cambridge. The engagements of Prof. Child did not allow him actively to coöperate in the preparation of the Journal, nor did the state of his health permit attendance on the annual meetings of the Society; but his kindly regard and judicious counsel were never lacking.

The memory of this teacher will always be dear to successive generations of Harvard students, who have profited by the catholicity of his taste and the soundness of his learning. Prof. Child was more than a specialist; with the armory of modern critical learning he united a broad humanity. In him was absent that outer crust of reserve which often incloses scholars, sometimes to their own painful consciousness. A childlike simplicity, a gentle humor, a sweet modesty, surrounded him with an atmosphere which no man could breathe without being rendered happier and better. His heart and purse were always open to demands; and the occasional discovery of imposture, causing only amusement, left him as free to the next comer. The indifference to the pursuits of the great world, which we not unfrequently see attendant on ultra-specialization, had no place in his nature; deeply interested in the welfare of his own university, he had a yet deeper interest in science, and was not tainted by that objectionable partisanship and selfish limitation to local interests which confines the energy of the professor to his own narrow objects, and degrades an institution of learning to a factory for degrees.

The great work by which Prof. Child will be remembered, the "English and Scottish Popular Ballads," although not entirely printed, is, we believe, in a state of practical completion. This collection, bringing together all versions of old English ballad poetry, and illustrating these by kindred products of other languages, will never be obsolete, but must forever continue to represent this branch of popular literature.

W. W. N.

FOLK-LORE SCRAP-BOOK.

X

THE DEVIL BUSH OF WEST AFRICA. — Under this title, in "Fetter's Southern Magazine" for April, 1893, Rev. C. C. Penick gave some account of an initiation, or system of instruction, for youth of both sexes, existing among the Vey people of Liberia. As this curious description is not likely, in its original place, to reach the eyes of many of those who would be interested, room is here made for a portion of the article. The Vey have attained a considerable measure of civilization, using an alphabet with written characters of their own invention, as well as spinning and weaving cloth, working iron, and making silver ornaments.

"What is the 'Devil Bush?' you are ready to ask; and so were we, but the question, though asked a thousand times over, remained unanswered. At its sound every native would close his lips, and veil even his eyes, with an impenetrable expression. We would be walking along a path, when suddenly the guide would stop, point to a small handful of grass taken on each side of the path, bent over and tied across it. That just meant you had to turn back, for a little farther on was the 'Devil Bush,' and to intrude into those sacred precincts meant — ah, well, he never told you what, but from his manner something as terrible as death. Men would bring their children into school, and the more honest and open of them would say: 'Daddy, I leave my gal in your hand until time for her to go in 'Devil Bush.' Others would give you no such warning, but about the time the girl reached her eleventh year, or a little later, she would receive word by a hurried messenger to come at once; her mother or father, or grandmother, was ready to die, or, as they expressed it, 'live die.' They, of course, left hurriedly, never to return to the mission again, save as somebody's wife, after two or three years' absence. Upon asking them why they did not return sooner, as they invariably promised to do, the one answer came, 'I have been in Devil Bush.' Nor was the success with the boys much greater. The nearer a boy was united to a noble family the more certain was he to be torn from the mission on one pretext or another, whether he were willing or not, and, once in the confines of that unknowable thing, the 'Devil Bush,' you would see him no more for months, and sometimes for years."

The writer goes on to relate that a missionary had drawn into his school the son of the "Queen of the Woman's Devil Bush," and that, after this youth had returned to his home in order to receive initiation, the missionary was invited to visit the town of the Queen; refused admission to the precincts of the "Devil Bush," he nevertheless bought entrance by a bribe, but was allowed to behold only meaningless performances. On the same day, however, a native from a distance entered the town intoxicated and began to make an uproar; he was remonstrated with and informed that this was the town of the "Queen of the Devil Bush," to which he replied that he did not care for the "Devil Bush" or its Queen. He was left undisturbed on the same night, but on the morrow taken before the Queen,

to whom it is said that he repeated the blasphemy, as it was considered, although warned that he would be excused on an apology. He was immediately seized, hurried to an open space in the centre of the town, stripped, tied, and so fixed that he could not move. Then many bunches of small rattan splits were brought, and skilful fingers began to wrap his fingers and toes, drawing the splits with all their might. After five hours of suffering he was ransomed by a friend, but died as a consequence of his treatment. This the missionary witnessed.

"It is said that if a man is unusually cruel to one of his wives (for he may have as many as he is able to buy) the matter is brought before the "Woman's Devil Bush;" the case is tried, and if it is a true one the man is condemned to die; a person is appointed, skilled in the art, to poison him, and in due course of time he dies. The death is made a long and painful or a quick one, according as they wish to inflict greater or less punishment. Again, if the tribe decides to go to war, that declaration of war is not complete until it has been referred to the women and they pass upon and approve it. In addition to these powers that we see cropping out, it is certain that the women are instructed in all the arts that are considered necessary to a good wife and mother, ere she is permitted to leave the 'Devil Bush' and be taken by her betrothed husband."

"When I sought information as to the 'Man Devil Bush,' I found myself at first completely foiled. It was not until many of the boys grew up and learned to trust me that, little by little, I gathered the links which, when woven together, gave me some idea of its mysteries. It is an institution for instructing every man in the tribe as to his duty to the commonwealth. It seems that no one can hold office until he has gone through the 'Devil Bush.' The diploma is not given on sheepskin, but on that of the graduate by a number of deep scratches from the back of the neck a short distance down the backbone. When these heal they leave rectangular scars raised, so as to be distinctly seen and known. When a boy enters the 'Devil Bush' he is stripped, and a most careful examination made of all his scars, and these are noted in the records. It is said that the 'Devil' never lets one in his 'Bush' get hurt or scarred save with the diploma mark. This is a most unfortunate assertion and has cost many a life. Should a boy get hurt in any way, it matters not how, he is carefully watched and every effort made to heal him without a scar; but, should these efforts fail and scars be left, those scars seal his doom. He is killed, and his family is notified in the following way: Whenever the inmates of the 'Devil Bush' wish to obtain food they disguise themselves so as not to be recognized by any one; they then make a raid on the nearest town, blowing a peculiar note on a trumpet made of an elephant's tusk, with a lizard's skin so stretched over it as to produce weird vibrations. At this sound the inhabitants of the town hurriedly place food out in the streets, and entering their houses close their doors, so as not to see the 'Devil.' The whole raiding party then pass through the town, taking charge of all the food they find, and leaving a broken earthen pot at the door of the mother of the boy who has been killed. That broken pot says, 'Your part is

spoiled and broken ;' or, in other words, 'Your boy is dead.' This is all she ever learns of the fate of her boy ; just the story the jagged lips of a broken earthen pot tell. Henceforth she mourns with a great void of heart, facing the deep mysteries of the terrible 'Devil Bush.'"

The writer adds that it is certain death for one of the boys to see or speak to a woman or girl while in the "Devil Bush" unless he has been released on furlough ; and an example is given in which an eye-witness describes the manner in which an inconsiderate offence of this sort was punished by death, the boy being bound to a long pole, which was then raised and allowed to fall with the culprit. The instruction is said to include, as a sort of advanced course, the use of magic arts.

✕ **SUPERSTITIONS IN NEWFOUNDLAND.** — From the columns of a Newfoundland journal, signed by initials, for Christmas, 1894, are copied the following superstitious beliefs : —

"The spurious letter of Our Lord to Abzarus, King of Edessa, is used all round the country, and worn especially by women in expectation of motherhood, and with other charms religiously preserved. I have been informed that a thriving business is done in some town printing-offices in the sale of these printed spells.

"A poor woman at Chance Cove, suffering from toothache, lamented to me that, after she had tried every remedy for this 'hell of all diseases,' she had worn our Lord's letter for a fortnight without avail ; and a poor fellow at King's Cove assured me that, as a last resource for the cure of this ugly monster, he had scraped some dust from a tombstone and drank it in water without effecting a cure.

"A man at Change Islands, in the district of Nôtre Dame Bay, told me he had been ridden to death by an old hag, until a knowledgeable old man advised him to drive nails through a shingle, and lash it to his breast when he went to bed, with the nails sticking up. With great solemnity he assured me that, thus fortified, he had just forgotten the world, when down came the old hag all aflop, but with a hideous scream she went 'off quicker'n she come on.' His rest has been peaceful ever since.

"At Burin, a few years ago, a murderer declared he would even touch the murdered man as proof of his innocence ; the prevailing belief being that the wound of the murdered man would bleed if he did but touch.

"Fishermen will not proceed to sea if, on heaving anchor, the vessel should wear against the sun. An instance of this occurred a few years ago at Channel. A vessel ready for the seal-fishery swung the unlucky way on heaving anchor ; the skipper was disturbed ; the crew, almost mutinous at his persisting to proceed, declared ill-luck would follow them. Within a week the vessel was again in Channel — with the skipper dead and the superstition more deeply rooted than ever.

" 'I'd as lief cut my right hand off,' said a skipper to me, 'as cut down a maiden dog-berry tree ; a man is sure to die as does it.' This same old salt, while we were becalmed, kept throwing coppers overboard, to buy, as he said, 'a ha'porth of wind.' My remonstrance had only the effect of his

assuring me it had often been a potent charm, 'only they must be bad ha'pence and I gets 'em from St. Pierre.' He also carried money and a candle in the dead-wood of his craft, — a light to enable him to cross the murky Styx, and a bolus to pay old Palinurus, I suppose.

"At Cape La Hune I heard more superstitions than I could tell in an hour. I was assured of dead men's bones bleeding, when taken from a cave, and staining rocks that neither wind nor weather could wash out; of people unable to die lying on pigeons' feathers, and the feathers removed, they die easily; and a host of other superstitions.

"The subject may be pursued *ad lib.* Who has not heard of the belief that the cod and the salmon take in ballast before a storm? And of Mrs. Stack assuring Bishop Mullock of the fact, when a noble-looking salmon, thus ballasted, had been sold to his lordship? It sounds a joke, but the belief is a reality, as is also another about rats. If your house is infested with the vermin, a notable gentleman informs me, you have only to indite them a letter to quit, place it in the holes they make, and they will go. This he had tried, and the notice was followed by the whole tribe betaking themselves to a neighboring house. This took place in St. John's not six years ago."

LIFE IN CONNECTICUT AT THE BEGINNING OF THE CENTURY. — A manuscript of Mr. John W. Osborne, late of Birmingham, Conn., contained personal recollections which have found a place in the columns of the "New York Tribune, July 19, 1896. Certain of the items included may profitably here be cited: —

"Many old people smoked a pipe, and I cannot remember a case where the husband smoked and not the wife. Snuff-taking was fashionable. Most of the carpets used were home-made, and the uncarpeted floors were sanded with white sand.

"When berrying, the first berry found must be thrown over the head for luck. Books interpreting dreams were common.

"Beans and potatoes must be planted in the old of the moon to prevent them from running to vines.

"Profanity was denounced by all classes, and few indulged in it unless in a towering passion. I do not remember that I ever, in those days, heard a boy use profane language, though vulgar language was common enough. 'By George,' 'Golly,' 'Condemn it,' 'I vow,' 'Gosh,' 'The deuce,' 'The dickens,' 'Old Nick,' and such expletives could be heard any day. When men got excited they would sing out, 'By George Washington!' 'By Christopher Columbus!' 'By Thomas Jefferson!' and 'By John Hancock!'

"After the death of a worthy member of the church a funeral sermon was often preached on the Sabbath after the funeral. On these occasions the friends of the deceased sometimes furnished a scarf for the minister, which was worn throughout the service. It came over the shoulder, crossed the breast and back, and was fastened under the arm. A large rosette of the same material was worn on the shoulder. The sash was made of

fine white linen and came down to the knees. All householders kept pigs, and the schoolmaster, who boarded round, knew when hog-killing time was reached in the different families, for none would have him till it was over."

8 CONJURING AND CONJURE-DOCTORS IN THE SOUTHERN UNITED STATES (*continued*). — Below will be found the remainder of the article on this subject, by Miss A. M. Bacon, copied from the "Southern Workman and Hampton School Record," November and December, 1895 : —

"When it is once decided that the sufferer from mysterious symptoms of any kind has been conjured, there remains no hope except through the conjure-doctor. He must be sent for at once, as delay is always dangerous and often fatal. There are few settlements of colored people in which the belief in conjuration is prevalent, in which there is not to be found some person distinguished for his skill as a conjure-doctor. Of their personal peculiarities it is not my part to speak. Of that you already have learned through Miss Herron's paper, but their special methods of procedure when summoned to cure disease, we must try to get some general idea from the mass of testimony presented by the compositions.

"The conjure-doctor has five distinct services to render to his patient. He must (1) tell him whether he is conjured or not, (2) he must find out who conjured him, (3) he must search for and find the 'trick' and destroy it, (4) he must cure the patient, (5) he will if the patient wishes turn back the trick upon the one who made it. But as a rule before he does anything for the patient he demands and receives a large fee. Should he find business slack he will sometimes take it upon himself to secure patients by visiting certain persons and telling them that they have been or are about to be conjured, and often presenting irrefragable proofs in the shape of a pin stuck in the north side of a distant tree, or a bottle dug up at a certain designated spot in the yard, he exacts a payment of money for his services in preventing the evil sure to follow if he is not engaged by a good-sized retainer to prevent it. A conjure-doctor summoned to attend a case of mysterious illness in a family will frequently begin his examination by putting a small piece of silver into the mouth or hand of the sufferer. Should the silver turn black, there is no doubt about the diagnosis. The silver piece is not always tried; in some cases the very nature of the seizure proclaims at once to the doctor that it is the work of conjurers. The next step is to study the nature of the disease and search out and destroy the trick by which it was caused. In one case the conjure doctor recognized the disease by the trembling of the patient's fingers as he came in at the door. The poison had not then taken much effect upon the patient, but the conjure-doctor assured the sufferer that without attention it would kill her. In another case the doctor informed his patient that the charm was fixed to work with the moon and tides. When the tide was coming in he would be worse, when going out he would be better. A case is mentioned of a girl who had been suffering for a long time from a sore and swollen foot, until at last a conjure doctor was called to her relief. 'As soon as he saw the foot he said that she was conjured and that it was done by an

old man who wanted to marry her, and that it was done at church one night. Then he said, "I will try to cure you in the name of the Lord." Then he asked her for a pin and scratched her foot on the side and got some blood and he rubbed some cream on it and said, "God bless her," and he called her name, and the next morning this girl, who had been ill for nine months, walked out of doors without crutch or cane.' In another case in which a bright silver piece held in the patient's hand had turned perfectly black in five minutes, the patient was cupped three times. In each case the cupping horn came away filled with live lizards, frogs, and snakes that had had their abode in her. Later she was bathed in an infusion of mullein and moss made with boiling water in a tub. After the bath the water was thrown toward the sunset and this line repeated: 'As the sun sets in the west so should the works of the Devil end in judgment.' This treatment did her good and she recovered rapidly. Another doctor sawed a tree in the middle and put the patient through it four times. He then cupped him and buried the things that came out of him under a tree at sunset. Still another doctor would begin his treatment by making the patient swallow a small piece of silver. He said the conjuration would stick to the silver and his medicine would cure the person conjured. Another practitioner arrived when sent for with a bottle filled with herbs, roots, and leaves; with these he made a tea which acted as an emetic, and the patient threw up a variety of reptiles. Again a conjure-doctor came and chewed some roots and did a great many other things. In one light case of tricking the patient was merely given some roots to carry in his pocket and something to rub with.

"Either after or before the cure of the patient is well under way, the doctor will make an effort to find the 'trick' or 'conjure,' and to identify the miscreant who has caused the trouble. He may be able to tell immediately and without visiting the spot, just where the cause of the trouble is buried. An instance is given of an old man who was visited by a woman who lived twelve miles away was able to tell the patient after one look at her sore foot exactly the spot in her own yard where, if she would dig, she would find a large black bottle, containing a mixture, placed there by one of her neighbors to trick her. She went home, dug and found it was as he said. In other cases the detection of the trick seems to be more difficult and the doctor is obliged to have recourse to cards or other means of obtaining the truth. One of our writers tells us of a conjure-doctor who, on visiting a patient, cut his cards and told her that she was poisoned by a woman who wanted her place, and that the conjure bottle was under the sill of her door. Every time she stepped over the sill one drop of the poison dried up, and when the last drop dried she would die. The conjure-doctors seemed to have an objection to name the enemy who had cast the spell. In some cases they would simply undertake to describe him; in other cases a more complicated device was resorted to: 'They would find a bundle of roots under the doorstep or floor. After they had found the roots they would ask for a flatiron. They would take the iron and a

piece of brown paper and draw the image of the person who put the roots there.

"After the enemy has been identified the conjure-doctor may be of further use in securing revenge for the injured person. There are many instances cited where the charm has been turned against the one who sent it. This the conjure-doctor may do by a variety of devices, some of which easily commend themselves to the ignorant minds with which he deals. It is said that if any one tricks you and you discover the trick and put that into the fire, you burn your enemy, or if you throw it into the running water you drown him. One instance is given of a conjure laid down in the path of a young man. He saw it in time, picked it up with two sticks, carried it into the house, and put it in the fire. This took great effect upon the old man 'who danced, and ran, and hollowed, and jumped, and did a little of everything, but still the bundle burned,' until at last the old man acknowledged everything he had done. Another of our writers tells us that, 'If the composition used in conjuring can be found and given to the conjure-doctor, he will throw the charm from the person conjured to the one who did it. This affects him so strongly that he will come to the house and ask for something. If he gets it his charm will return, if not it will end on himself.' One writer cites the case of a man who had been made lame by a lizard in his leg who was told by a conjure-doctor what to do, and as a result his enemy went about as long as he lived with that lizard in his leg.

"And now for the ounce of prevention that is worth the pound of cure in conjuration as in other things. Silver in the shoe or hung around the neck seems to be the most universal counter-charm. A horseshoe nailed over the door or even hidden under the sill will keep out conjurers' spells as well as hags and witches. A smooth stone in the shoe was recommended in one case, in another case a goose quill filled with quicksilver worn below the knee. In one case where a man had been under the care of a conjure-doctor and recovered, the doctor would not allow him to visit unless he wore a silver coin in his shoe and a silver ring on his right hand."

NOTES AND QUERIES.

SUPERSTITIONS OF GEORGIA, No. 2.— Among negroes of the lower and unfutured class, curious superstitions are always current, some of them, doubtless, survivals of belief brought over from Africa by their ancestors. For instance, in a certain city of this State there is a market in the drug-shops for the fore feet of moles. These are supposed to assist teething, and for that purpose are hung as amulets about the neck of colored children. A story is current in negro folk-lore that the mole was once a young lady, very vain and idle. She made acquaintance with a witch, who offered to furnish her with the most beautiful and the most silky dress in the world on condition that she would consent to the exaction of a price that was to

be left to the sorceress to determine. This being agreed to, the witch deprived her of her eyesight and condemned her to live underground, where she wears her silky dress unseen and unadmired.

There are several species of lizards which are supposed to possess supernatural attributes. One of them, known to negroes as the "scorpion," is often seen running along fences. It is pretty to look at, but its bite is death. Another lizard is known as the "wood-witch." It lives in trees, and jumps upon wayfarers, killing them with its bite. Owls are birds to be dreaded, particularly at night in the woods, when they call after people. In some moist places grows a plant with a root that looks like a man and a woman. This root is utilized for love-charms and is sold in the markets for that purpose. Frequently, in far-off country districts, one hears of reputed witches, who know how to "lay spells." One way to do this is to bake an image of dough representing a person, and stick pins in it, thus causing the victim to suffer pain.

A witch who practises this kind of black magic may be disarmed by making her image in dough, tying a string around its neck, and leaving it to rise. When it is baked she is strangled so that she can do no more mischief for a year, at the end of which time another bread doll may be prepared to continue the influence.

On dark nights negroes in cities consider it dangerous to walk alone on the streets because the "night-doctor" is abroad. He does not hesitate to choke colored people to death in order to obtain their bodies for dissection. The genesis of this belief from the well-known practice of grave-robbing for medical colleges, several of which are located in Southern cities, is sufficiently evident.

The ambition of negroes to imitate white folks is taken advantage of by unscrupulous fakirs, who sell to them at extortionate prices preparations which are guaranteed to turn their complexions white or to make their hair straight. The stuff sold for the latter purpose seems usually to accomplish the result for a while, as advertised, but after a short time the hair all falls out, and the new crop comes in kinky as ever.

"Pickin' up tracks" is a common practice among the extremely superstitious, not only among negroes, but "po' white trash" as well, who have presumably adopted it from the former by intimate association — an association never on an equal footing, however, for no matter how lowly and poor and ignorant and vicious the white of the South may be, nor what degree of intimacy may exist between him and the negroes collectively or individually, the white invariably maintains his superiority, and the negro is well satisfied. His ethnology invites domination by the white, and he seems to have an intuitive sense of the fitness of things, adapting himself accordingly.

Not long ago great excitement prevailed in a country district in Mississippi, caused by a young negro woman who had "picked up tracks." It broke up families; everybody was afraid. Nobody knew whose track might be picked up next.

It seems that the young woman had a grudge of some kind against a

man and a woman. She had followed them and had "picked up their tracks." Then she had gone off and buried the tracks she had picked up. She had put dog's hair with the tracks of the man, and cat's hair with the tracks of the woman. After that the man and the woman could not live together any more than a cat and dog could. They separated and the whole community was in an uproar. The belligerents finally becoming awestruck at their own lawlessness, caused by fright, superinduced by superstition, agreed to send for an old negro preacher who lived in an adjoining county, and who was popularly supposed to "have power over evil spirits." He came at their request, remained several days, and finally succeeded, by some method known only to himself in pouring oil on the troubled waters and in patching up affairs. The female originator of the trouble was publicly rebuked as well as privately taken to task by the preacher; he visited among scattered members of families, and by exhortation, public open-air service, and private lectures, restored peace once more. The most important of his injunctions, and one that was strictly carried out under penalty of "a spell," of undefined character, was that the girl dig up the tracks and hair and burn the latter. The spell of "picked up tracks" can be destroyed only by fire.

Ruby Andrews Moore.

FLORIDA.

✱ **NEGRO GHOST STORIES.**—After tucking her charges up in a high feather-bed, Aunt Pattie, whose duty it was to sleep on a pallet beside the bed, would sit in front of the fire and relate ghostly tales, to the terror of the children, who were, however, somewhat comforted by the sight of her fat, shining face. It is possible to give her words, but not to reproduce the chanting tone, as the reciter sat with her back to the listeners, and seemed to be talking to the fire:—

"Some white folk done say dade folks done walk no more. Blessed marster, it 's been years next Tuesday week sence de great light come. Old massa an' missus had done gone over Colonel Pepper's to Miss Nannie's wedding, an' dey ware coming home 'bout hour to midnight, an' dey see a light in ebery window. 'Lord a-mighty,' says ole massa, 't is a fire!' but when dey lighted an' come in, it was dark, an' nothing 't all the matter; but all night somebody ware walking, walking up on de big stairs an' all over de house, an' it ware so for a week. I tell yo dem was terrible times. Ole massa never cracked no more jokes to nobody, an' ole missus looked white an' scared. Deytime all de folks goin' aroun' soft an' creepy like, an' ebery night dat awful walk, walk. Well, one day, ole massa got let' from Ireland sayin' Miss Julie dat ware married over dere were adade, but good Lord! we all done hab so much trouble ourselves, we don' take on much, but after dat letter come dere were no more light an' no more walkin'. Dat ware Miss Julie come faster dan de letter to de ole home. Ole missus tink it Miss Julie ghost as I does, but she don' say so, cause 't ain't religious, she say, to talk such, but Lord! we all know it for a fac'.

"An' dere ware my ole man Cesar, he b'longed to ole Dec Grey. Dec

Grey ware de deble, dat jus' what he ware, an' all de 'joyment Cesar eber get ware when he get leave to come ober to stay a few days wid me an' de chillen. One time he get sick ober here, an' all ole missus an' I could do he died, but 'fore he died he say, 'Don' bury me ober massa Grey's;' but Dec Grey done sent his men en de big wagon on two mules, ware yo seen dat creek down de foot of de big hill, 'bout two feet deep. Many an' many a time dem mules ben ober dere, splashing de water like it ware fun. Well, sar, dat day, when dey done come to de creek, de water ware plum low, an' de chillen an' I followin', an' de mules, dey step in de water brisk as yo eber see, but Lord a-mighty! dat wagon jes' pull back on ole William. He cuss an' beat 'em to beat anythin', but dat wagon jes' pull back. Ole William say de deble in dat coffin, an' he go home hard as he can go, an' tell Dec Grey; but he ware a mighty religious man, an' he say he whip de deble out ole William, an' he come his self and look on, an' dey did beat dem mules scandalous, but dey could n' pull ole Cesar ober dat water. But de ole Dec ware a mighty pious man; he knew it would make heap o' talk in de church if he gib in to Cesar a'ter all, an' Cesar dade too; so he sen' six big han's, an' dey take Cesar's coffin an' tote it ober an' bring him. Dat ware four year come next Monday week, an' blessed Jesus, ole Cesar done walkin' roun' ole Dec Grey's same as when he ware alive; all de worl' knows dat; and when de ole Dec try to cross dat crek on hoss-back, no use, his hoss jes' stan' up on his hin' legs an' paw de air, an' he hab turn back, an' dey all say he can whip ole Cesar no more, an' de old Dec hab to go a plum mile round to church ebery Sunday, cause ole Cesar pull him back at dat creek yet, an' dat been fo' year come Monday nex'.

"Den dar ware Munsta'; he ware a mighty mean nigga'. If de deble eber ware in a nigga' he ware in Munsta', shoah. Well, it ware a'ter massa ben dade a good twelve months, ole missus set about habin' a new kitchen down unda' dat oak yonda'. De holes fur de pos' ware all dug, mighty deep holes, fur dey wus mighty big pos'; fat pine more 'n two feet through. Well, dat fool Munsta' thought he be up some his tricks, so in de night he go dig one dem holes double deep, so when dey drop de pos' in, it go clar down an' make trouble. Munsta' neber min' work when it make trouble fur anybody; but he ware de lazies' nigga' 'n North Carolina. But dey see de hole fore dey drop in de pos', an' ole missus was powerful set up. She say Munsta' hab his arms tied (it ware more 'n up to his middle) and hab thirty lashes on his back. Ole missus ware a saint, but Munsta' done wore her 'ligion clean out. Tall Jim was set to whip him. Well, blessed Lord, de massa ware gone, an' no hade to notin'. Jim hate Munsta' powerful, an' I rec'n he neba' coun' de lashes; leastways, when dey pull Munsta' out dat hole, he jes' drop over limp like, an' dat night he died. Ole missus took on powerful, an' would n' hab no more done 'bout de new kitch'n, an', O Lord, I was de fus' one dat see it, see Munsta' dat night, a'ter he done level away in one ole massa's Sunday coats in a stone coffin. Ole miss' would hab him laid away like he be de bes' han' on de plantation. Well, sir, dat night I seed him standin' in dat hole, an'

bobbin' up an' down, an' twistin' an' turnin' jest like de whip ware comin' down on him. Ole miss' had de hole filled up nex' day, an' fresh tu'f laid down, like it mought neber been disturbed; but, blessed Lord, dat make no difference, ebery night Munsta' come an' wiggle an' turn an' twis' all night in dat hole. Ole miss' done move her chamba' ober oder side de house, an' Jim would n' go by dare by night, no more den he go through de grabeyar' ober dare. I spec' yo ware to look out de winda', yo see Munsta' dis minute, 'cause Munsta' allus would stay up all night to torment somebody."

E. M. Backus.

NORTH CAROLINA.

LOCAL MEETINGS AND OTHER NOTICES.

EIGHTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY. — This meeting has been appointed to be held at Baltimore, during the week between Christmas and New Year, probably on December 29 and 30. Members who wish to present papers will please notify the Secretary of the American Folk-Lore Society, W. W. Newell, Cambridge, Mass. Particulars and programmes will hereafter be sent to members of the Society. It is hoped that the meeting may be one of especial interest.

BALTIMORE. — During the season of 1895-96 have been held the following meetings:—

November. The Branch met at the rooms of the Medical and Chirurgical Library. A set of by-laws were adopted, completing the organization of the Branch. Mr. Hurd of the Johns Hopkins Hospital was appointed Treasurer. Prof. Paul Haupt of Johns Hopkins University read a paper on the Garden of Eden, illustrating the subjects from a folk-lorist's point of view.

December 2. The Branch met at the rooms of the Quadriga Club, the President presiding. Dr. H. Carrington Bolton of Washington read a paper on "Fortune-Telling in America To-day." This was followed by a discussion of charms, astrology, and kindred subjects. Miss Mary W. Minor gave an account of a town in Virginia that gained the name of the Wizard's Clip from the constant clipping of articles of clothing, etc. This went on for some time, being attested by priests and other reputable persons. The clippings ceased only when the spirits were exorcised with bell, book, and candle. Certain old ballads and rhymes were also given.

January. The meeting was held at the rooms of the Quadriga Club, the President presiding. Dr. Charles Carroll, Warden of the Johns Hopkins University, gave certain Mexican variants of "Uncle Remus Stories," collected by himself. In these variants, the coyote replaced the fox, and "Brer Rabbit" became "Uncle" or "Nephew." This paper was followed by a discussion of the various variants of the "Tar Baby" story, one of these, from southern Maryland, being collected by Miss M. V. Dorsey from a white fisherman. In this version, the "turkle" took the place of

the "Tar Baby," and was smeared with tar. A paper written by Miss Dorsey was also read, in which was given interesting negro folk-lore from southern Maryland. She called attention to the lack of songs in that locality, and gave certain curious expressions and weather signs. She also described the custom of "planting bottles" for enemies.

February. The meeting was held at the rooms of the Quadriga Club, the President presiding. Maj. J. W. Powell of Washington gave an address on "The Teachings of Folk-Lore." Dr. Charles L. C. Minor also read a paper containing items of Virginia folk-lore.

March. The meeting was held at the rooms of the Quadriga Club, the President in the chair. The principal paper was a presentation of "Uncle Remus Stories in Early Literature," giving variants from early English, German, French, and Persian literature. Mrs. Jordan Stabler gave examples of the bag that figures in the "Uncle Remus Stories," as it occurs in other places. Mrs. John D. Early gave a paper on the "Folk-Lore of the Zodiac."

MONTREAL, *February 10.* — The meeting was held at the house of Mrs. Shelton, 255 Mountain St., Mr. McLaren, the Vice-President, presiding. Mr. Henry Mott read notes in regard to the curing of the King's Evil, already mentioned by him in a paper read in December. The Secretary read a paper contributed by M. Faucher de Saint Maurice, entitled, "Folk-Lore of Mexico." Miss Macdonnell related a Canadian legend, belonging to a collection hereafter to be published.

March 9. — The Society met at the house of Mrs. Reid, 57 Union Ave., Professor Penhallow in the chair. Twenty-two members were present. Mrs. William Lighthall read several tales, entitled, "Legends of the United Empire Loyalists." The paper was followed by discussion, anecdotes being related in regard to the conduct of persons contending on both sides during the American Revolution.

April 24. — The Society met at the house of Mrs. Macdonnell, 1160 Dorchester St. Miss Blanche L. Macdonnell offered a paper on "Sky Myths." Miss Derrick read the second of a series of three papers on the "Folk-Lore of Newfoundland," by Rev. George Patterson.

NEW YORK. — The meetings of this Society have been discontinued.

Mention has already been made of an address of Mr. H. E. Krehbiel, on "Folk-Song in America," delivered in New York. In this address, Mr. Krehbiel undertook to show the character of the folk-songs which have grown up in the United States, particularly among the slaves. He contended that the black slave created a body of characteristic song using intervallic and rhythmic elements originally brought from Africa, but remodelling these into new forms under the influence of their American environment. In the first place, he gave a general examination of the nature of folk-song, distinguishing it from the negro minstrel songs, of which the best were written by Stephen C. Foster, in imitation of the genuine melodies. He endeavored to show in what manner folk-song

melodies are truthful reflexes of folk-traits, basing the argument on the physiological origin of music, as suggested by Herbert Spencer's axioms. The songs were then brought forward to illustrate the points made, the two first being "spirituals," the next a Coongai (old African dance) in Creole patois, the two following satires. The folk-song of Canada was shown to be unchanged French folk-song, in regard to language, form, melody, etc., — a bodily transference. Thirdly, the effect of transference or transmigration was exhibited by examples.

NEW ORLEANS. *January 13.* — Members of the Louisiana Branch were requested to offer summaries of the contents of such works relating to folk-lore as they might have examined. The Secretary presented a list of publications treating of folk-lore and kindred topics included in the Howard Memorial Library. Mrs. W. P. Johnston read a Japanese story, entitled "The Hare of Ikaka," which was the subject of comment.

Officers were elected as follows : —

President. — Professor Alcée Fortier.

Vice-President. — Mrs. W. P. Johnston.

Secretary and Treasurer. — Mr. William Beer.

April 27. — The Branch met at Tulane University, the President occupying the chair. Volumes bearing on folk-lore were exhibited by Mr. Beer, Professor Fortier drew attention to the publications of the Society. It was suggested that the Branch engage in making a collection of Louisiana folk-songs and superstitions, and resolved that at each meeting examples of these should be presented by members.

FOLK-LORE PRIZE OFFERED BY THE FOLK-LORE SOCIETY OF MONTREAL. — The Folk-Lore Society of Montreal, with a view of stimulating research, offer to Canadian writers a prize of twenty-five dollars for the best essay in French or English dealing with any branch of Canadian folk-lore. Manuscripts may be sent to the Secretary, Miss Derick, 22 Stanley Street, Montreal, at any time before the 15th of November, 1896, and will be examined by a carefully selected committee as soon afterwards as possible.

The definitions of the subjects accepted by the Society is the following : —

"The science of Folk-Lore is the comparison and identification of the survivals of archaic beliefs, customs, and traditions in modern ages.

"Under this general term are included Folk-Tales; Hero-Tales; Traditional Ballads and Songs; Palace Legends and Traditions; Goblin-dom; Witchcraft; Leechcraft; Superstitions connected with Material Things; Local Customs; Festival Customs; Ceremonial Customs; Games; Jingles; Nursery Rhymes; Riddles, etc.; Proverbs; Old Saws, rhymed and unrhymed; Nicknames; Place-Rhymes and Sayings; Folk-Etymology.

"Manuscripts must be original, that is to say, the sole work of the writer. The committee will consider not only the matter, but the form and style. Manuscripts must not be rolled, must be written on one side of the paper only, and must be legible, typewriting being recommended. The writers will retain the property in their work, but the Society shall have the right

of having them read at its meetings. Each competitor shall inclose his name and address in an envelope indorsed with a motto, which is to be signed at the foot of the manuscript. Honorable mention may be awarded by the committee to other essays than that obtaining the prize."

FOLK-LORE IN THE A. A. A. S. AT BUFFALO. — A classification of subjects, allowing a day for each, was attempted in the anthropological section, in Buffalo, but could not be fully carried out. The address on the "Emblematic Use of the Tree in the Dakotan Group," by the vice-president, Miss Alice C. Fletcher, was admirable in treatment, and proved of popular interest. Suitable resolutions were adopted on the death of the secretary-elect, Capt. John G. Bourke, President of the American Folk-Lore Society; and another of our contributors, the venerable Horatio Hale, was recommended and elected as a life fellow. The expressions of esteem from several speakers would have been very gratifying to Mr. Hale. He was not present, however, and his valuable paper on "Indian Wampum Records" was read by a friend.

Dr. Brinton's paper on "The Ethnography of the White Race in the United States" was of a practical character, and resulted in the appointment of a committee on the subject. The Rev. Dr. Beauchamp's paper on "Onondaga Games" was of a wider scope than the title indicates, and will be published by us. Mr. W. W. Tooker had an excellent paper on the "Meaning of the Name Manhattan." In a similar line Mr. A. F. Chamberlain had valuable papers on various Kootenay names. "The Psychic Source of Myths" was ably presented by Dr. D. S. Brinton, in accordance with his well-known views. Various psychological papers were read by Messrs. Boas, Cattell, Brinton, and McGee, as well as by Miss Fletcher and Mrs. Fanny D. Bergen. There were others quite notable, for more than half of those placed on the list had some bearing on folk-lore subjects.

BIBLIOGRAPHICAL NOTES.

BOOKS.

OUTLINE OF ZUÑI CREATION MYTHS. By FRANK HAMILTON CUSHING. Thirteenth Annual Report of the Bureau of Ethnology, pp. 321-447. Washington, 1894.

All things come to him who waits. For sixteen years we have anxiously waited for Mr. Cushing to give to the world the vast store of legend which he acquired during his residence in Zuñi. Particularly did we long for the publication of the Creation Myth of which we had, so often, heard him speak. Knowing how feeble his health usually was, and how his scant seasons of strength were occupied with other labors, we feared, at times, that our patient waiting would never be rewarded. But at last we behold the bow of promise.

More than one fourth of the Thirteenth Annual Report of the Bureau of

Ethnology is occupied with his article on "Outlines of Zuñi Creation Myths." Of the one hundred and twenty-seven large quarto pages which compose the article, fifty-five are devoted to an "Introduction." This gives a history of the tribe and explains many important matters. Among other things, it gives his reasons for believing that the worship and mythic lore of the Zuñis retain their original purity and have not been modified by Christian influence, notwithstanding the fact that Catholic missionaries have labored in Zuñi for centuries. From personal observation we are satisfied as to the correctness of his conclusions in this particular; but, if we were not, the myths, themselves, afford all the proof we could desire. They bear evidence, throughout, of unadulterated paganism.

One reason why paganism continued to flourish under the very shadows of the Christian fane undoubtedly was, that the priests, for all their zeal and watchfulness, did not understand how far-reaching and all-embracing the cultus was. When paganism stared them in the face, they often did not recognize it. If the Indians attended mass and accepted some of the sacraments, the pious fathers regarded them as converted. Mr. Cushing gives an interesting instance of this blindness on the part of the missionaries when he tells us that they allowed the Indians to adorn the walls of the mission church with pagan symbols. These paintings we have ourselves seen.

We once questioned the good priest of San Rafael, New Mexico (whose desert parish — about the size of the State of Connecticut — included the Zuñi villages), concerning the faith of his Zuñi parishioners. "They are Catholics, of course," said he, "no other clergymen than ours have ever labored among them. What did you think they were?" We expressed the opinion that they might, possibly, be heathens. "Oh, they have their harmless superstitions," he answered. "But what people have not their superstitions?" True. But in this case the "superstitions" amounted to an elaborate cultus that filled the thoughts and lives of the people and left no room for the teachings of the Nazarene.

Mr. Cushing gives us, at some length, the reasons why, in his time, the people of Zuñi refused to repair the old mission church of "Our Lady of Guadalupe" which was falling to ruin. He seems not to be aware that since he left New Mexico the old church has been thoroughly repaired by the Indians, and not, as we were told, at the instance of white people, but through the initiative of the governor of Zuñi, who hoped, by repairing the church, to distinguish his administration.

The stories here presented are called "outlines," and they are, evidently only epitomes; but they bear indications of having been epitomized by the Indian story-teller and not by the translator. They seem to form an abridgment made as an introduction for the pupil into the mysteries of Zuñi lore. We have little doubt that among the well informed of the tribe almost every paragraph in this version spreads into a long tale.

The story of the emergences of the people from the lowest of the "four cave-wombs of the world" to the surface of the present world is disposed of here in two paragraphs. The analogous division of the origin myth of

the Navahoes is of great length and is crowded with incidents. We doubt not that, fully told, the version of this tale by the Zuñi would be even longer and more eventful than the version of the ruder Navaho.

Mr. Cushing gives us, in his introduction, some valuable explanations which help us to an understanding of the myths — explanations such as he only can give ; but they are inadequate. He promises further explanations in the near future, and we have no doubt that in these he will make plain to us all the hidden meanings of the wondrous tales, as far as it is possible to make plain to the mind of the Aryan, at the close of his greatest century, the thoughts of a race, physically different, whose minds are still in the era of the stone age. But we greatly regret that such explanations do not appear simultaneously with the present work. To a majority of readers, the very nature and purpose of these myths must remain a mystery, while to many they must seem, in part at least, devoid of meaning. They evidently require long descriptions of Zuñi custom, ceremonial, creed, and social organization to make them understood, and a goodly share of pictorial illustration would be of advantage to them.

In many instances the rhetorical, poetic, and witty embellishments of the tales may be understood by all. They deal with principles of human nature which are alike among all races and in all ages ; but there are other cases where the allusions and illustrations may be understood only by the initiated. If the Bible and Shakespeare need elaborate comments for their proper understanding, how much more do these tales of the unlettered Zuñi require them !

It must be remembered, too, that the stories given in these "Outlines" were not composed for mere entertainment, but in order to hand down through the ages statements which were believed to be facts of the most vital importance. To the Indian, they are profound philosophy. The perusal of the tales may possibly give the reader the idea that the Zuñians do not possess tales of a different character, — legends which, though describing mythic places and characters perhaps, were apparently composed by authors of literary ambition who drew their characters and arranged their incidents with a view to charm the auditor, rather than to instruct him. They have many stories of this character, which Mr. Cushing has collected, and which, we hope, he will not long delay in giving to the world. One story of his, "The Tale of the Scarlet Feather" it might be called, is a Zuñi variant of the story of Orpheus ; but those who have heard it, all concede that the polished Greek, the foremost of his race, does not tell his tale as well as does the lowly man of Zuñi.

Washington Matthews.

THE STORY OF THE INDIAN. By GEORGE BIRD GRINNELL. New York: D. Appleton & Co., 1895. Pp. x, 270.

In this attractive book Mr. Grinnell offers his readers the fruits of a long and intimate acquaintance with Indian life. A sympathetic friend of the native speaks to us who appreciates the strong sides of his character without trying to conceal his human weakness. "He understands that the red man is a savage and has savage qualities, yet he sees also that the most

impressive characteristic of the Indian is his humanity. For in his simplicity, his vanity, his sensitiveness to ridicule, his desire for revenge, and his fear of the supernatural, he is a child and acts like one." The wide experience of the author and the directness of his style give his descriptions a vividness which places the book easily among the first in rank of popular descriptions of Indian life.

The volume forms the first of a series of books entitled "The Story of the West Series." For this reason the author deals primarily with the Indian of the belt which stretches along the foot of the Rocky Mountains, and his descriptions must be understood to refer mainly to the tribes of that region. The camp life is described in a number of exquisite sketches such as: The Indian's Home, Recreations, Subsistence, Hunting, the War Trail, and each sketch is replete with ethnographical information. The chapters which are of more immediate interest to the folk-lorist are entitled: Man and Nature, Creation, the World of the Dead, Pawnee Religion, the Old Faith and the New. In all of these, well-selected examples of primitive belief are given. No attempt at a systematic treatment of the belief of these Indians must be expected in a popular book like the present. Mr. Grinnell has wisely confined himself to selecting a few typical ideas which illustrate the mode of thought of the Indian. The material has mostly been selected from the beliefs of the Pawnee and of the Blackfeet, and owing to the author's intimate familiarity with these tribes it has been rendered in the most accurate manner and so that rather a statement of the Indian's thoughts is given than a reflection of the visitor upon the ideas of the natives. The book is excellently adapted to familiarize the general reader with the life and the thought of the Indian of the West.

F. B.

THE CHILD AND CHILDHOOD IN FOLK-THOUGHT. (The child in primitive culture.) By ALEXANDER FRANCIS CHAMBERLAIN, M. A., Ph. D. New York: Macmillan & Co., 1896. Pp. x, 464.

In a prefatory note, the author explains that the present volume is an elaboration of lectures on "The Child in Folk-Thought," delivered in 1894 at the summer school held at Clark University. In connection, as is remarked, with the topic of Child-Study, "an attempt is here made to indicate some of the chief child-activities among primitive peoples and to point out in some respects their survivals in the social institutions and culture-movements of to-day." As a predecessor, the writer has had Dr. Ploss, whose works on "Das kleine Kind," "Das Kind," and "Das Weib," although encyclopædic in character, have nevertheless left certain aspects of the anthropology of childhood untouched, while in English the child has found no such chronicler. The scope of the collection (for of such nature is the volume) may be best indicated by the headings of pages: Lore of Motherhood, Lore of Fatherhood, Words for Child, Primitive Child-Study, Affection for Children, The Golden Age, Children's Food, Children's Souls, Children and the Plant World, Children and the Animal World, Primitive Pedagogy, The Child as Social Factor, as Linguist, as Actor, as Poet, as Judge, as Oracle, as Weathermaker, as Healer, as Priest, as Hero, as Deity,

The Christ-Child, and Proverbs relating to the Child and Childhood. It will be readily understood that in this wide field will be found suggested many topics of interest to persons occupied with the care of children. We need only mention the titles *Fatherright*, *Motherright*, *Primitive Measurements*, *Children's Languages*, *Child Worship*. Parents may be glad to learn that the mothers of the Himalayas put wakeful children to sleep by giving a violent whirling motion, brought about by seizing the child with both hands and aiding the action with the knees, which appears efficacious; or that certain Western Indians are said to cover the mouth with the palm and hold the nose, when the infant attempts to cry; although it may be doubtful if any American mother will imitate such methods.

As the work is avowedly a collection, covering an enormous extent of linguistic and anthropological territory, it must of necessity be incomplete; any one of the main divisions might easily be expanded into a treatise as large. Also no room is left for extended theoretical discussions. The bibliography includes 549 works, and the subject-index of subordinate titles runs into the second hundred.

A few remarks may here be ventured on one of the themes treated, which in connection with folk-stories has especial interest; namely, the Child in the character of Hero. Every one knows that familiar nursery tales present children in this character, from Jack the Giant-Killer to a series of more original and less doctored stories. Wherefore this distinction? In the first place, we should naturally imagine that the honor given to a very youthful adventurer was justified by the purpose of the narration as a nursery amusement; since the novelettes are meant for infants to hear, youths are naturally actors. This view, however, is superficial. The nursery feature is an accident; such of these tales as are genuine were not originally intended for children only, but appealed to the interest of the entire community. Among the Zulus, whose histories have been recorded by Callaway, as well as among modern Europeans, the chief personage is usually a child. Our nursery stories describe the successful youth as often apparently wanting in intelligence and force, as passing for an idiot until the moment arrives in which he shines forth resplendent in war and love. In these cases, it may be conjectured that the simplicity and folly attributed to the hero are the products of a modern literary taste, intent upon exaggerating contrasts; we doubt if any primitive authority can be found for such presentation. The true reason for the deification of childhood is presented by American Indian lore. Dr. Chamberlain quotes Mr. Rand as saying concerning the Micmac Indians, that children exposed or lost by their parents are miraculously preserved and endowed with superhuman powers, becoming the avengers of the guilty and the protectors of the good. The author had not seen the remarkable "*Indianische Sagen*" of Dr. Boas (see p. 75), in which occur interesting examples of the same idea. In the work of Dr. Matthews, "*Navaho Legends*," about to be published by the American Folk-Lore Society, occurs a form of the myth of the son who goes in search of his father, a narration so widely diffused through the world, in many tales which may have altogether independent origins. The "*Slayer of the Alien Gods*" ascends to heaven, procures the lightning

weapons of his father the Sun, and destroys with these the demons that oppress humanity. It seems to the writer of this notice, that it is in such elaborate myths, narrations intertwined with the life of the race, that we are to look for the origin of modern nursery tales; the latter are reduced and transformed reductions of early rite myths, or are literary creations based on tribal myths which have served as their foundations. Did we have the Greek story of Phaethon in a genuinely popular version, we should find ourselves confronted with a story analogous to the Navaho tale, and connected with the hero of a tribe. The fundamental idea involved by these representations is that the destined deliverer must be of divine birth, is born invested with innate capacity, and is from the first different from the common clay of which humanity is constituted. Modern American politics may be pleased to insist on individual equality, but folk-lore believes in heaven-born mastership; it is this conception that is expressed in nursery histories, though in a modernized and also vulgarized version. Such at least is the speculation suggested by a passage of Dr. Chamberlain's collection: "Carlisle has said: 'The History of the World is the Biography of Great Men.' He might have added, that in primitive times much of the History of the World is the Biography of Great Children."

W. W. N.

NOTES ON PUBLICATIONS RECEIVED.

The proceedings of the American Association for the Advancement of Science contain abstracts of papers presented during the meeting of 1895 in Section H, titles of which have already been given in this Journal. The vice-presidential address of Frank Hamilton Cushing, on the "Arrow," is given in full, with illustrations. Fully printed, also, are papers on "The Cosmogonic Gods of the Iroquois," by J. N. B. Hewitt, and on "The Sacred Pole of the Omaha Tribe," and "Indian Songs and Music," by Alice C. Fletcher. Mr. Hewitt considers that "in the protology of this people we see in full operation the effect of the imputative method of explaining the phenomena of nature, in the endowment with subjective attributes of the bodies and powers in nature. Herein lies the key to the entire cosmology of the Iroquois people." The method pursued is linguistic; a sketch is given of Iroquoian cosmogony as related by Onondaga shamans of to-day, and the names of the chief personages discussed. In examining the appellation of the goddess called by the Hurons Aataentsic, Mr. Hewitt comes to the conclusion that the name signifies "she whose body is black," and this indicates her as the goddess of night. Yosheha', the Iroquois demiurge, in virtue of his second name, he considers to figure the revivifying force of Nature, and not the sun, as maintained by Dr. Brinton. Miss Fletcher considers that the prototype of the pole may have been the Pole of the Thunder rites, belonging to one of the gentes, and about which rites were performed when the first thunders were heard in the spring. The Thunder gods, represented as birds, used clubs for weapons, and their adoration would represent success in war. The legend of the pole describes it as the home of the Thunder-birds,

whence paths of burnt grass diverge to the four quarters. The pole, provided with a scalp and a sacred bundle to represent a human body, was annually ceremonially painted or anointed, and in its presence, as the centre of authority, were acted out semblances of battles and huntings. The pole and its ceremonies were also symbolical of the political organization of the tribe, the rites containing evidence of successive changes of social constitution. Thus the ceremonies stand as evidence of the complications of the social order existing in the most primitive communities. The paper on "Symbolism in Ancient Art," by F. W. Putnam and C. C. Willoughby, in abstracted form, but with illustrations, has already been noticed in this Journal.

Dr. George C. Keidel of Johns Hopkins University publishes a series of studies entitled "Romance and Other Subjects." The first number of this series was devoted to "Evangile aux femmes. An Old-French Satire on Women," and was issued in 1895. The second number, entitled "A Manual of Æsopic Fable Literature, a First Book of Reference for the Period ending A. D. 1500," is entirely bibliographical, intended to give in full all titles of printed works of the fifteenth century; prefatory chapters include "History of Æsopic Fable Literature," "History of Related Subjects," "History of Special Fields of Literature," "History of Single Fables," and "Tables of Fable Literature." Under the title "Incunabula," are mentioned all existing copies of early printed editions of authors like Laurentius Valla, Vincentius Bellovacensis, etc., with the libraries to which they belong, the prices at which they have been sold, their condition as perfect or imperfect, etc. This part of the work is in the nature of a librarian's catalogue, and as such will be valuable to collectors. In a brief introduction, the writer defines Fable Literature as including "all forms of animal tales in which a moral purpose is evident. Such tales appear to have existed at all times and among all peoples, and the attempt to trace mutual relations between them in their oral form appears to be a well-nigh hopeless task." The incompleteness of accessible information leads Dr. Keidel to remark that the extent of this field of literature is so immense as to leave room for the subsequent gleaning of at least an equal amount.

The third number of the first volume of "Ethnologisches Notizblatt" contains a new contribution on the Orang Bêlênda of Malacca, by N. A. Grinwedel, based on observations of the indefatigable traveller, Krolf Vaughan Stevens. The investigations of this ingenious and careful observer have opened an entirely new field in the study of the art of the uncivilized tribes of the far East. In the present contribution, charms for driving away the tiger, paintings of the body belonging to the tiger claw, and the great organization of the Bêlênda are described. There are brief notes on many other subjects. Students of American ethnology will be interested in a description of calabashes collected among the Lenguas of Paraguay. These vessels are decorated with concentric circles connected by lines which according to the collector, Dr. Bohls, represent villages and the trails connecting them. A very full review of recent literature, mostly from the pen of Bastian, forms the greater part of the number.

The twelfth volume of *Germanistische Abhandlungen* contains a number of contributions offered by members of the *Schlesische Gesellschaft für Volkskunde* (Silesian Folk-Lore Society), in honor of the fiftieth anniversary of the doctorate of Karl Weinhold. Twelve papers are included in the publication. Among these may be especially mentioned two interesting accounts of Silesian custom. P. Drechsler, under the title "*Handwerks-sprache und -Brauch*," describes especially the usages with which the artisan was formerly admitted to the freedom of his craft as a fellow (*Geselle*) or a master (*Meister*), the custom being that such promotion should be preceded by years of service as a wandering artificer. Usage prescribed special formulas by which should be greeted the fellow-workman who in the course of his roaming entered the chamber where sat his fellows; while a regular order of ceremonies attended the initiation which gave him the privileges of his trade. Within fifty years these have been going into oblivion. As the initiatory usages are described, these have for some time been infected by a comic element, which has mingled itself with the originally profound seriousness of the ceremonial. Drechsler observes that the performances and questions addressed to the candidate bear an unmistakable analogy to the initiatory festivals with which, in the Middle Age, students were made free of the universities. — In the other paper mentioned, F. Schroller sketches the characteristics of the Silesian folk, and points out the manner in which the spirit of the age modifies their actions and thoughts. The primarily patriarchal character of the life caused each farmer's house to become a large family, in which the heads of the house bore the titles of father and mother. Servants sat at the same board and ate out of the same dish, uniting in the repetition of family prayers. In the village, also, the inmates formed a great family, the members of which were addressed and treated differently from outsiders. The title of "man" was rendered only to a married person, who might be the head of a house, and perpetuate the family name. Relationship, or to use the local term, "friendship," extends to only two or three generations; in the fourth generation, any consciousness of such connection is lost. Of anything like a family tree the peasants have no conception, and it is seldom that anything is known of a great-grandfather, while grandchildren of two brothers regard each other as strangers. But modern ideas have penetrated Silesia: the new farmer regards his employees as hirelings, to whom he stands purely in a business relation, and walls up the door which formerly admitted servants to the living-room of the family; if means permit, instead of a co-worker with his laborers, he is inclined to play the part of a mere inspector. — O. L. Jiriczek gives an account of an Icelandic seventeenth century elaboration of the Hamlet story, which, however, he finds to be dependent on the legend as contained in Saxo. — A. Hillebrandt briefly sets forth reasons for believing that Brahmanistic social regulations were only the survival of ethnic relations dependent on conquest, and that the measure with which the system is to be judged must be taken from the conceptions of antiquity, which were equally severe.

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THE MICOÑINOVI FLUTE ALTARS.¹

THERE are, as is well known, seven Tusayan pueblos, six of which speak the Hopi language, while a seventh, called Hano, is Tanoan, an unassimilated intrusion from the Rio Grande peoples. As sources of material for a study of the Hopi ceremoniology we practically have but five pueblos, — Walpi, Micoñinovi, Cuñopavi, Cipaulovi, and Oraibi, each of which has an independent presentation of the Tusayan ritual. One of the two remaining pueblos, Sitcomovi, is a colony of Walpi, from which it separated about the middle of the eighteenth century. It has no celebration of the ritual independently of Walpi, and no observance of the ceremonial calendar. Hano likewise does not observe the ritual independently of Walpi, for neither it nor Sitcomovi² has any *tiponi* or chieftain's badge of a great religious society.

It is thus evident that the Tusayan ritual, in its complete form, is observed on the East Mesa in only one pueblo, Walpi, and the remaining two villages simply contribute celebrants.³

In a former publication⁴ I have outlined, provisionally, the cere-

¹ The studies were made while in charge of an expedition sent out by the Smithsonian Institution to explore the ruins of Arizona.

² The so-called *Kimoñwi*, or village chief, governor of Sitcomovi, is said to own a *tiponi*. It is interesting in this connection to note that the chief of the Flute Society, Cimo, was governor of Walpi at the time of his death.

³ Generally those who by marriage have taken up a residence in the other villages. None of these are chiefs in any great ceremony.

⁴ "Provisional List of Annual Ceremonies at Walpi." *Internationales Archiv für Ethnographie*, Bd. viii. 1895.

The ritual which I have given in this work was limited to Walpi, but last summer (1896) I spent some days at the Middle Mesa and Oraibi, during which I made inquiries in regard to the nature of their ceremonial calendars. I find that all the rites, with one or two exceptions, occur in the other four Tusayan towns. There is likewise at least one additional ceremony which I am told is extinct at Walpi. This is the so-called Owaküiti, a remarkable ceremony which is observed at Oraibi. Mr. Voth informs me that he has made elaborate studies of the Oraibi Owaküiti, which he will hereafter publish.

monial calendar of Walpi, which would very naturally be regarded as common to the other four pueblos where the complete ritual is celebrated. In a general sense this conclusion is true; but studies of the ceremonials of the villages on the Middle Mesa, and at Oraibi, have shown that there are significant variations in details in the performance of the same rite in the five Tusayan pueblos. These variations necessitate study of all modifications if we would obtain accurate data from which to draw conclusions. For general purposes, for instance, an account of the Walpi Snake Dance may be regarded as a description of this Tusayan ceremony; but for that accuracy which is demanded by the student this statement is too vague, since the priests of the other pueblos also have their version, which differs in details from that at Walpi, and it is an assumption to suppose that it is any less archaic than that of the Walpians. Each no doubt retains some archaisms which fail in others, and to interpret the ceremony we should know all modifications. In a later publication I hope to discuss these variations in the Snake Dances, having now witnessed them in four of the five Tusayan villages where they are performed.

In considering the best method of publishing this comparative material, recognizing the importance of facts still to be gathered, two lines of presentation have suggested themselves: either a monographic description of each ceremony in each pueblo, or a comparison of that in each village with the best known, those at Walpi, indicating the differences. Another equally advantageous method is a comparison of each ceremony with all the other versions, one by one. This has been the treatment adopted in the present article, which is limited to a special aspect of the comparisons.

The priests who now control different ceremonials in each of the five pueblos know little, save by hearsay and tradition, of the secret rites of the religious societies of their neighbors. The Snake Chief at Walpi has never seen the altars and secret rites of the Snake Dance in any pueblo but his own; indeed, up to last summer, as he told me, he had never witnessed the public Snake Dance at Oraibi. The Flute chiefs at the Middle Mesa, although old men, never saw the Flute altars at Walpi, and one of the priests of the Flute Society of Walpi refused to go into the Flute house at Oraibi, where the altar was in place, on the ground that such visiting was not regarded as customary or good. I was not able to find out how far back in their history this want of intercommunication extended, but it is highly interesting to the student in view of the resemblances and differences in the presentation of the same ceremony in different pueblos. While it is probably patent to all that resemblances in ceremonies are of ancient date, it is not clear that those likenesses are not in

part results of modern interchanges. The causes of the differences are not as clear; they may be due to ancient variations, modifications which have sprung from differentiations, or some other reasons. Variations in the altars and their accessories would seem to be most suggestive, and it is therefore of interest to have a clear idea of the nature of ceremonial objects used by the same priesthood in different pueblos. I have therefore chosen the altars of the Flute fraternities to show the range of modifications. It is self-evident that we cannot obtain final and complete knowledge of the character of a cultus by a study of the paraphernalia of worship, and it may justly be said that a study of all the modifications of Christian altars gives a very imperfect idea of Christianity. The Moki cultus is largely one of symbols, and every figure on their altars has a symbolic meaning connected with their worship, so that if we could rightly interpret these symbols we could take a long step forward in the interpretation of their cultus. A comparison of the few altars of any one ceremony which still survives is sure to shed some light on the meaning of the rites performed about them.

From my previous articles the reader may find that we know the general characters of the Flute altars of Walpi, Cipaulovi, and Oraibi. No one has yet described those of Micoñinovi and Cuñopavi. It is therefore the object of the present article to publish an account of the former, comparing them with those concerning which we have reliable data. There remains to be studied the Flute altars of Cuñopavi, of which nothing is definitely known.¹

A celebration of the Flute observance takes place in every Tusayan pueblo where there is a Snake Dance, with which it alternates on successive years. Walpi and Micoñinovi observe a Flute ceremony on even, and Oraibi, Cuñopavi, and Cipaulovi on the odd years. In 1896, as ending in an even number, each of the former pueblos observed a Flute, and the latter a Snake Dance, whereas next year the arrangement will be reversed.

Advantage was taken by me of the opportunities presented this year for the study of the Flute observances, of which the following pages are the records.²

¹ They will probably be found to have strong likenesses to those of Cipaulovi, for I suspect that this pueblo was a colony of old Cuñopavi with increments from some unknown pueblo now in ruins. It is not mentioned in early Spanish accounts of Tusayan, and its name must have originated since peaches were brought into the country, or in historic times. It was first mentioned by Garces in 1775-76. Seven years later Morfi said it had a population of fourteen families, "porque sus vecinos ser han trasladado al brazo austral dela mesa y forman de sisto pueblo llamado Xongopavi" (Cuñopavi).

² The Snake Dance and Flute Ceremonial occurred on the following dates in 1896:—

I arrived at Micoñinovi on August 15th, the eighth day of the celebration, and was freely admitted to inspect the altars of the two fraternities, called the Cakwaleñya and Macileñya, the Blue Flute and the Drab Flute societies. I likewise studied the public dance on the following day, but reserve my descriptions of the latter for a more extended publication. The public dance of the Flute societies at Micoñinovi and the exercises at the sacred spring are in essentials the same as at Walpi and Cipaulovi, which I have elsewhere described. An important exceptional feature of the Micoñinovi public dance is the presence among the participants of two celebrants, one wearing on his back the symbolic disk of the Sun, and the other a "moisture tablet,"¹ identical with that which I have described in my accounts of the Mamzrauti and Naacnaiya. As I believe the Flute and Snake dances are both intimately associated with sun, corn, and rain worship, these emblems are highly appropriate in this connection.²

There are two Flute altars at Micoñinovi, both with elaborate reredos and figurines. The chief of the Cakwaleñya had a *tiponi* on his altar, but although the chief of the Drab Flute had one of these sacred palladia in the room, it was not in its customary position on the altar. I noticed this fact and asked to see his *tiponi*. He showed it to me, unwinding its wrappings, but failed to satisfactorily explain why he did not set it in its proper place. The only explanation which I have is a theoretical one, that the *tiponi* was not a true Macileñya palladium. Walpi, as is known, has no Drab Flute *tiponi*,³ and as there is a great resemblance between ceremonies at Walpi and Micoñinovi it would not be strange if the same was true

Snake.

Oraibi, August 19th.

Cipaulovi, August 23d.

Cuñopavi, August 24th.

Flute.

Micoñinovi, August 16th.

Walpi, August 20th.

¹ These so-called "moisture tablets" are made of a wooden framework over which is stretched a skin painted with symbolic figures, and adorned with feathers and other objects. They are worn on the back by the priests. The sun-disks consist of a hoop girt with plaited corn-husks, over which is stretched a skin with a symbolic face of the sun depicted upon it. A row of eagle wing-feathers radiates from the periphery of this disk, their shafts being inserted in the plaited corn-husks.

² The Alosaka of the Walpi presentation was not seen in the Micoñinovi Flute observance.

³ The Antelope Society in each of the five villages has a *tiponi*, and consequently an altar; but with the exception of Walpi there is no Snake altar, except possibly at Micoñinovi, where observations of the secret rites of the Snake Dance have not been made. When I called Kopeli's attention to my failure to observe the Snake *tiponi* in Oraibi, Cipaulovi, and Cuñopavi, he replied that he alone was the owner of a Snake *tiponi*. It is, however, yet to be seen whether Micoñinovi has the sacred object.

of the latter pueblo. Both Oraibi and Cipaulovi have this badge, which will probably likewise be found in Cuñopavi. It would seem that subordinate societies may celebrate their part of a rite without a chieftain's badge, but the celebration on that account lacks in ardor. This is the case in the Snake Dance in Tusayan, which is nowhere celebrated with so much fervor as at Walpi; for in all the five villages which hold this festival there is but one Snake *tiponi*, that of Kopeli, Snake chief at Walpi.

The reredos of the Macileñya altar consisted of two uprights supporting a transverse wooden slat. The uprights were incised with three rows of concave depressions arranged vertically. The transverse portion bore four figures of rain-clouds outlined by black borders, from which depended a row of parallel black lines representing falling rain. The lower third of this transverse slat had two rows of concavities, similar to those on the uprights. The reredos stood in front of a bank of maize stacked at the end of the room.¹ The parts of the altar were tied together with yucca shreds, and held in place with wooden pegs. On the floor at the right-hand side of the altar, leaning against a wall, there were two rectangular tiles, each of which was decorated with rain-cloud symbols and dragonflies.

Two figurines were set on mounds of sand in front of the reredos, — one on the right, called the Flute youth; the other on the left, the Flute maid. These figurines were armless effigies, with prominent lateral appendages to the head in the place of ears. Each of these was tipped with radiating rods connected by red yarn, resembling a symbolic squash blossom. The cheeks bore triangular markings. Six feathers, three on each side, projected at right angles from the sides of the body, and a narrow painted band, consisting of alternate blocks of black and white, was made along the medial line, extending from a symbolic figure of a rain-cloud upon which a half ear of maize was painted. These two figurines are similar in position and shape to like effigies on other Flute altars, as elsewhere described, and have the same names. Just in front of the figurines, one on each side, were placed upright logs, rounded at the top and pierced with holes, from which, like pins from a cushion, projected small rods tipped with flaring ends painted in several colors, representing flowers. These logs correspond to the mounds of sand, covered with meal, of other Flute altars, and were called *talactcomos*.²

¹ Common to all Flute altars.

² These mounds admit of the following explanation. In many stories of the origin of societies of priests which took place in the underworld, the first members are represented as erecting their altars before the "flower mound" of Müiyinwû. This was the case of the Flute youth and maid, progenitors of the

The interval between the uprights of the reredos was occupied by a number of zigzag-shaped sticks or rods, symbolic of lightning, corn-stalks, and other objects.

These rods and sticks, as well as the uprights themselves, were held vertically by a ridge of sand on the floor. From the middle of this ridge, half way from either end and at right angles to the altar, there was spread on the floor a zone of sand upon which meal had been sprinkled. This zone terminated at the end opposite the reredos with a short bank of sand at right angles to it, in which an upright row of eagle wing-feathers was set. Upon the zone of sand there was placed a row of rudely carved bird effigies; and at the extremity of this row, just before the eagle wing-feathers, stood a slab upon which was depicted a half ear of maize and two rain-cloud symbols, one on each side. Between the first bird effigy and this slab was a medicine bowl, from which the nearest bird appeared to be drinking. The bird effigies were eight in number, all facing away from the altar. There were likewise on the floor other ceremonial paraphernalia common to all altars, among which may be mentioned the six-directions maize (corn of six colors used in a six-directions altar), rattles, medicine bowl, a plaque of sacred meal, honey pot, and similar objects. Their position on the floor by the altar is immaterial in significance, for that has little meaning and is not characteristic of different altars.

The Cakwaleñya Society altar is even more complicated. Its reredos consisted of uprights and transverse slats of wood, the former decorated with ten rain-cloud pictures, five on each side, one above the other. These symbols had square outlines, each angle decorated with a figure of a feather, and depending from each rain-cloud figure parallel lines representing falling rain were painted. The transverse slat bore a row of nine rain-cloud figures of semi-circular form. Four zigzag sticks representing lightning hung from the transverse slat between the vertical or lateral parts of the reredos. Two supplementary uprights were fastened to the main reredos, one on each side. These were decorated at their bases with symbolic pictures representing maize surmounted by rain-cloud figures. The ridge of sand between the uprights of the altar supported many smaller rods and slats, the medially placed one decorated with a picture of maize.

From the middle point of this ridge of earth a zone of sand, covered with meal, was drawn across the floor at right angles to the altar. This zone terminated abruptly, and upon it was placed a row

Flute Society. These mounds, now erected on earth before the figurine of Müi-yinwü in the Flute chambers, symbolize the ancestral mounds of the underworld, the wooden objects inserted in it representing flowers.

of four bird effigies, all facing from the altar. Between the second and third bird was a small bowl. A *tiponi* stood at the left of the sand zone near the altar, on the right hand, and at the left were two water gourds (*wikosrü*)¹ and ears of corn.

Three figurines stood before the altar; one on the left; two on the right sides. The figurine on the left represented the Flute youth, who held in both hands a miniature flute upon which he appeared to be playing. On his head was a packet made of corn-husk, and around his neck a necklace of artificial flowers. Of the two figurines on the other side, one represented the Flute maid, the other Müiyiñwû.² The latter had ears of maize depicted on the quadrants of the body. Upon her head were three rain-cloud symbols, and her cheeks were decorated with triangular markings. On the floor in front of the two smaller figurines were hillocks of sand, into which were inserted small rods terminating in enlarged conical extremities variously colored.

Although I did not witness the secret ceremonials of either Flute society at Micoñinovi for want of time, I saw from the nature of the prayer-sticks (*pahos*) that they probably resembled the rites at Cipaulovi. In addition to prescribed Flute *pahos*, I saw the manufacture of the two wooden slabs, decorated with corn figures, which were carried by the maidens in the public dance, and the balls of clay with small sticks, called the tadpoles, which are made in both the Flute and Snake ceremonials at Walpi. There is a close resemblance between the small *nalcis*, or Flute *pahos*, tied to the ladder of the Flute houses, and the *awata nalcis*, or standards, with skins and red-stained horsehair on the roofs of the chambers in which the altars are erected.

COMPARISON WITH THE WALPI FLUTE ALTAR.

As I have already³ pointed out, there is but one Flute altar at Walpi, that of the Cakwaleñya, the Society of Macileñya having become extinct. The uprights of the reredos in the Flute altars of both pueblos bear similar symbolic pictures of rain-clouds, five in number, one above the other. The transverse slat of the Walpi Flute altar differs from that of the Micoñinovi in having a picture of Tawa (sun), with two semicircular rain-cloud figures on each side, in the interval between which is pictured a zigzag figure representing lightning. Both altars have images of the Flute youth,

¹ Called likewise *monwikosrü*.

² The prayers of the Flute priests on their day of assembly were especially directed to the gods of the above (sun), those of the six cardinal points, and Müiyiñwû, the goddess of the underworld (germ goddess).

³ *Journ. Amer. Eth. and Arch.* vol. ii. p. 131.

Flute maid, and Müiyifwú,¹ and as far as known they are the only Tusayan Flute altars which have an effigy of the last mentioned. The figurine of the Walpi Flute youth has no flute in his hand, and the slabs with figures of persons playing the flute, elsewhere described, which characterize the Walpi altar, are absent in Micoñinovi.

My studies of the secret ceremonials of the Walpi Flute in 1896 were essentially verifications of the account of the ceremony of 1892, which I have already published in this Journal. The Flute priests met on August 11th, and the final dance was celebrated on the 19th. I witnessed the rites of the first three days, and studied the paraphernalia of the altar erected on the fourth. The unwrapping of the *tiponi* took place in 1896 on the third day, or that before the altar was erected, while in 1892 it occurred on the sixth day. The method of procedure in opening and rewrapping this sacred bundle was the same in the two years; but as Cimo, the chief in 1892, had died in the interval, his part in this act was taken by the new Flute chief, Tuinoa. In 1896 the courier carried each day sixteen *nakwakwoci*,² instead of four *pahos*, to the shrines after consecration by songs.

The Flute priests at Walpi made a simple altar on the first day, which differed considerably from the principal altar. It consisted of three mounds of sand,³ placed side by side, on each of which was placed a *tiponi*: one of the Flute chief, Tuinoa, one of Winuta, and that of Hofiyi, the town crier and hereditary Antelope chief. The feathered strings, made on the first three days, are consecrated before this altar, which is smaller and less complicated than the main altar, put up on the fourth day. My studies of the Flute ceremonials in other Tusayan pueblos have not been comprehensive enough to determine whether the simple altar is characteristic of Walpi or not, but it would be strange if it should be found to be peculiar to this pueblo.

¹ I have given a figure of Müiyifwú, the Goddess of Germs, in my article on the Walpi Flute (*op. cit.* fig. 2). As will be seen by comparison there is some difference in the figurine of this personage in the two altars.

² A *nakwakwoci* is a string of prescribed length, composed of a certain number of strands, with small feathers tied to the extremity. In one sense it is an individual's prayer-bearer. A *paho* is a society's prayer-stick and is made of one or two pieces of wood with certain prescribed accessories, the nature of which depends on the character of the ceremony and the god addressed.

³ The making of this altar, and the ceremonials about it, I have already described in my article on the Walpi Flute Observance, *op. cit.*

COMPARISON WITH THE ORAIBI FLUTE ALTARS.

In my article on the Oraibi Flute altars¹ I figured the Macileñya altar (*poñya*), which I mistook for that of the Blue Flute. From comparative studies and later inquiries, I am led to regard it as the Drab Flute altar, although it seems to have only distant likenesses to the Macileñya of Micoñinovi. Comparing it, however, with the last mentioned, we detect certain common features.

The uprights of the reredos have the same rows of concavities on their front surfaces, and, like them, are destitute of rain-cloud symbols on the transverse slat of the reredos; but instead of the row of concave depressions on its lower half, the Oraibi reredos has this transverse part in the form of a rain-cloud, ornamented with different colored cloud symbols, one above another, with accompanying representations of lightning and figures of birds. No other Flute altar known to me has a more elaborate reredos than the Macileñya at Oraibi. It has, in common with the Drab Flute altar, the two effigies, or cultus heroes, of the society, the Flute youth and the Flute maid; but the most remarkable statuette of the Oraibi altar was that of Cotokinuwû, who stood with outstretched arms in a conspicuous position. No other known Flute altar has a figurine of this personage, although it is possibly represented by the zigzag lightning sticks hanging between the uprights of the reredos.

The so-called flower mounds, or hillocks of sand beset with artificial flowers, before the figures of the cultus heroes of the Oraibi altar, differ in form from those of Micoñinovi, although evidently of the same intent. At Oraibi these flowers are fastened to a common stalk, while at Micoñinovi their stems are inserted in a log of wood, and at Cipaulovi in a mound of sand.

Perhaps the most marked difference between the Drab Flute altar of Oraibi and the same in Micoñinovi is the presence, on the floor of the former, of a mosaic made of different colored kernels of maize representing a rain-cloud, a feature in which it differs from all other altars known to me. This mosaic occupies the position of the zone of sand, and as a consequence the row of birds placed on this zone are, in Oraibi, found in two clusters, one on each side of the maize mosaic. There are several objects on the Oraibi Flute altar which are absent in the Micoñinovi, among which may be noticed a bowl back of the *tiponî*, the wooden objects, artificial flowers, like those inserted into the mounds of sand, and the pan-pipe-like offerings. The two upright cylindrical sticks representing maize, the rain-cloud symbols between the uprights of the altar, and the statuette appear to be characteristic of the Oraibi altar.

¹ "The Oraibi Flute Altar," *Journ. Amer. Folk-Lore*, vol. viii. No. xxxi.

Markedly different as were the Drab Flute altars of Oraibi and Micoñinovi, those of the Cakwaleñya were even more divergent. In fact, they had little in common, and could not be readily compared. The Oraibi altar had no reredos, but paintings on the wall of the chamber served the same purpose as the uprights. The Oraibi altar was composed of a medicine bowl, placed on the floor and surrounded by six different colored ears of maize laid in radiating positions (six-directions altar), the whole inclosed by a rectangle composed of four banks of sand into which rows of eagle wing-feathers had been inserted.

I suppose the reason the Oraibi altar is so poor in Cakwaleñya fetishes would be found to have been paralleled in the Walpi Macileñya, now extinct, were we acquainted with its character. We shall never know what the nature of this altar was, notwithstanding it was dropped in the memory of Cimo, who died only a few years ago, but I believe one reason it disappeared was that this division of the Flute fraternity had no chieftain's badge, or *tiponi*.¹

No object corresponding with the bundle of aspergills tied to a rod and set upright in a pedestal, as described in my account of the Oraibi Flute altar, was seen in either of the two Flute chambers at Micoñinovi, nor do I recall its homologue in Walpi or Cipaulovi. As the standard, or *awata natci*² stood in the Flute chamber, and not on the roof, when I saw the altar, it is possible that the aspergills belong with this object rather than to the altar itself.

COMPARISON WITH THE CIPAULOVİ FLUTE ALTARS.

Both Cakwaleñya and Macileñya Flute altars at Cipaulovi are simpler than at Micoñinovi, a feature due in part to the fact that Cipaulovi is a smaller pueblo and that it is of more modern origin.

The reredos of the Blue Flute altar³ is composed of a few upright slats of wood destitute of a transverse portion. Figurines of the Flute youth and Flute maid are present, but there is no statuette of Müiyiñwú, as at Micoñinovi and Walpi. There are two *tiponis* and two *talastcomos*. The sand zone and row of birds are present, and a very characteristic row of rods stand vertically in front of the

¹ This sacred palladium ("mother") is, as I have repeatedly pointed out, the essential object of the altar, the great fetish of the society. A religious society destitute of it is weak and rapidly deteriorates. Hence the want of virility of the Snake Society at Oraibi, and the pueblos of the Middle Mesa. Their chief has no *tiponi* and the cult is not vigorous.

² The staff set on the roof to indicate that the altar is erected, and the secret rites in progress in the chamber below. The term *awata natci*, bow upright, is descriptive of the standard of the Snake and Antelope ceremonials, when a bow and arrows are tied to the kiva ladders.

³ "The Oraibi Flute Altar," *op. cit.*, *Journ. Amer. Eth. and Arch.* vol. ii.

reredos, where the sticks of zigzag and other forms are found in known Flute altars. The four sticks representing lightning hang from the roof of the room, instead of from the transverse slat of the reredos, for obvious reasons.

The great modifications in the Cipaulovi¹ altar lead me to suspect that it is nearer that of Cuñopavi than any other, but until something is known of the altars of that pueblo this theory is more or less tentative.

The altar of the Macileñya at Cipaulovi differs in many respects from that of Micoñinovi, but is in a way comparable with that at Oraibi. The reredos consists of several sticks, some cut into zigzag forms, symbolic of lightning, but there is no transverse slat as at Micoñinovi and Oraibi. A flat stick upon which is painted a zigzag figure of a lightning snake, which I have elsewhere figured,² is interesting in comparison with the Antelope Snake altar at Cuñopavi. The four lightning symbols drawn in sand in the mosaic of the Antelope priests' altar at this pueblo have horns on their heads, and depending from the angles of the zigzags of the body are similar triangular appendages,³ which are depicted on the Flute slab to which I have referred. Although the Antelope altar in the Cipaulovi Snake ceremony has no such appendages to the lightning symbols, it is interesting to find these characteristic appendages in symbolic figures used in related ceremonials. I look upon this fact as one more evidence of a close relationship between the two pueblos and a late derivation of the ceremonials of Cipaulovi from Cuñopavi.

The position of the image of Cotokinufwû in the Oraibi Flute altar was occupied, in the Cipaulovi Macileñya, by a statuette of Taiowa. My studies of this figurine were not close enough to allow me to decide whether Taiowa, as represented on the Cipaulovi altar, is the same as Cotokinufwû, but I think it highly probable that the two have some intimate relationship. This figurine is absent from the Macileñya altar, but the pathway, or zone of sand, with the birds, and the row of feathers and decorated slab before it, on the Cipaulovi Macileñya altar, are comparable with like parts of a similar altar at Micoñinovi.⁴

¹ Cipaulovi, High Peach Place, was founded after the advent of the Spaniards, probably later than 1700. Unlike Micoñinovi and Cuñopavi, there is no ruin at the foot of the mesa, which is claimed as the former home of the ancestors of this pueblo. Tcukubi, the nearest ruin, appears to have been deserted before the sixteenth century, and the adjacent Payüпки was a "Tanos" pueblo whose inhabitants left it in a body in the middle of the eighteenth century, and are said to have settled at Sandia.

² *Journ. Amer. Eth. and Arch.* vol. ii. p. 120.

³ This symbol, an ancient one on pottery, represents a turkey feather.

⁴ My studies of the Cipaulovi Macileñya altar were made in 1891, but on a

In reviewing the data in relation to the different forms of Tusayan Flute altars, a few general conclusions suggest themselves. There is close enough likeness between these altars to show a common origin, and whatever their differences may be, these modifications are not great enough to show diverse origins. Consequently I believe that all had a common source. Secondly, the Flute altars of the pueblos on the Middle Mesa resemble those of Walpi more closely than those of Oraibi. This may in part be explained by the predominance of intermarriages of adults of the Middle Mesa and Walpi over that of either with Oraibi. We cannot explain these differences wholly on the ground that the Oraibi ritual is the most primitive, for there is reason to believe that altars reach back to ancient times. Considerable modification may have resulted from the advent of colonists from the Rio Grande pueblos. Walpi undoubtedly was more affected by this cause than Oraibi, and the Middle Mesa people felt its influence almost as much as Walpi. These increments may have modified the Flute altars, and thus Oraibi has preserved more accurately the ancient Flute ceremony.

With all the differences which we have been able to detect in altars or paraphernalia, we do not find them sufficiently important to indicate a difference in the cultus of the Flute in different Tusayan pueblos. These variations have crept into the ritual from local causes. Not so, however, the resemblances. These did not originate independently, but show a common origin. We have, then, as a partial outcome of our studies, shown that the same cultus may vary in detail. These variations may be even greater and still the identity of the origin be preserved. Exactly that condition is found in the pueblo area among survivors of the ancient culture. Can we get any truer conception of the meaning of the Flute ceremony from the material obtained by an examination of the altars? I believe we can. Manifestly we may look to the fetishes or statuettes for information in regard to the special supernatural beings to whom the ceremonials pertain. All the altars have in common the two figurines which are identified as the Flute youth and the Flute maid. These are, I believe, the two ancestral personages, parents of the Flute Society and children of Taiowa, as recounted in the Flute legend. I regard the figurines as occupying the same relationship to the secret ceremonials of the Flute that the so-called Snake youth and Snake maid do to the dramatization in the Antelope kiva at the time of the Snake Dance. In the secret exercises of the Flute these ancestral personages are represented by wooden images on visit to this pueblo when the Flute was being celebrated, in August, 1893, I failed to see the altar and believe it was not erected. I thus suspected that this altar had been given up, but new studies are necessary to prove my conclusion correct.

the altar, but in the Snake Dance the same are represented by a boy and girl of the pueblo. In the public ceremonials of the Flute, however, they are personated by a boy and girl who are then dressed in the same manner as in the Snake Antelope ceremony. As these children represent the two figurines on the Flute altar, and since they are dressed in an identical way with the Snake boy and maid, there is every probability that the two wooden figurines correspond to the Snake boy and Snake girl. It may be objected that there are two Flute maids in the public dance—two in each division—and one boy, whereas there is but one effigy of Flute maid on the altar. The Snake legend, however, mentions two Snake maids, and there is but one in the dramatization. Possibly the second Flute girl may be Müiyifwû. They both represent the Corn maids.

The figurine of Taiowa (a sun god?) would seem to substantiate the conclusion, evident from other facts, that the Flute ceremonial has well-developed sun worship in its composition, but the statuette of Cotokinufwû is a little more difficult to explain on account of our obscure knowledge of this god. In former publications I have regarded this god as a star god from the characters of his symbolism. By derivation of the components of the name he is the "Heart of all the Sky," and in the altar of the Niman Katcina at Oraibi he holds a zigzag stick representing lightning, the same symbolism which occurs on the legs of the figurine of Cotokinufwû in the Oraibi Flute altar. The conclusion that this personage is the Lightning God¹ is certainly well supported by symbols, and corroborated by the testimony of priests. There are difficulties in the way of regarding lightning worship as a distinct cult; and I believe, even if we consider Cotokinufwû the Lightning God, that we must associate him with the sun or the Great Plumed Snake, Palûlukof, which are inseparable in aboriginal North American religions. We need more information on this point, which the now unknown Cufopavi Flute altar may later elucidate. Every Tusayan rite has elements of rain-making in its composition, and the altars of the Flute afford evidence of its existence in this ceremony. An examination of the altars furnishes so much evidence in this direction that I need not dwell upon it here.

The legends² which cluster about the Flute observance indicate

¹ The identification of Cotokinufwû as the Lightning God, suggested by Mr. Voth, gives a rational explanation of the appearance of its symbol, the cross, on warriors' shields.

² In the Flute legend we have an account of personages called the Deer Youth and the Mountain Sheep Youth, who sought the houses of the sun, one arriving at the hour at the summer solstice, while the other was delayed until the sun went down in his house at the winter solstice. Wonderful things were brought about by the use of a flute at that time. It is also recounted how Tiowa invented

that this ceremonial is primarily a form of corn worship, tinged, as all Hopi rites, with rain-making. This conclusion is substantiated by the symbolism of the altars and certain paraphernalia and rites of the participants. Like the Snake Dance,¹ which is likewise, I believe, also in part a solar rite, it may have interesting relations with midsummer sun worship, notwithstanding its date is so tardy for the time of the summer solstice. It dramatizes the advent of the Flute people, and the coming of the Corn maids.

It is commonly believed, and so stated by the Hopi priests, that their altars were first set up in the underworld, where their ancestors obtained a knowledge of the manner in which to construct them. When their forefathers came up from this mythic abode they brought with them, it is held, most of their fetishes, but especially the essential parts of their *tiponis*. Altars similar to the terrestrial are still used in the underworld, and ceremonials performed about them are similar to those on earth. The origin of the parts of the altar is thus explained by legends which reach back to ancient times. Therefore when the living priests are interrogated for a reason why they construct an altar of a certain form, they have no explanation save that the first members of their society were taught so in the underworld.²

Perhaps nowhere is the rapid extinction of the lore of the Tusayan Indians more apparent than in the Walpi Flute. Not only has one division of the fraternity already become extinct, but the society has lost in the last years its old chief, Cimo, with whom perished much of the Flute tradition. His survivors do not appear to be familiar with the songs, and during my attendance last summer repeatedly broke down in singing them, no one appearing to be

the flute, and with it in the underworld drew a maid to him and took her to the sun house, where she bore him many children. Possibly the Flute youth and maid effigies represent two of these offspring, especially as they are said to be the first of the Tübic people, a clan or phratry associated with the Ala or Flute people. Other clans likewise claim that their progenitors were children of Taiowa (Sun?) and this maid (Müiyiñwü?).

¹ When in the Oraibi public Snake Dance the reptile is taken from the mouth of the "carrier" and placed on the ground, and the "gatherer" advances to pick it up, he first throws a pinch of meal with a prayer to the setting sun, and then a pinch at the head of the Snake. Both of these are momentary acts of prayer, but there are several other instances where the sun is invoked by prayer in the Snake ceremony. It may be well to mention here that the Oraibi Snake carrier always holds the body of the snake which he has in his mouth with both hands, pumping it up and down as he marches or dances about the plaza. Oraibi is the only pueblo in Tusayan where the reptile is handled in this manner. The other pueblos carry it as at Walpi.

² See in this connection the story of the Youth in my account of the Snake ceremonials at Walpi. *Op. cit.*

familiar with them or their sequence. The young man, Tuinoa, who is now chief, is ignorant of the lore, and does not know the songs, so that the society is far from vigorous. Its exactions, especially the night songs, are great, and some of the old members do not attend. The government has erected a large building for a day school near Tawapa, where the ceremonials of the ninth day are performed,¹ and the vicinity is being rapidly built over with houses of other than Flute clans. All these influences, combined with the general education of the East Mesa people, hasten the decline of the Walpi Flute cult. Fortunately, we have a general outline of this ceremony at Walpi, but a considerable amount of ethnological data about it has already vanished; and while it may be celebrated for many years to come, it is desirable that renewed studies of the survival be made before it has lost its aboriginal character. At the Middle Mesa, and especially at Oraibi, there are less signs of decay in the cult, and here the student has more time before him in which to make observations; but it is to be hoped that our ethnologists will recognize the value which an accurate knowledge of the Tusayan ritual has, and not allow it to disappear unrecorded. There is preserved in it a heritage of the ancient culture of the Southwest, the most archaic of all pueblo rituals, parts of which were probably once practised by the cliff dwellers and contemporary village peoples. The subject calls for highest powers of observation, and is worthy of the best scientific study.

J. Walter Fewkes.

¹ In proof of the prevalent idea of the influence of this on the pagan beliefs I may mention an incident which came to my knowledge on the Middle Mesa. It was proposed a year ago to build a bath-house for the people of this Mesa near the spring in the valley between Micoñinovi and Cufiopavi. This is the pool where the former of these villages and Cipaulovi celebrate the exercises of the Flute which I have elsewhere described. The lumber was carried there and a beginning made, but the chiefs objected to the work on account of the supposed publicity which a house there would give to the spring, and the government gave up the project temporarily. The anomaly of pagan worship within a few hundred feet of a schoolhouse cannot exist very long. One or the other must go, and the Moki priests recognize that it must be the former.

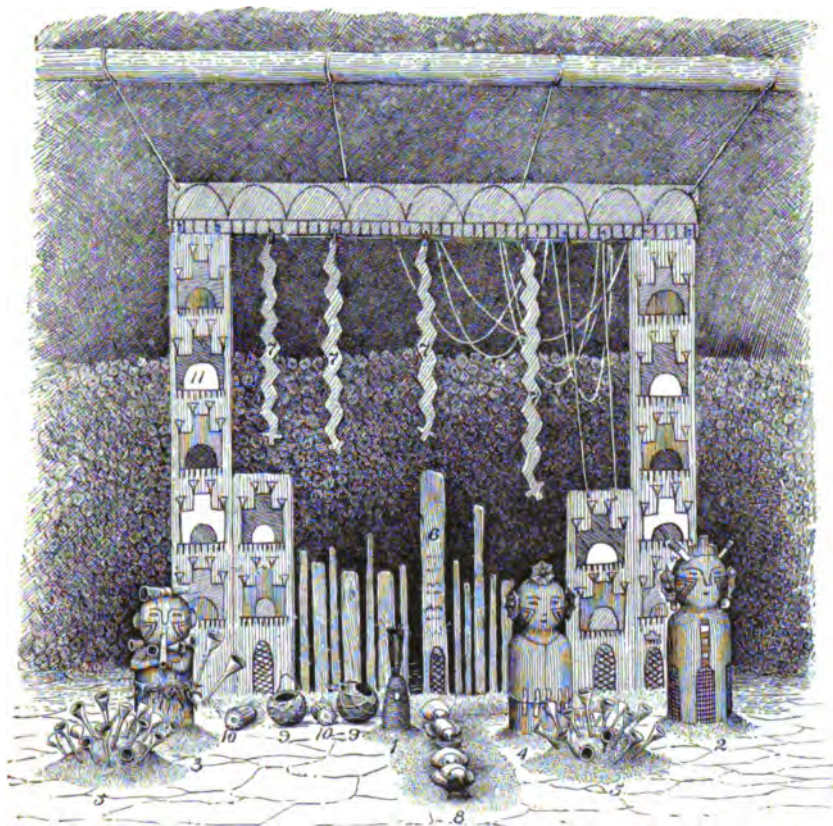
EXPLANATION OF THE PLATES.

PLATE I. Altar of the Cakwaleñya at Micoñinovi.

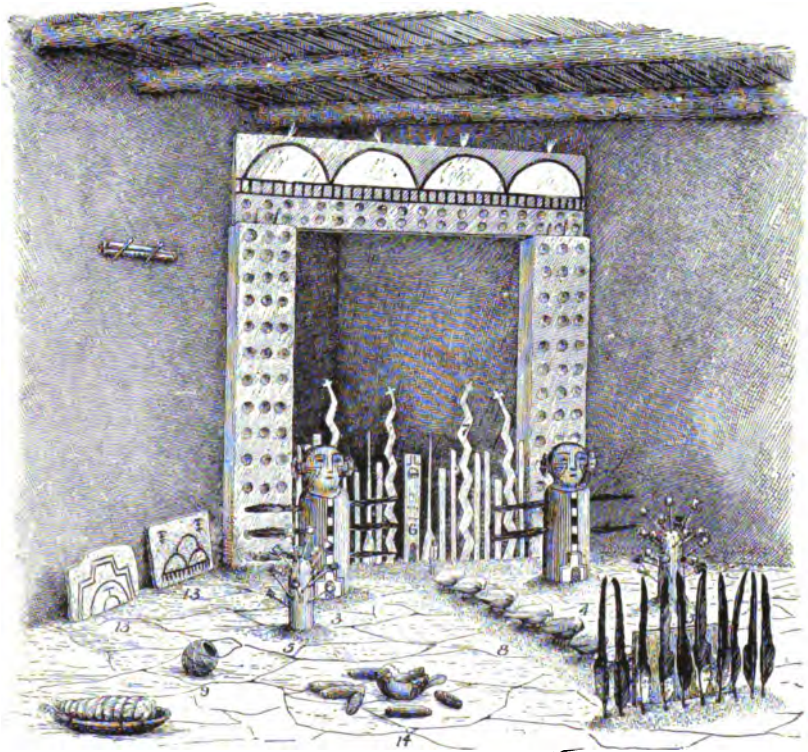
PLATE II. Altar of the Macileñya at Micoñinovi.

1. Flute tiponi. 2. Statuette of Müiyiñwâ. 3. Statuette of Flute Youth.
4. Statuette of Flute Maid. 5. Flower mound. 6. Symbols of maize.
7. Symbols of lightning. 8. Flute birds. 9. Netted-gourds. 10. Ear of maize.
11. Reredos. 12. Rafter of Flute chamber. 13. Decorated tile.
14. Medicine bowl.

The colors of rain-cloud figures on the reredos are indicated by methods used in illustration of heraldic devices.



ALTAR OF THE CAKWALEÑYA AT MICOÑINOVI



ALTAR OF THE MACILEÑYA AT MICOÑINOVI.

TRADITIONS OF THE TS'ETS'Ā'UT.¹

I.

IN the winter of 1894-95 I visited Portland Inlet, a deep fjord which forms the boundary between Alaska and British Columbia. In this region were said to live the few remaining members of a tribe which had not heretofore been studied. The tribe is called Ts'ets'ā'ut by the Tsimshian and by the Nass River Indians. After a prolonged search I found a few members of the tribe, which proved to belong to the Tinnah stock. Such ethnological data as I have been able to obtain are given in the Tenth Report of the Committee on the Northwestern Tribes of Canada, under whose auspices I visited the tribe (B. A. A. S. 1895). In the following pages I give such traditions as I have been able to collect. As the tribe is reduced to twelve members, it is not likely that much more material will ever be obtained. The traditions resemble in character very much those recorded by E. Petitot from the Tinnah tribes of the Mackenzie Basin, but they evidently have been greatly influenced by Tlingit tales, as will be shown in accompanying notes.

I. BROTHER AND SISTER.

Once upon a time there were four brothers and a sister whose parents had died. One day they went up Tcū'nax River until they reached its headwaters, which are called xāga. There they stayed hunting the mountain goat. The eldest of the brothers had fallen in love with his sister, who returned his affection. Then the other brothers grew ashamed. They tied the two together with cedar-withes, so that the man's head was between the feet of the woman, while her head was between the man's feet, and thus left them. The eldest brother, however, was so strong that he tore apart his bonds, and liberated himself and his sister. He found a cave, which they used as a dwelling-place. After some time his sister gave birth to a boy. One day, when she left the house, she saw many mountain goats grazing on the hill opposite. She ran back into the cave, and called her brother: "Come and look at the mountain goats." He went out and looked at them. On this, they

¹ Indian words are to be pronounced as follows:—

The vowels have their continental sounds, namely: *a* as in *father*; *e* like *a* in *mate*; *i* as in *machine*; *o* as in *note*; *u* as in *rule*.

In addition the following are used: *ä, ö* as in German; *ā*=*aw* in *law*; *ē* as in *tell*; *ī* as in *hill*; *ō* as in German *voll*; *ē*=*e* in *flower* (Lepsius's *ē*).

Among the consonants the following additional letters have been used: *q* velar *k*; *x* the German *ch* in *Back*; *x* the German *ch* in *ich*; *X* between *x* and *x*; *c*=*sh* in *shore*; *L* an explosive, dorso-apical *l*; ' a pause.

fell dead and rolled down the mountain towards the cave. He had attained supernatural powers. His gaze killed whomever and whatever he looked at. Then he said to his wife : "Go and gather stones, with which to skin the goats." She went down to the river, and gathered many thin pebbles. When she had brought them to the cave, her husband was not satisfied with them. He himself went to the river, and found many new stone knives and axes. These he carried to the cave, and he and his wife began to skin the goats. But they did not cut open their bellies and strip off the skin, as it is the custom to do ; they cut the feet, and skinned them as we do martens. In this manner he skinned one buck, a she goat, and a kid, and father, mother, and son put on their skins.

Then the father said : "Now I will go down the river and build houses for our use." He started, and after he had gone some distance he made a natural bridge across the river, and many caves in the sides of the mountains. Then he said to his wife : "Now I will make the sea. The ocean shall be in the west, the land shall be in the east." Thus the sea was created. And he continued : "I will make a hole, so that the water of the sea may run down through it and come back again. Then there will be ebb-tide and flood-tide." But his wife asked him : "Do not make the hole here, for men are living near by, and the hole might swallow them. Make it far away in midocean."

Henceforth they lived under the bridge. One day many Ts'ets'ā'ut went up the river to see what had become of the brother and sister who had been left. Among the travellers were the brothers of the couple. When they approached the headwaters of the river, they saw the natural bridge, and the caves which they had not seen before. The kid was frolicking under the bridge, and every one of its steps made a deep impression in the rock. It was scared when it saw the people and jumped back into the cave in which it was living. The people saw a glaring light coming forth from the cave. Then the mother came out, to see what had frightened the kid. She saw the people sitting on their knees, and wondering at the marvellous changes that had taken place on the river. She went back and told her husband what she had seen. He said : "Among these people are our brothers who bound us. Let us kill them !" His wife did not reply. Then he stepped out of the cave, and when he looked at the people they all died. One woman only had hidden herself. She was saved. The natural bridge where these events took place is called Tsênênāgá.

Then the husband and his wife separated. She went up the river. When she arrived at its source, she made a rock resembling her in shape. It may be seen up to this day. It looks like a woman

carrying a babe on her back. She went on to the headwaters of Nass River, where she continues to live on the bank of a lake up to this day.

The man went down the river, and wherever he camped he made rocks of curious shape as marks of his presence. Now his name was Qā, the raven. The Tlingit call him YēL. Among others he made two rocks which look like men with arms. One of these has fallen over, while the other one is still standing. Its name is SäQL (the same in Tlingit). He wandered all through the world. Finally he travelled westward.

At that time the sea was always high. In the middle of the world he discovered a rock in the sea. He built a house under the rock, made a hole through the earth, and a lid which fitted it. He put a man in charge of the hole, who opened the lid twice a day and twice a day closed it. When the hole is open, the water rushes down through it into the depth, and it is ebb; when the lid is put on, the water rises again, and it is flood. Tā'ēL, a Tlingit chief, when hunting sea otters, was taken out to the rock by the tide. The current was so strong that there was no possibility of escape. When he was drawn towards the rock, he saw a few small trees growing on it. He managed to throw his canoe-line over one of the trees and thus succeeded in escaping from the whirlpool. After some time he heard a noise which was produced by the closing of the hole. Then the water began to rise, and he paddled away as fast as he could. Before the ebb began, he pulled his canoe on to a rock, and when the flood set in again continued his homeward journey. Finally he reached his home in safety.

The preceding tale is related to two distinct Tlingit traditions: The tale of the origin of the earthquake (see Krause, "Die Tlingit Indianer," p. 270), which tells of a brother and sister who fell in love with one another and became supernatural beings, and the Raven Legend, particularly the last part; the origin of the tides is taken bodily from the tales of YēL and Qanuk (see Krause, *l. c.* p. 259, and Boas, "Sagen der Indianer der Nordpazifischen Küste Amerikas," p. 313).

2. THE ORIGIN OF MOUNTAINS.

A woman had two sons. She died, and her sister took charge of the boys. When they had grown up, they built their huts next to that of their aunt. One day the latter saw that each of the young men had a wife. She did not know whence they had come. I suppose the women were animals who had taken the shape of men. Once upon a time, the men went hunting. When going up the hill,

they saw a large bag hanging from the branch of a tree. They cut it open. A large man fell out of it, whom the men killed with their clubs. He had an immense *membrum virile*, which they cut off and took home. Then they chopped it, mixed it with caribou meat, and boiled it. The women had gone up the mountains to bring home meat that their husbands had hidden in a cache. When they came home, their husbands gave them of the dish they had boiled. The women ate heartily. After a while the men took a stomach of a caribou, left their home, and when they had gone a short distance they shouted: "Our wives have eaten the *membrum virile* of their sweetheart." When the women heard this, they ran to look after the bag in which the man had been hidden. When they found the mutilated body, they took their clubs and pursued their husbands. When they drew near, the men threw part of the contents of the caribou stomach over their shoulders. It was transformed into valleys and cañons, which obstructed the progress of the women. While fleeing from their wives, the men came to the monster *adedá*, which looks like a bear with huge claws and horns. They said: "Please, protect us. We are fleeing from our large wives." The *adedá* asked them to stand behind it, but when the women reached it they killed it with their clubs. The brothers ran on, and continued to throw parts of the caribou stomach in the way of the women. After some time they reached another horned monster. They said: "Please, protect us! We are fleeing from our large wives." The monster replied: "Hide behind my body." Soon the women approached laughing. They struck the monster with their clubs between its horns, and they had almost killed it. But finally it gave a jump, gored the women, and threw them about until they were dead. The head of the monster was full of blood, which the brothers washed off. They returned home, but it took them a long time to cross all the mountains and valleys that had originated from the contents of the caribou stomach.

3. THE ORIGIN OF THE SEASONS AND OF THE MOUNTAINS.

In the beginning there were no mountains. The earth was level, and covered with grass and shrubs. There was no rain, no snow, and no wind. The sun was shining all the time. Men and animals were not distinct yet. They were in dire distress. They had little to eat, and nothing to drink. Once upon a time a man made a bow for his son, who was asleep. When the child awoke it cried for thirst, but his father was unable to give him any water. He offered his son grease to drink, but he refused it. Then the father gave him the bow in order to quiet him, but the boy continued to cry. Now the father took the bow, and shot the arrow into a small mound of

dirt that was next to the fire. When the arrow entered it a spring of water came forth, and the boy drank. From it sprang all the rivers of the world.

But there was no rain and no snow. The animals held a council, and considered how to procure them. They resolved to go to the end of the world, to make a hole through the sky, and to climb up through it. They did so. When they reached the end of the world all the animals tried to tear the sky, but they were unable to do so. All had tried except two ermines. One of them jumped up, struck the sky, and tore it. The other ran through the hole, and then all the animals helped to enlarge it. They climbed up through it, but when all had passed the hole closed again. They were on a large, beautiful prairie, and walked on. After they had gone some time, they saw a lodge in the far distance. They reached it and entered. There were many bags in the house. One contained the rain, another one the snow, a third one the fog, and still others the gales and the four winds. The men sat down and debated what to do. Only a woman was in the house. Her name was Xa txaná (goose woman). They said to her: "It is dry and hot on earth. We have nothing to eat, and nothing to drink. Give us what we need, for you are keeping it in your house." The goose woman replied: "All that you need is in these bags: rain and snow, the winds, the gale, and the fog. If you tear them, it will be winter. The North wind will blow. It will be cold, and the ground will be covered with snow. Then the snow will melt, the West wind will blow, and trees and shrubs will bloom and bear fruit. Then another season of snows and cold will follow."

Now the people tore the bags, and it happened as the woman had predicted. Clouds began to gather, and snow was falling. At the same time the level ground changed its form, and mountains arose.

Then the animals went back. Again the ermine tore the sky, and all went down. Then the animals ran into the woods and separated from man.

See Petitot, "*Traditions indiennes du Canada Nord-Ouest*," p. 375. A legend of the Chippewayan, who tell of the heat, rain, gales, and cold being kept in bags in the sky.

4. THE THUNDERBIRD.

Once upon a time a dog barked while it was thundering. This frightened the thunderbird so badly that it fell down dead near a village. The people went to see it, and observed that its skin was similar in appearance to that of a frog. It carried three large bags, one between its legs and one in each armpit. They were full of water. Its view made the people sick. When the thunderbird

opens its eyes, there is a flash of lightning. Its voice is the thunder. When it presses the bags it begins to rain. It is as large as a house.

5. THE FLOOD.

Once upon a time a man, his wife, and his mother-in-law went up the mountains to hunt marmots. When they had reached the higher parts of a hill, they saw the waters rising. They climbed higher and higher, but the waters rose steadily. All the people fled up the mountains. Finally, when the water was about to reach them, they resolved to inclose their children in hollow trees, hoping that there they might be safe until the waters would retreat. They hollowed out two trees, in one of which they placed the children of the eagle clan, while in the other one they placed the children of the wolf clan. They gave them an ample supply of food, and then closed up the trees with wooden covers, which they caulked with pitch. The water continued to rise, and all the people were drowned. The children who were inclosed in the trees heard the waves breaking in the branches and felt the swaying of the trees. Finally, the trees were entirely covered by water. After a few days the water began to retreat. Again the trees were swaying. The children heard the waves breaking, first in the highest branches, then farther down, and finally everything was quiet. They went to sleep, and when they awoke one of the boys opened the hole. They saw that the water had disappeared, but the branches were still dripping. The ground was wet and soggy, and everything was covered with seaweeds. Then the children came forth from the trees, but the ground was so wet that they were unable to start a fire, so that many died of cold. Finally the ground dried up. They made a fire, which they fed with their supplies of mountain-goat tallow. They married, and became the ancestors of the Ts'ets'ā'ut.

6. THE ORIGIN OF THE FIRE.

The grizzly bear used the fire-stones (pyrites) as ear ornaments. Therefore he was the only one to have fire. A small bird (ts'ōx'ē') desired to have the fire, and flew to the house of the grizzly bear. When the latter discovered him, he spoke to him: "Please, come here and louse me." The bird complied with his request. He alighted on the crown of his head, and began to pick off the lice. In doing so he came nearer and nearer the ears of the bear. Finally he bit through the thread from which the ear ornaments were suspended, and took them away unobserved. Then he flew away. When the grizzly bear noticed his loss he grew angry, extinguished his fire, and tried to catch the bird. The latter teased him, saying: "Henceforth you will live in the dark. You will not have any fire."

The bear replied: "That does not matter to me. I can scent my food, but you will be unable to see, and must obtain your food in the daytime, when it is light. From now on it shall be dark." It grew dark, but the bird remained sitting quietly on a tree until it grew daylight again. Then it flew all over the world. It dropped here and there a fragment of the stones. Then it flew to the birds, and gave them parts of the stones. Finally it flew to where the Ts'ets'ut were staying, and threw the stones down. They were tied together by twos. The people struck them, and caught the sparks on tinder, and thus started the first fire.

7. THE MARMOT WOMAN.

Once upon a time there was a widower who had a son. He had built his lodge near the upper end of a valley which abounded in marmots. Every day they went hunting, but he was unsuccessful. It so happened that one day the boy caught a young marmot. He did not kill it, but took it home. Its mother saw what had happened, and followed the boy to his lodge. There she took off her skin, and was at once transformed into a stout woman. She stepped up to the entrance of the lodge, and said to the men: "Give me my child." They were surprised, for they did not know who she was, but the father invited her to enter. She said: "No, your lodge is not clean." Then he arose, gathered some grass, which he spread on the floor for her to sit on. She entered and sat down. The boy gave her the young marmot, which she at once proceeded to suckle. Then the woman asked for eagle's down. After she had received this, she said to the hunter: "You are unsuccessful in hunting because you are unclean. I will cleanse you." She wiped the inside of his mouth and removed a vast quantity of phlegm. Now he was clean. She became his wife. Before he again went out hunting she ordered him to seek the solitude of the mountains, and to fast for three days. He went, and on his return the woman gave him a small stick with which to kill marmots.

The first day he went out hunting he saw numerous marmots, and killed twenty. He carried them home, and his wife at once began to skin and carve them. She hung up the meat to dry. While her husband had been away, she had gathered a vast quantity of salmon berries, and they lived on berries and on meat. On the following day the man again went hunting, and killed fifty marmots. The lodge was full of meat.

Often while he was out hunting he noticed that one marmot was following him all the time. It was tame, and played around him. Therefore he did not kill it. One day, however, when there were no other marmots to be seen, he killed it and carried it home. When

his wife opened the pouch and pulled out the game, she began to cry and to wail: "You have killed my brother! you have killed my brother!" She put down the body, and laid all the other marmots that her husband had procured around it. Then she sang: "Brother, arise!" (*gōxdē kusē khek!* This is said to be Tlingit). When she had sung a little while, the body began to move. The dried meat began to assume shape. She threw on it the skins, and all the marmots returned to life and ran up the hills.

She followed them, crying. Her husband was frightened, but followed her, accompanied by his son. After they had gone some distance, they saw her disappearing in a fissure of the rocks, which opened and let her in. When they reached the fissure, the father told his son to stay outside while he himself tried to enter. The fissure opened, and on entering he found himself in a lodge. His brother-in-law had taken off his skin, which was hanging from the roof. He was sitting in the rear of the lodge. The women were seated in the middle of the floor, and were weaving baskets and hats. The chief spoke: "Spread a mat for my brother-in-law." The people obeyed, and he sat down next to his wife. The chief ordered to be brought a cloak of marmot skins. When he put it on, he was transformed into a marmot. He was given a hole to live in, and a rock on which he was to sit and whistle as the marmots are in the habit of doing. The son saw all that had happened, and returned home in great distress.

Two years after these events, the brothers of the man who had been transformed into a marmot went hunting. They pitched their camp at the same place where their brother had lived. After having cleaned their bodies and fasted for four days, they set their traps. They were very successful. One day one of the brothers saw a marmot jumping into a crack of the rocks. He set his trap at the entrance of the fissure, and when he came back in the evening he found the animal in his trap. He put it into his pouch with the rest of his game, and went home. His wife began to skin the marmots, and to dress the meat. She took up this particular animal last. When she cut the skin around the forepaws she saw a bracelet under the skin, and her nephew, who was staying with them, recognized it as that of his father. Then she put the animal aside. At midnight it threw off its skin, and resumed the shape of a man. On the following morning they recognized their brother who had been lost for two years. He told them of all that had happened since the time when he had left his son at the fissure of the rock, how he had become a marmot, and how he had lived as one of their race.

8. THE CLOUD WOMAN.

Two brothers, with their mother, went up the mountains to hunt marmots. They built a lodge, and the younger brother and the mother stayed at home while the elder one went into a neighboring valley to hunt. While the younger brother was very successful, the elder one was almost starving. One day, however, a cloud came to his lodge and married him. From that time on he caught great numbers of marmots. After some time he went to visit his mother. He brought her two marmots. It was clear weather, and his mother noticed with surprise that at the time of his arrival he was quite wet. On the following morning he again departed, and stayed away for a long time, so that his mother and brother began to worry about him. Finally his younger brother started to look for him. He crossed the mountain, and reached a beautiful valley. At some distance he discovered a lodge. He thought: "This must be my brother's lodge," and went down to it. When he had reached it he entered, but did not see a soul. The lodge was built of bark. It was full of meat. Now he heard somebody laughing and speaking, but he did not understand what was said. He looked around everywhere, but he did not see any one. Finally he discovered a small cloud of mist which was moving about in the house. He entered and sat down. He saw the mist moving towards a small basket, which was then taken to a large basket and filled with berries. Then the mist moved to a spit, which was lying near the fire. It was lifted, covered with a slice of meat, and put close to the fire. When the meat was done, the mist enveloped a dish and a knife, and moved to the spit. Then the meat was put into the dish, and the mist carried it to the young man, who began to eat. When he had finished, the mist brought a basket filled with water, and the young man drank. Next came a dish filled with salmon berries mixed with bear grease. The mist enveloped a spoon, which began to stir the mixture, and then stayed in front of the young man. While he was still eating, his elder brother entered the lodge. Again he heard the laughing of women. The young man said: "Both mother and myself thought you were dead, and I came to search for you." Then the mist gave to the elder brother a basket filled with berries, and left the house. It reappeared, carrying a basket filled with water. It took up the elder brother's pouch. It opened, and marmots fell out of it. Then the mist lay over the marmots, and the young man saw that they were being skinned and dressed. Soon the mist left the lodge, carrying the skins. The elder brother spoke: "That cloud of mist is my wife. Do not ever mention the word 'cloud' in her presence, else she will leave me."

In the evening the elder brother gave a skin blanket to his visitor and they went to sleep. The mist settled at the side of the elder brother. On the following morning, after they had taken breakfast, the young man prepared to return to his mother. He was going to tell her that his lost brother had been found, and to invite her to come and stay with him. He started, and when he had reached his lodge he told his mother that her eldest son had married a cloud, and that he desired them to stay with him. The old woman packed her belongings and they started to cross the mountains. When they approached the lodge, the cloud woman was engaged in drying marmot skins. When the young man, who had gone in advance, reached the house, his elder brother sent his wife to meet his mother, and to help her carry her load. Swiftly the cloud moved up to the old woman, and flew around her, emitting a hissing noise, which frightened the woman. Then the cloud returned to the lodge. Her husband asked: "Did you bring the load?" She replied: "Your mother declined to give it to me." Then the man sent her back, and asked her to take the load. She obeyed. When she reached the old woman, she found her resting her load on a rock. She took it from her back, and carried it home. Before the old woman had been able to reach the lodge, the cloud had left again to pick berries. Soon she returned. She put stones into the fire and boiled meat for her guests.

The man's mother and brother continued to live with them. After some time, they saw the toes and the fingers of a woman protruding from the cloud of mist. Gradually arms and legs and the body began to appear, and finally they were able to see her face. She was very beautiful. One morning when they awoke the last trace of the mist had disappeared, and they saw a beautiful woman in its place. The younger brother said to her: "Why did you never speak to me?" She replied: "I spoke to you, but you did not understand me."

She was with child, and after some time she gave birth to a boy. He had red hair. And after some time she gave birth to a girl. The children grew up.

One day, while the brothers were out hunting, the children were playing in front of the lodge. Their mother was putting on her moccasins, preparing to pick berries in the woods. Then the boy said: "O mother! see the cloud on that mountain." At once the woman began to vanish, she took her daughter in her arms, a hissing sound was heard, the house burst, and she was transformed into a cloud. The grandmother held the little boy in her arms, while the cloud carried away the girl. The mountains were covered with clouds, and it began to rain in torrents. The brothers heard the

cries of the girl in the clouds and saw her being wafted from place to place. The "cloud woman" was not seen any more. Later on the elder brother was lost while hunting. I suppose his wife took him with her.

For a similar legend see Petitot, *l. c.* p. 120, *Legends of the Hare Indians*.

THE VISIT TO THE SKY.

Once upon a time there was a man who had a large family. One morning his wife and children, upon awaking, were unable to find him. He had disappeared.

When he awoke he found himself in a strange lodge among strange people. The house stood on a vast open prairie. A young girl was lying at his side. It was very beautiful there. Now he heard the chief speaking. He looked around, but he did not see a soul. The girl said to him: "You are in the sky. My father is going to make you clean and strong." Then he heard the chief saying: "Build a large fire and put stones on top of it." A giant arose, who built a fire and put on stones. After a while the chief asked: "Are the stones red hot?" The giant replied: "They are hot." Then the wood was taken away, the red hot stones were piled up, and, after the man had been placed on top, a blanket was spread over him. Then the ashes were placed on top of the blanket, and a new fire was built over the whole pile. This was kept burning for a whole day. In the evening the chief said to the giant: "I think he is done." The fire and the ashes were removed, and the man was found to be red hot, but not steamed. He was taken from the pile of stones with wooden tongs and placed on a plank, which was supported at each end.

The girl was crying all day, because she believed him dead. Early the next morning the chief sent the giant to see if the visitor was still alive. He lifted the blanket which had been spread over the red hot body. Then the plank, which had been burned by contact with the body of the stranger, gave way, and he fell down. But he arose at once hale and well. Then the chief had a mat spread for him in the rear of the house and said: "I burned you in order to make your body as hard as stone. Sit down with my daughter. She shall be your wife." He married her, and the young woman was glad. The chief said: "If you so desire, you may take her down to the earth. She shall see what the people are doing." The chief's lodge was full of many kinds of food, which, however, were not known to the visitor.

When they prepared to descend to the earth, the chief gave his daughter a pot and a black tube, through which she drank of the liquid contained in the pot. Nobody except herself was allowed to

use these, and she herself did not partake of any other kind of food. The chief ordered the giant to open the road that led to the earth. He opened a hole in the ground, took the rainbow at its one end, and placed the other end on the earth. Before they parted the chief forbade the man ever to tell where he had been and what he had seen and to talk to any woman except his present wife.

They departed, and reached the earth not far away from the village where the man had formerly lived. He did not recognize the country, but his wife showed him the way and told him that they would reach the village in the evening. When they approached the camp the people recognized him. All assembled and asked him where he came from. He told them that he had been in the sky, and that his new wife was a daughter of the chief of the sky. He was invited to return to his former wife and to his children, but he did not go. He built a lodge outside the camp. He took a girl into his lodge to be a servant to his wife. Every day he himself had to fetch water for his wife in the pot which her father had given to her. This she drank through her tube. The latter had the property of swimming on the water as long as her husband was true to her. It went down when he had spoken to any other woman but her.

One day when he returned bringing the water his young wife asked him if he would like to talk to his former wife. He did not reply, thus intimating that he did not care for her. But when the young woman placed the tube into the water it sank. She knew at once that her husband had spoken to his former wife. Then she said: "I came to take pity on you and on your friends; but since you do not obey my father's commands I must go back." She wept, and embracing her servant she said: "Hide in the woods under the roots of a large tree where the rays of the sun will not strike you, else you will perish with all the rest of the people." The girl did as she was bidden. Then the rainbow appeared. She climbed up and disappeared from view.

On the following day the man went hunting. Then the sun began to shine hotter and hotter. There was no cloud in the sky. The camp grew quiet, even the dogs ceased to howl. The rays of the sun had burned the whole camp. Only the man and the servant girl had escaped destruction. The man, when the sun was shining so fiercely, had cooled himself with the snow and the water of the mountains, while the servant girl was protected by the roots of the tree. When the sun set the fire went out and the girl returned to her friends, to whom she told what had happened. Nobody knows about the further fate of the man.

Franz Boas.

IROQUOIS GAMES.¹

SOME Iroquois games have a high antiquity, having survived the test of time. Two forms of the game of white and black still exist, and there are frequent allusions to one of these in the Jesuit Relations, where it is termed that of the plate or dish. It excited the highest interest; for though it was of the simplest nature, nation played against nation, and village against village. From the floor to the ridgepole of the cabin the eager spectators looked at the two players, showing their sympathy by their cries.

Two forms of this simple game of chance remain, and perhaps there were never more than these. Father Bruyas alluded to one of them in his Mohawk lexicon of radical words, speaking of it as the game in which the women scatter fruit stones with the hand. This distinction of throwing remains, although disks of bone or horn are now used instead of the stones of fruit. L. H. Morgan described this as the game of deer buttons, called *Gus-ga-e-sá-ta* by the Senecas. They used eight circular buttons of deer horn, about an inch in diameter, and blackened on one side. These are about an eighth of an inch in thickness, and bevelled to the edge. He said: "This was strictly a fireside game, although it was sometimes introduced as an amusement at the season of religious councils, the people dividing into tribes as usual, and betting upon the result." In public two played it at a time, with a succession of players. In private two or more played it on a blanket, on which they sat and threw. His counting differs at first sight from that which I received, but amounts to the same thing. Beans were used for the pool, and Morgan said that six white or black drew two, seven drew four, and all white or black drew twenty. Less than six drew nothing, and the other player had his throw until he lost in turn.

Among the Onondagas now eight bones or stones are used, black on one side and white on the other. They term the game *Ta-you-nyun-wát-hah*, or Finger Shaker, and from one hundred to three hundred beans form the pool, as may be agreed. With them it is also a household game.

In playing this the pieces are raised in the hand and scattered, the desired result being indifferently white or black. Essentially, the counting does not differ from that given by Morgan. Two white or two black will have six of one color, and these count two beans, called *O-yú-ah*, or the Bird. The player proceeds until he loses, when his opponent takes his turn. Seven white or black gain four beans,

¹ Paper read at the Forty-fifth Meeting of the American Association for the Advancement of Science, Buffalo, N. Y., August 26, 1896.

called O-néo-sah, or Pumpkin. All white or all black gain twenty, called O-hén-tah, or a Field. These are all that draw anything, and we may indifferently say with the Onondagas, two white or black for the first, or six with the Senecas. The game is played singly or by partners, and there is no limit to the number. Usually there are three or four players.

In counting the gains there is a kind of ascending reduction ; for as two birds make one pumpkin, only one bird can appear in the result. First come the twenties, then the fours, then the twos, which can occur but once. Thus we may say for twenty, Jo-han-tó-tah, you have one field, or more as the case may be. In the fours we can only say, Ki-yae-ne-you-sáh-ka, You have four pumpkins, for five would make a field. For two beans there is the simple announcement of O-yú-ah, Bird. There is often great excitement over this game.

The game of peach stones, much more commonly used and important, has a more public character, although I have played it in an Indian parlor. In early days the stones of the wild plum were used, but now six peach stones are ground down to an elliptic flattened form, the opposite sides being black or white. This is the great game known as that of the dish nearly three centuries ago. The wooden bowl which I used was eleven inches across the top and three inches deep, handsomely carved out of a hard knot. A beautiful small bowl which I saw elsewhere may have been used by children.

The six stones are placed in Kah-oón-wah, the bowl, and thence the Onondagas term the game Ta-yune-oo-wáh-es, throwing the bowl to each other as they take it in turn. In public playing two players are on their knees at a time, holding the bowl between them. When I played, simply to learn the game, we sat in chairs, the bowl being on another chair between us. Beans are commonly used for counters, but we had plum stones. Many rules are settled according to agreement, but the pumpkin is left out, and the stones usually count five for a bird and six for a field. All white or all black is the highest throw, and five or six are the only winning points. In early days it would seem that all white or all black alone counted. The bowl is simply struck on the floor ; and although the game is said to be sometimes intensely exciting, the scientific spirit restrained my enthusiasm. I was not playing for beans, but for information.

This ancient game is used at the New Year's or White Dog Feast among the Onondagas yet. Clan plays against clan, the Long House against the Short House, and, to foretell the harvest, the women play against the men. If the men win, the ears of corn will be long, like them ; but if the women gain the game, they will be short, basing the results on the common proportion of the sexes.

As of old, almost all games are yet played for the sick, but they are regarded now more as a diversion of the patient's mind than a means of healing. The game of the dish was once much used in divination, each piece having its own familiar spirit, but it is more commonly a social game now. Gambling at a feast is called Ken-yent-hah.

Brébeuf vividly described this game as he saw it among the Hurons in 1636. He said: "The game of the dish is also in great credit in matters of medicine, especially if the sick man has dreamed it. The game is purely chance; they have for use six plum stones, white on one side, black on the other, within a plate, which they throw violently against the ground, so that the stones jump and turn themselves, sometimes on the one side, sometimes on the other. The match consists in taking all white ones or all black. They usually play village against village. The whole company crowds into one cabin, and arranges itself on the one side and the other, upon poles raised even to the top. They bring in the sick man in a blanket, and that one from the village who is to shake the dish (for there is but one on each side appointed for this purpose) walks after, his face and his head enveloped in his robe. Both sides bet loud and firmly. When the one on the opposite side holds the dish they scream loudly, *Achinc, Achinc, Achinc*, Three, three, three; or else *Io-io, Io-io, Io-io*, wishing that he may throw only three white or three black." As men are said to act much alike under similar circumstances, the cries of the spectators at a baseball game may illustrate the shouts and interest of the ancient Hurons.

Brébeuf adds the methods of some players who were in high repute for their skill. As they often anointed the pieces for good luck, this may have served a further purpose; but he was astonished to see how, in a covered vessel, they could produce all white or all black at their pleasure. Bruyas defined Twa-ten-na-wé-ron, to play with the dish, deriving it from the Mohawk word At-nén-ha, a fruit stone. He gave many words relating to this game and to casting lots, another common thing. From this Loskiel fell into a curious error, saying: "The chief game of the Iroquois and Delawares is *dice*, which, indeed, originated with them. The dice are made of oval and flattish plum stones, painted black on one and yellow on the other side."

In Le Jeune's Relation of 1634 is an interesting but obscure allusion to a game of Iroquois children. The missionary had noticed a resemblance between the Canadian and European children's games of that day. He said: "Among others I have seen the little Parisians casting an arquebuse ball in the air, and catching it with a slightly hollowed stick; the little savage Montagnards do the same,

using a small bundle of pine branches, which they catch and pitch in the air with a pointed stick. The little Iroquois have the same pastime, throwing a small perforated bone, which they enlase in the air in another little bone. A young man of that nation told me this, seeing the Montagnard children playing." The meaning seems to be that the perforated bone was caught and pierced by the point of another. Our cup and ball may illustrate these games, though we often attach a rubber string. Bruyas gives the Mohawk word *Gan-nák-ti* as meaning "a spindle, at the end of which is grafted a little stick that the children cause to run upon the ice." Then, as now, children used pieces of bark for sliding on the ice or snow.

Children, of course, have many games. That of interlocking violets, and pulling them apart, to the certain destruction of one at least, has a spice of savagery, and gives its name to the flower, *Takeah-noon-wi-tahs*, Two heads entangled. Some they have adopted from us, as *Mumble-the-peg*, which is elaborate and popular. The Onondagas term it *Da-yu-sah-yéh-hüh*. Pull-away, and fox and geese in the snow are out-door games; blind man's buff and others are favorites within, as well as that of the bell and shoes, which I recently described. There is also a choosing by clasping hands alternately on a stick until it can be held no longer; but some of these I have mentioned before. Two games of the javelin are yet popular among the Onondagas. In one a group of boys may be seen with their hands full of peeled sumac sticks, often gayly colored. These they throw in the air, and often to a great distance, as they are very light. As a game it is simply a contest of throwing farthest, but a boy will sometimes amuse himself alone. The javelin and hoop requires opposing sides, as one must roll the hoop while the other throws the javelin at or through it. It is little played now. Archery, too, is somewhat out of fashion, though expert archers may still be found. In my boyhood every wandering Indian party was ready to shoot at coppers placed on edge in a crack, and these were rarely missed. The true Onondaga arrow, for ordinary use, is blunt-headed, expanding into a pointed knob, and I suspect, as they believe, that these have always been very largely used. Flint arrow points are rarely abundant on early Iroquois sites, and are usually small and triangular. The Iroquois, too, were not fond of working in stone, and were likely to make an arrow entirely of wood whenever it could be used. For small game it was always available, and they preferred it because it made noise enough in returning to make its recovery easy. This is the reason they now assign for their preference.

Among ball games that of lacrosse may be the oldest remaining and the most widely spread. Almost three centuries ago, at least, the Hurons and others played it, village against village, almost as it

is played to-day. This also was played for the sick. The game is too well known to require description in any minute detail, but the leading features are the two bands of contestants trying to carry or throw the ball between the two guarded poles at either end of the ground. The ball must not be touched with the hand, but may be caught up, carried, or thrown with the broad bat. This bat is bent into a broad hook at one end, and is there provided with a network of sinews. It is one of the most picturesque and exciting of ball games, the contestants racing, dodging, throwing, struggling, digging up the ball in the liveliest manner possible. With all its occasional rudeness it is less dangerous than baseball or football, but the Onondagas are not insensible to its boisterous character, and call it *Ka-che-kwā-áh*, Hitting with their hips. They like baseball, too, and a group of boys may often be seen playing one or two old cat. I have described another native game of ball before, which is little known.

Foot-races hardly hold their own now, though formerly quite popular, but they differ little from our own. In early days, and before the adoption of the pantomimic western war dance, sham fights were a popular amusement. Indeed, as the Iroquois children were to become warriors, many of their sports were of a savage and warlike nature. In December, 1634, Arent Van Curler saw a sham fight among the Mohawks. Twenty men armed themselves with sticks and axes, but wisely wore their Indian armor of strings and reeds. After much skirmishing "the parties closed and dragged each other by the hair, just as they would have done to their enemies after defeating them, and before cutting off their scalps."

The game of the snow snake, called *Ka-whén-tah* by the Onondagas and *Ga-wá-sa* by the Senecas, is not mentioned by any early writer, and yet seems purely Iroquois in character. It is a simple test of power and skill in throwing the long and slender rod upon the snow or ice. Often, now, a channel is cut in the snow in which the snow snake glides along. The implement is from five to seven feet long, and has an upturned pointed head loaded with lead. This is run into grooves, and thus the head is blackened by the heat. Originally no metal was used; in fact, this is a very recent addition. As the long shaft bends in its swift career over the ice or snow, it has a striking resemblance to a gliding snake, and thus receives its common name. The Seneca and Onondaga forms are easily distinguished, though the difference is not essential.

Among the analogies between savage and civilized life may be mentioned a funeral game of the Hurons, some centuries since. Our young collegians once adopted an ancient Indian custom, only terming it a cane rush. It is thus described in the *Jesuit Rela-*

tions : " The captain places in the hand of one of them a stick about a foot long, offering a prize to any one who will take it from him. They throw themselves headlong upon him, and sometimes remain engaged in the contest for an hour." The Jesuits also mentioned the game of the straw as one of importance, but only by name. It may have been a masquerade of the Jugglers at the Dream Feast, who tied bundles of straw before them. If this is correct there were good reasons for withholding a fuller account.

I do not find that climbing a greased pole was ever an Iroquois sport, though the Hurons knew of it. There is an amusing account of this among the Nipissiriniens, at the great funeral feast described in the Relation of 1642, which is not unlike some scenes in modern holidays. " There was a May-pole planted, of a pretty reasonable height. A Nipissirinen, having climbed to the top, fastened two prizes there, namely, a kettle and a deerskin, inviting the youth to show their agility. Although the May-pole was without bark and very smooth, he greased it, in order to make the taking of these more difficult. He had no sooner descended than there was a crowd to mount it; one lost courage at the beginning, one at a less, one at a greater height, and such a one seeing himself almost arrived at the top, suddenly saw himself at the bottom." A Huron at last got the prizes by an unfair stratagem, but other Hurons made this good.

As in ancient Europe, funeral feasts were commonly accompanied by games of many kinds. Thus in the Huron feast of the dead in 1636, for several days gifts were made. " On one side women were drawing the bow to see who should have the prize, which was sometimes a girdle of porcupine quills or a necklace of beads; on the other hand, in several parts of the village, the young men were drawing clubs upon any who would try to capture them. The prize of this victory was a hatchet, some knives, or even a beaver robe. Every day the remains were arriving." Mourning and rejoicing mingled, as among the ancient Greeks, and this was not confined to the Huron Iroquois. In fact, even now, as the mourning for an old chief is often accompanied by the installation of the new, we are reminded of the French proclamation : " The king is dead, long live the king."

In connection with funeral rites it seems proper to refer to the game of plum stones used by the Sioux in dividing the property of the dead, for it has a resemblance to the old Iroquois game. It is not one of white and black, and is much more intricate than that of the present Onondagas. A description will be found in Yarrow's " Mortuary Customs of North American Indians," First Annual Report of the Bureau of Ethnology. From the plate it would seem

that the mode of throwing the stones was from a bowl upon a hide extended on the ground. Women used seven plum stones, men eight, and those who play are of the sex of the deceased. The game is known as the "ghost gamble," and one Indian represents the ghost of the dead. Cards now take the place of the stones, and each person plays against the ghost for a portion of the property. The stones are not merely black and white, but each has its own mark, and there are six winning throws, as well as five entitling the player to another throw. Buffalo heads, crosses, and dots are among the markings. It will thus be seen that the game is very distinct from the Iroquois game of white and black, while having a marked resemblance. It is more complex, and is used on a very different occasion.

Similar resemblances will be found among western games to that of the snow snake, and yet with the same contrasted features. The deep snows of the eastern forests, we may suppose, developed a form especially adapted to a winter game. The spear or javelin slightly changed one or two features in its new and local use. One barb was cut away, the point slightly turned, and there was no obstruction hindering its flight on the snow.

I have spoken of the game of the bell and the shoe as though it might have been adapted from the whites. A bell is hidden in one of three shoes, by the Onondagas, and the opposing party must guess in which of these it is. In Tanner's Narrative, however, about seventy years ago, he described a similar game somewhat differently played by the Ottawas and Crees. The former used four moccasins, in one of which was hidden some small object. These were touched in due order, with varying results to the guesser and his party. The Crees put the hand successively into all the moccasins, endeavoring to find the hidden object last of all. In this case, therefore, the Onondagas have preserved an old game, substituting the bell for something more primitive.

He also described a game of the dish or bowl, much like that of the Iroquois. Small pieces of wood, bone, or brass were used, not less than nine in number, and blackened on one side. These were placed in a wooden bowl, and the edge was violently struck, throwing the pieces into the air. Each one played until he missed. The principal game of the bowl among the northern tribes, as described by Schoolcraft, has thirteen pieces, and is quite elaborate. The pieces represent men, fishes, ducks, etc. Catlin also described a game of the bowl among the Indian women of Iowa, as well as the moccasin game already mentioned.

Charlevoix's description of the great Iroquois game, as he saw it played in a Huron village in 1721, may well be quoted, as it differs

a little from others. "The game of the platter or bones is played between two persons only; each person has six or eight little bones, which I at first took for apricot stones, these being of the same size and shape; but upon viewing them nearer I found they had six unequal faces, the two largest of which are painted, the one black and the other of a straw-color. They fling them up into the air, striking at the same time against the ground or table with a round hollow dish, in which they are contained, and which must first be made to spin round. When they have no dish they content themselves with throwing the bones up into the air with the hand. If all of them after falling to the ground present the same color, the player wins five points, the party is forty, and the points won are discounted in proportion to the gains on his side; five bones of a color give only one point for the first time, but the second the winner sweeps the board; any lower number goes for nothing."

The persistence of these Iroquois games is remarkable. As long as known they have had the game of white and black, and have retained it almost unchanged. As long, certainly, they have played lacrosse, in common with most other Indian nations, and other games seem quite as old, although unmentioned by early writers. The moccasin game may have been adopted, but the snow snake seems to have been original. The curious thing is that it attracted so little attention. I think Morgan first described it, but I saw it played many years before any notice of it seems to have appeared in print.

I have spoken merely of things properly called games, wherein there was some kind of a contest. Some would include mere sports under this head, and to the Jesuits the Hononhouaroia, or Dream Feast, with its masquerading and guessing, assumed something of this character. The masking survives only in the annual ceremonies of the False Faces, and these have now lost their religious features, and have become a great frolic. One day last winter I encountered these maskers on their annual round at the Onondaga Reservation. They were approaching a house where they would be welcome, and I stopped to see what would be done. They were dressed in old clothes, some of them well padded, and all had masks, some from the toy-shops and others of paper or wood. One or two wore feathers besides. They danced about the house, and pounded its sides with sticks and turtle-shell rattles. They crawled on their hands and knees on the piazza floor, pounding all the time. The door opened at last, and their leader entered. He danced around the room a while, putting ashes on the heads of the inmates, and crying "Ho! Ho!" The door opened again, and his comrades came in. They danced around, taking up double handfuls of ashes,

and puffing these over the heads of their hosts. Then they took up the inmates in chairs, a man on each side, and danced around the room with them. Pounded parched corn was given the visitors to eat in the house, and provisions were taken away for the evening feast, in the basket which one of them carried. I met them on the road an hour or two later, returning from a distant cabin. The change is great indeed in this old custom, but if it has lost its meaning the participants have plenty of fun.

There are minor sports and games which might be mentioned, but those described have the flavor of antiquity. Some reveal a natural failing. Our aborigines had an innate love of gambling, and the idea of gain or loss entered into most of their simple sports. The Iroquois were accustomed, as our western tribes are yet, to stake everything on games of chance or skill. The turn of the plum stone might give them poverty or wealth. It certainly would give them the excitement they craved.

W. M. Beauchamp.

TWO NEGRO STORIES FROM JAMAICA.

ANNANCY AND THE YAM HILLS.

ONE time Annancy libed in a country where the Queen's name was Five, an' she was a witch; an' she say whoeber say five was to fall down dead. It was berry hungry times, and so Annancy go build himself a little house by de side of de riber. An' him make five yam hills. An' when anybody come to get water at de riber he call them an' say: "I beg you tell me how many yam hills I hab here. I can't count berry well." So den dey would come in and say, "One, two, three, four, *five!*" an' fall down dead. Then Annancy take dem an' corn dem in his barrel an' eat dem, an' so he live in hungry times — in plenty. So time go on, an' one day Guinea fowl come dat way, an' Annancy say: "Beg you, Missus, tell me how many yam hills hab I here." So Guinea fowl go an' sit on hill an' say: "One, two, three, four, an' de one I am sittin' on!" "Cho!" say Annancy; "you don't count it right!" An' Guinea fowl mouve to anoder yam hill an' say: "Yes, one, two, three, four, an' de one I am sittin' on!" "He! you don't count right at all!" "How you count, den?" "Why dis way," say Annancy: "One, two, three, four, *FIVE!*" an' he fell down dead, an' Guinea fowl eat him up!

Dis story show dat "Greedy choak puppy."

DE STORY OF DE MAN AND SIX POACHED EGGS.

Once a man go travellin' an' he get hungry, so he stop at a tavern an' order something to eat, so dey bring him six poached eggs. He eat dem, but he did not hab any money, so he say he would come back an' pay. In six years — or maybe it was more — he come back an' pay sixpence for de eggs. But den de tavern keeper say dat if he had not eaten de six poached eggs dey might hab been chickens, and den de chickens would hab grown up and hatch more chickens, an' dey more — an' more — an' more — an' tell de man he must pay six pounds instead of sixpence. An' de man say he would not. So dey go to de judge. An' while dey was conversin' a boy come in wid a bundle under his arm. An' de judge say: "What you got in de bundle?" and de boy say, "Parch'peas, sa!" "What you goin' do wid dem?" "Plant dem, sa!" "Hi!" say de judge, "you can't plant parch'peas, dey won't grow!" "Well, sa, an' poached eggs won't hatch!" So dey dismiss de man and he neber pay a penny!

Dis story show dat you mus' neber count you' eggs before dey hatch!

Pamela Coleman Smith.

KINGSTON, JAMAICA.

†
NEGRO CUSTOMS AND FOLK-STORIES OF JAMAICA.

NEGROES are known to possess the elements of an extensive literature, and a mass of folk-tales and folk-songs, not inferior in interest to those of European races. They are passionately fond of music; and although as an art it has not been developed to any extent among them, yet it forms a great feature in their lives. They are very fond of introducing songs into their stories, and these verses, sung by the story-teller, always form the crowning part of the tale for both listener and narrator. Often the story is short, consisting of but a few words, and is told simply as a setting for the long, monotonous song.

One of the best localities for studying the negro, better, perhaps, in many respects, than the African continent, is the island of Jamaica of the West Indies.

At an early date the negroes, mostly from the Guinea coast, were carried by the Genoese, Spaniards, and English to the island of Jamaica, and here they have remained unmolested, save for the period of bondage from slavery, and have been left undisturbed to live their lives, practise their customs, and develop their institutions more naturally and simply than in those localities of Africa where a perverted European civilization has left its corrupting influence on native life and customs.

Slave trade was abolished in 1807; and since the emancipation of the slaves in Jamaica, August 1, 1834, the negroes have led a particularly natural and simple life.

Among the many curious and interesting native customs there is none more interesting, one might say *thrilling*, to the foreigner than the "sit up," so called by them, or wake, held around the hut of a dead or dying friend.

When a negro is known to be dead or at the point of death, at sundown his friends, men, women, and children, collect in his hut or about the door, to give him a "sit up," and under the flickering light of a bonfire sit all the night through, singing and chanting slow dirges. Each person present takes some part in the singing, — apparently selecting the time and tune as his spirit moves him, without regard for the laws of harmony, — chanting to a vociferous accompaniment of groans and wails of lamentation. A more grim or grotesque spectacle cannot be imagined, or music more discordant and weird.

Give the imagination full play, and the dusky faces, contorted by simulated grief, the minor discords and monotony of the chanting, the moans from the dying soul, the wails from the mourners, — all

this carried on through the long, dark hours of the night, under the fitful firelight, will conjure up more grim fancies than even the strongest mind could deem agreeable.

When a negro becomes civilized and Christianized up to a certain point he considers himself above this heathenish custom, and looks with no small degree of scorn upon those of his brothers who still cling to it as a soul-saving rite. There are many most interesting phases in the character development of the civilized and Christianized negro, which make us smile at the substitution of one saving ceremony for another, and this conventional custom for that, and make us wonder if, aside from certain cruel and barbaric practices, the washed and dressed negro is any better off than his simpler brother who has not met with European refinements. Unless civilization go hand in hand with the simple and direct Christian "thou shalt" and "shalt nots," the negro is certainly the worse for it, and worse if his Christianity be a perverted one.

Negroes, on becoming somewhat familiar with the English language, will drop, as far as possible, characteristic native words, and use English equivalents. They have a love for long words, and these they use without regard for the real meaning. Often they will coin a long word to suit the occasion, if wishing to appear particularly correct. My father once, asking a negro about the health of his brother, received this answer: "My br'er great valetudinarian, sa." He meant to convey the idea that his brother was a little indisposed or ailing.

There are many proverbs current among the negroes which correctly reflect the negro thought and character. Such epigrammatic expressions as: "Too much hurry no good," "Greedy choke puppy," and others of this sort, are in constant use among them.¹

The quaint, indirect, and suggestive way the negro has of expressing his ideas is delightfully original and witty. On being accused of falsehood they say: "Me mout' miss," and one old fellow, being asked his age, replied: "Me 'bout half t'ro', sah."

In conversation and story-telling they use as few words as possible, omitting articles, connectives, and all words not necessary to convey the idea. This conciseness, rather than being the result of clear and careful thought, is, of course, the result of primitive ideas. The natural instinct and desire for expression, simply, is gratified, with little comprehension of the meaning and uses of language.

One of the most amusing language fashions of the negroes is that of pluralizing some words by prefixing the "s" instead of adding it, and saying, for instance, "spill" instead of "pills," and "spin"

¹ For a list of negro sayings and proverbs see *Journal of American Folk-Lore* for January-March, 1896.

for "pins," and "spain" for "pains." This they do when wishing to appear particularly learned.

The negroes are painfully superstitious, and people the night with ghosts and spirits, or "duppies," as they call them. They have an intense fear of the dead, and a graveyard holds untold horrors for them, particularly at night. In their funeral rites they go through the most absurd performances, pretending to follow instructions given by the spirit of their dead friend. This is done to establish friendly relations between themselves and the spirit of the departed friend, that they may not be visited or bewitched by it. Every conceivable demon or spirit may be found in the train of "duppies," that are such a terror to the poor negro; and what they term their "ghost stories" contain the most terrifying pictures that can be conjured up by an imaginative and fearful brain. Notwithstanding their fear of ghosts, the negroes are very fond of gathering in parties, in the evening, — men, women, and children, — to sit around a fire and tell "duppy story."

The narrator is usually some old toothless "granny," and it is no wonder that the "picknys" dare not look behind them for fear of "duppies," and are afraid to go in the dark to their little beds.

Perhaps the greatest superstitious fear that possesses the negro is the fear of Obeahism, or Obeah, as it is usually called on the island. It is difficult to understand whether their fear is given to Obi as a fancied personage and spirit of evil, or to Obeahism as a practice, founded on the influence and activity of evil spirits. The Obeah-men, those supposed to understand and practise this witchcraft, are engaged to break and counteract the evil spells of Obeah, and to heal sickness that is the result of enchantment, as well as to perpetrate the most evil deeds of injury and revenge.

The instruments with which the Obeah-men pretend to work their art are bones, feathers, blood, bits of glass, and particularly grave dust. The greatest secrecy is always observed in these practices, giving rise to acts of the greatest lawlessness. Even at the present day Obeahism is not unknown, and as a "black art," with its attendant evils, is a most interesting study.

There are most hideous stories of cannibalism lurking about the island, and it is probable that this horrible custom was practised in the early slavery days.

The stories of "Man Mary" may still be heard; and although the exact personality of this creation cannot be distinctly gotten at, it is without doubt true that he is a relic of an old-time fear of cannibalism. It is told that a large black man is sometimes met in the woods and lonely places, gathering herbs and earthworms, which he uses for making soup. He is no other than "Man Mary," who

chases children when they pass his way, and who eats them if he catches them. My old nurse has told me of many an exciting journey past Man Mary's hut, and of hair-breadth escapes from his boiling soup kettle.

Of all the folk-stories to be met with on the island, those most characteristic and most easily collected and understood are the "Anansi Stories," or "Nancy Stories," as they are usually called by the natives. Of these Anansi is the hero, and he is represented both as a human being and as a spider, while at all times he possesses the wiles and subtle craft of the spider. When my childish curiosity would make me push this point with my negro narrator and inquire: "But was it Anansi the *man* or Anansi the *spider*?" she would give me this reasonable and convincing reply: "Chuh, chil'! yo' too poppesha! It was Nancy, jus' Nancy, yo' see."

In Jamaica the spider commonly called Anansi is the large black house spider that is to be met with everywhere on the island. However, every spider is spoken of as "Nancy" and their webs as "Nancy webs."

"Death" is Anansi's brother, and it is probable this relationship was fancied through the relation of death with the poisonous sting of the tarantula and other spiders common in the tropics.

"Takuma" is Anansi's wife, and a stupid sort of creature she seems to be, without wit or any positive characteristics. Her character has doubtless been conceived and established through the worthlessness of the spider for purposes of food or clothing, or any use of primitive man.

Takuma is Anansi's only wife, and it is an interesting fact that, although the Africans have always been polygamists, they give but one wife to the heroes of their fairy-tales, and decry the custom of polygamy in their higher laws.

Anansi is represented as engaged in deeds of benevolence as well as mischief, which the stories to follow will show.

It is a significant fact that observation taught the African, as it did the Greek, to invest the spider with attributes and make a human creature of it; but the superior intelligence of the Greek gave rise to the beautiful little story of Arachne, and how the arts of weaving were taught to man by the cunningly woven fabric of the spider's web, while the inferior perceptions of the African taught him to see only the wiles and craft of a poisonous creature he feared.

In some of the so-called "Nancy stories" Anansi does not figure, and in some he figures or not according to the pleasure of the narrator. Many of the stories in general favor with the natives are

rambling and without point, and their charm and attraction for the negro mind seems to rest in repetition and a sort of metrical jingle.

Often touches of beauty, and sometimes a certain nobility, are to be found in these folk-stories, but the characteristic touch is a lively and boisterous wit and humor that is a general and important factor in the composition of the negro.

ANANSI AND THE LADY IN THE WELL.

On asking my negro nurse for just one more Anansi story she would reply: "Yo' chil', yo'! yo' greedy fo' Nancy story. Listen now, den."

Once it was a time w'en der was a good queen. An' she have husban' an' one pretty pickny. An' she have one little pet daag, who go trot, trot, all 'bout de house after her.

Now de husban' he t'ink nutten 'tall of him wife, an' he say to himse'f. "I put dat queen down de ole well, and den I get 'n'er mo' b'u'ful queen." Den he do dis same t'ing w'at he t'ink in him ole black heart.

Now de queen she fall way down to de bottom of de well an' she can't scrummel out no way, an' jus' sit all de day and cry fo' her pickny. By an' by Nancy he come scrape, scrape, crup, crup, down de side de well an' say: "Howdy! W'at fo' yo' cry, me lahdy?"

De queen say: "Howdy, Nancy! Me cry fo' me pickny."

"Jus' jump on me back," say Nancy, "an' I fetch yo' out dat well."

He tek de queen on him back and go scrape, scrape, crup, crup, up de side de well. Den he say:—

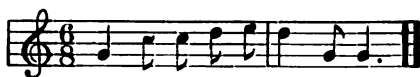
"Now run! wash de pickny, an' me fetch yo' down de well 'gain befo' yo' husban' catch yo'."

Den she run to de do' an' sing:—



O - pen de do', my lit - tle daag-gie!

An' de little daag sing:—



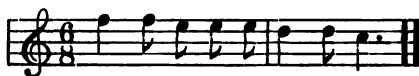
Yes, fo' cer - 'n'a, my fair lah - dy!

Den she sing 'gain:—



Fetch the pick-ny, my lit - tle daag-gie!

An' de little daag sing : —



Yes, fo' cer-'a'n, my fair lah-dy!

An' so till all de t'ings fetched an' de pickny all wash, dress, an' sleep so sweet. Den she run back to Nancy an' he tek her on him back an' go scrape, scrape, crup, crup, back down de well 'gain. An' ev'ry day Nancy come dis way and say : "Howdy, me lahdy!" and tek de queen on him back an' fetch her out de well, an' she wash an' dress dat pickny till him grow big bwai.

In telling this story the narrator will often sing for each article of the baby's toilette, and sing the reply of the dog, in the simple measures given above.

The following story is particularly characteristic, and full of the quaint phrases and idioms common among the negroes : —

THE FORGOTTEN WIFE.

Once it was a time an' der was a King Tonga and a Queen Fuffoo, an' dey have t'ree pickaninnies. King Tonga say he take him cutlas an' go to 'n'ur lan', an' fetch home nice t'ings fo' Fuffoo an' de spickny. Fuffoo give him little daag, an' she say : —

"Yo', Tonga, me husban', yo' na let daag kiss yo' face, fo' den yo' na nuh yo' have wife an' t'ree spickny."

Tonga he go clup, clup, clup, clup on him mule down de road, an' he came to a house, an' it 'pears like to be some king's house. Der is a mos' b'u'ful princess inside, an' den de little daag kiss Tonga face, an' he done forgot Fuffoo an' de pickaninnies.

Tonga stay wi' de princess, an' den dey say dey guine marry nex' week. Nancy he hear 'bout dis, an' go sidlin' roun' to Fuffoo an' say : —

"'Pears like yo' husban' guine marry princess, Fuffoo. What fo' yo' stay here an' min' pickney?"

"Me na nuh, Nancy. Me gone now." An' Fuffoo run down de road to fin' Tonga.

She come to princess house an' fin' house all hullabaloo. She ask what mek all noise fo'. An' cle granny come out an' say : —

"Deh-deh, deh-deh, me sweet missis! T'ree spot come on King Tonga shirt an' der no one can wash dem clean."

Den Fuffoo say : "Gi' me de shirt, an' me wash it clean. Yo' wi' see."

An' she tek it to de spring an' wash de t'ree spot till it all white 'gain. Den she go at night to King Tonga window an' sing : —



An' Tonga say : " Who sing under me window ? Me na nuh dat pusson, but 'pears like me nuh dat voice."

An' de nex' night Fuffoo go 'gain an' sing :—



An' Tonga say : " Me nuh dat voice ! Bring dat pusson here."

An' when Fuffoo come inside he 'member her an' de t'ree picka-ninnies, an' den he know de daag mus' have kiss him face.

Here is one of those never-ending and, to us, pointless tales, which seem to possess a peculiar charm for the negro, and which he is particularly fond of telling :—

DINNER READY ?

Massa came doun road on him mule.

Bwai say : " Howdy, massa ! "

Massa say : " T'ank yo', bwai. Dinner ready ? "

" Yes, sah. "

Clup, clup, clup, clup, clup, clup, clup, clup.

" Dinner ready, dinner ready ? "

" Yes, sah ; yes, sah. "

Clup, clup, clup, clup, clup, clup, clup, clup.

" Dinner ready, dinner ready ? "

" Yes, sah ; yes, sah. "

Here there will be a scarcely perceptible pause, and the narrator will continue :—

" Howdy, massa ! "

" T'ank yo', bwai. Dinner ready ? "

" Yes, sah. "

Clup, clup, clup, clup, clup, clup, clup, clup.

"Dinner ready, dinner ready?"

"Yes, sah; yes, sah."

Clup, clup, clup, clup, clup, clup, clup, clup.

"Dinner ready, dinner ready?"

"Yes, sah; yes, sah."

This story can be continued indefinitely, and usually is spun out in a measured jog-trot sort of time, until the pickaninnies show signs of weariness and become uneasy for something new.

The following is the story of how Anansi met his end, and as a bit of negro creation is unsurpassed.

THE END OF ANANSI.

Nancy an' him br'er De't' dey bot' hab a p'ovis'on fiel'. Now Nancy and De't' dey a'ways in some qua'l, do (though) Nancy a'ways roun' smilin'. Nancy he like sit under him bamboo tree like he was busher (overseer) an' no work in him p'ovis'on fiel', so, course, den, him yam an' beans no grow. But Br'er De't' him tote de hoe all day an' smack him mout' over him yam an' beans. Nancy he tell him wife, Takuma, he guine by night wi' basket to p'ovis'on fiel' of De't', jus' to taste him yam an' beans. He tell Takuma to stan' at de do' wi' basket, an' when he run in wi' basket of yam she gi' him basket fo' de beans.

Takuma say: "Duppies catch yo', me husban'!"

Nancy say: "Chuh! Me na nuh duppie. Me buckra (white man) dis night."

Now Br'er De't' t'ink it 'pears like some one take him yam an' beans, an' he stan' by night wi' cutlas to catch t'ief. By an' by it 'pears like he see Nancy wi' basket in him fiel', an' he say:—

"Howdy, Br'er Nancy," an' Nancy say: "Howdy, Br'er De't', me jus' so-so."

"What mek yo' out dis time night in me p'ovis'on fiel'?"

"Me like watch yo' yam grow, Br'er De't'."

"Yo' mout' miss, Nancy; but what fo' yo' carry basket?"

"Me fetch crayfish, Br'er De't'."

"Yo' t'ief," say De't', an' he fly at Nancy wi' him cutlas.

Nancy he run an' he call to Takuma away down de road: "Open back do', syut f'ont do', De't'-a come!"

An' Takuma say: "What yo' say, me husban', bring basket?"

Nancy say: "Oh, yo' ole fool yo'! Open back do', syut f'ont do', De't'-a come!"

"What yo' say, me husban', bring basket?"

"Oh, yo' ole fool yo'! Open back do', syut f'ont do', De't'-a c-o-o-me!"

An' De't' he run, an' mos' catch Nancy, an' mos' hit him wi' him cutlas, when Nancy he jus' run to de ole shed roun' de house, an' he run right up de wall like de big black spider, an' he hide himse'f, an' Br'er De't' he can't find him no how. An' dat 's why, me chil', yo' a'ways finds Nancy an' him webs in ole sheds an' dem places.

It has always been of interest to me to know that the greater part of the Anansi stories told me by my negro nurse were told to her by her grandmother, an African princess, who was stolen, when a child, from Guinea by Spanish slave traders, and sold as a slave in the Island of Jamaica.

Buckra. White man, or white people.

Busher. Overseer.

Bwai. Boy.

Deh-deh, deh-deh. What a negro woman says when dropping a courtesy to a superior.

Duppy. A ghost or spirit.

Howdy. How do you do,

Me gone. I am going.

Me na nuh. Me not know, or I do not know.

Min' pickny. Mind children, or take care of children.

Mout'. Mouth.

Nutten. Nothing.

Pickny, pickaninny. Child. The negroes say "pickny" commonly, but "pickaninny" when wishing to speak particularly correctly.

Poppesha. Foolish, stupid.

P'ovis'on fiel'. Provision field, or small farm.

So-so. Pretty well, or not in the best of health.

Syut. Shut.

Yo' na. You must not, or you do not.

Ada Wilson Trowbridge.

KENILWORTH, ILL.

THE FOLK-LORE OF THE HORSESHOE.¹

As a practical device for the protection of horses' feet, the utility of the iron horseshoe has long been generally recognized, and for centuries, in countries widely separated, it has also been popularly used as a talisman for the preservation of buildings or premises from the wiles of witches or fiends.

What were the reasons for the general adoption of the horseshoe as an emblem of good luck? Various explanations have found favor.

I. *Imaginary Connection with the Jewish Passover.* As the blood sprinkled upon the doorposts and lintel of the house, at the time of the great Jewish feast, formed the chief points of an arch, it has been conceived that with this memory in mind the horseshoe was adopted as an arch-shaped talisman, and hence became emblematic of good luck. The same thought might be supposed to underlie the practice of peasants in the west of Scotland, who train the boughs of the rowan, or mountain-ash tree, in the form of an arch over a farmyard gate, in order to protect their cattle from evil.²

II. *A Serpent Emblem.* The theory has been advanced that in ancient times the horseshoe in its primitive form was a symbol relating to serpent-worship, and that its superstitious use as a charm may hence have originated. There is a resemblance between the horseshoe and the arched body of a snake, when the latter is so convoluted that its head and tail correspond to the horseshoe prongs. In front of a church in Crendi, a town in the southern part of the island of Malta, there is to be seen a statue having at its feet a protective symbol in the shape of a half-moon encircled by a snake.³

III. *A Moon Emblem.* From earliest times the crescent moon has been thought by the ignorant to have an influence over the crops, and, indeed, over many of the affairs of life. Hence, doubtless, arose a belief in the value of crescent-shaped and cornute objects as amulets and charms, and of these the horseshoe is the one most commonly available, and therefore the one most generally used. In his work entitled "The Evil Eye" (London, 1895), Mr. F. T. Elworthy calls attention to the fact that the half moon was often placed on the heads of certain of the most powerful Egyptian deities, and therefore when worn became a symbol of their worship. The use of such symbols is not obsolete; the brass crescent, an avowed charm

¹ Abstract of paper read at the Seventh Annual Meeting of the American Folk-Lore Society, Philadelphia, December 28, 1895.

² J. Napier, *Folk-Lore*, Paisley, 1879, p. 51.

³ *All the Year Round*, N. S., vol. xxxix. 1887.

against the evil eye, is very commonly attached to the elaborately decorated harnesses of Neapolitan draught horses, and is used in the East to embellish the trappings of elephants. It is employed in the same manner in various parts of Europe and even in England.

IV. *A Phallic Emblem.* It must suffice to mention this theory of the origin of the superstitious use of the horseshoe. The evidence in its favor is meagre, resting chiefly upon the employment of amulets of this character.

V. *Prong-shaped.* The supernatural qualities of the horseshoe as a preservative against imaginary demons have been supposed due to its bifurcated shape, as any object having two prongs or forks was formerly thought to be effective for this purpose. Hence has been considered to be derived the alleged efficacy as amulets of horseshoes, the horns and tusks of animals, the talons of birds, and the claws of wild beasts and reptiles. Such a custom is expressed in the oft-quoted lines from Herrick's "Hesperides:" "Hang up hooks and shears to scare the hag that rides the mare." In West Africa, where the horns of wild animals are esteemed as fiend-scarers, a large horn filled with mud, and having three small horns attached to its lower end, is used as a safeguard to prevent slaves from running away.¹ In the vicinity of Mirzapur, in Central Hindostan, the Horwas tie on the necks of their children the roots of certain jungle-plants as protective charms, their efficacy being thought to depend on their resemblance to the horns of certain wild beasts. The Mohammedans of Northern India use a certain amulet composed in part of a tiger's claw and two claws of the large horned owl, with the tips facing outward.²

Amulets fashioned in the shape of horns and crescents are popular among Neapolitans, as shown by Elworthy. In Southern Spain, according to George Borrow, the stag's horn is a favorite talisman, believed to dissipate the effect of the evil eye. The antiquity of the *mano cornuta*, or anti-witch gesture, common in Italy, is proven by its representation in ancient paintings unearthed at Pompeii. So in Norway, horns are placed over the doors of farm buildings in order to scare away demons; and this virtue may be the ultimate reason why the fine antlers which grace the homes of successful hunters are regarded as of especial value.

VI. *The Horse as a Sacred Animal.* Returning to the horseshoe, we find that its efficacy as a protector of persons and buildings depends not merely on its arched or bifurcated shape; its relation to the horse also gives it a talismanic worth, for in legendary lore this animal was often credited with supernatural qualities. Among

¹ Cameron, *Across Africa*.

² W. Crooke, *North Indian Folk-Lore*, p. 209.

early Celts, Teutons, and Slavs horse-worship was prevalent. In Northern India, also, the horse is regarded as a lucky animal; thus, when an equestrian rides into a field of sugar-cane in the planting season the event is considered auspicious. In the same region the froth from a horse's mouth is thought to repel demons, which are believed to have more fear of him than of any other animal. The use of the horseshoe against witches has been ascribed to the Scandinavian superstition known as the Demon-mare.¹ In early times, in German countries, it was customary to use horses' heads as talismans, and in Mecklenburg and Holstein it is still a common practice to place the carved wooden representations of the heads of horses on the gables of houses as safeguards.²

VII. *The Virtues of Iron.* Some writers have maintained that the luck associated with the horseshoe is due chiefly to the metal, irrespective of its shape, as iron and steel are traditional charms against malevolent spirits and goblins. In their view a horseshoe is simply a piece of iron of graceful shape and convenient form, commonly pierced with seven nail-holes, and a suitable talisman to be affixed to the door of dwelling or stable in conformity with a venerable custom sanctioned by centuries of usage. Of the antiquity of the belief in the supernatural properties of iron there can be no doubt. Pliny states that iron coffin-nails affixed to the lintel of the door render the inmates of the dwelling secure from the visitations of prowling nocturnal spirits. The demons called Jinn are believed to be exorcised by the mere name of iron;³ and Arabs, when overtaken by the simoom in the desert, are said to charm away the spirits of evil by crying "Iron! Iron!"

In China a piece of an old iron plough-point serves as a charm, and long iron nails are also driven into trees to exorcise certain dangerous female demons.⁴

Among Scotch fishermen, even at the present time, iron is said to be invested with magical attributes. Thus, if when plying their vocation one of their number chance to indulge in profanity, the others at once call out "Cauld Airn," and each grasps a convenient piece of the metal as a counter-influence to the misfortune which otherwise would pursue them through the day.⁵

In England, in default of a horseshoe, the iron plates of the heavy shoes worn by farm laborers are occasionally to be seen fastened to the doors of cottages.⁶

¹ M. D. Conway, *Demonology and Devil Lore*, vol. ii. p. 372.

² J. B. Friedreich, *Die Symbolik und Mythologie der Natur*.

³ E. B. Tylor, *Primitive Culture*.

⁴ J. Doolittle, *Social Life of the Chinese*.

⁵ *The Folk-Lore Journal*, vol. vii. 1889.

⁶ J. Larwood and J. C. Hotten, *The History of Signboards*, p. 179.

In Sicily iron amulets are popularly used against the evil eye. Iron in any form, especially the horseshoe, is thought to be effective; indeed, talismanic properties are ascribed to all metals. When, therefore, a Sicilian feels that he is being "overlooked," he instantly touches the first available metallic object, such as his watch-chain, keys, or coins.¹

An ingenious theory ascribes the origin of this belief in the magical properties of iron to the early employment of actual cautery and to the use of the lancet in surgery.² In either case, the healing effects of the instrument, whether hot or in the form of a knife, have been attributed by superstitious minds to magical properties in the metal, whereby the demons who cause disease are put to flight.

VIII. *Proper Position.* The talisman effectively bars the ingress of witches and evil spirits, but an entrance once obtained it is powerless to expel them. Hence the belief, prevalent in Germany, that a horseshoe found on the road and nailed on the threshold of a house, with the points directed outward, is a mighty protection, not only against hags and fiends, but also against fire and lightning; but reversed it brings misfortune.

In Bohemia, only, is said to prevail a superstition exactly opposite; namely, that whoever picks up a horseshoe thereby picks up ill luck for himself, a notable example of the exception which proves the rule.³

IX. *Number of Nails.* As a rule, the degree of luck pertaining to a horseshoe found by chance has been thought to depend on the number of nails remaining in it; the more nails the more luck.⁴ In Northumberland the holes free of nails are counted, as these indicate, presumably in years, how soon the finder of the shoe may expect to be married.⁵

X. *Resemblance to Meniscus.* The employment of the horseshoe as a charm has also been ascribed to its resemblance in shape to the metallic meniscus, or halo, formerly placed over the heads of images of patron saints in churches, and represented in ancient pictures. In later times, crescent-shaped pieces of metal were sometimes nailed up at the doors of churches. The horseshoe might have been an available substitute, and therefore placed upon the doors of the main entrances of churches, especially in the southwest of England, as it was believed that evil spirits could enter even consecrated edifices. Within recent years two horseshoes were to be seen on the

¹ G. Pitre, *Usi e costumi credenze e pregiudizi del popolo Siciliano*, Palermo, 1889.

² W. Crooke, *Popular Religion and Folk-Lore of Northern India*, p. 192.

³ A. Wuttke, *Der deutsche Volksaberglaube*, 1869.

⁴ R. Thorne, *A Dictionary of Rare and Curious Information*, p. 232.

⁵ *Denham Tracts*.

door of the parish church of Haccombe, in Devonshire. A ballad, supposed to have been written by a master of Exeter Grammar School, in the early part of the nineteenth century, graphically describes a race for a wager, won by a certain Earl of Totness, who after his victory rides straight to the door of Haccombe Church:—

And there he fell on his knees and prayed,
And many an Ave Maria said.
Bread and money he gave to the poor;
And he nailed the roan's shoes to the chapel door.¹

Whatever may be the origin of the superstitious employment of the horseshoe, its adoption as a token of good luck appears to be comparatively modern, its earliest use having been for the exclusion of witches, evil spirits, and all such uncanny beings.

Before leaving the subject, an extract may be cited from an article contained in a periodical of the eighteenth century against the repeal of the so-called Witch Act, wherein the writer offers the following satirical advice: "To secure yourself against the enchantments of witches, especially if you are a person of fashion and have never been taught the Lord's Prayer, the only method I know is to nail a horseshoe upon the threshold. This I can affirm to be of the greatest efficacy, insomuch that I have taken notice of many a little cottage in the country with a horseshoe at its door, where gaming, extravagance, Jacobitism, and all the catalogue of witchcrafts have been totally unknown."

Robert M. Lawrence.

¹ *Belgravia*, vol. iv. 1887.

N

NOTES AND QUERIES.

ARMENIAN FOLK-LORE. — The Armenian monastery of S. Lazzaro, near Venice, on the island of the same name, was founded early in the eighteenth century, and has long been the headquarters of the Armenians scattered over Europe, and especially of those in Italy. Within the walls dwell peaceful and studious monks, who devote their lives to the education of youth of their own race, and to the production and publication of Armenian literature. Among the fifty inmates are many scholars who are continually occupied in writing or in translating books from European languages into Armenian, and conducting their works through the press which forms a prominent part of the establishment. In their scholarly work they are assisted by a fine library of over thirty thousand volumes, including many rare manuscripts. Besides the Armenian works, they publish a small number in English and other European languages for the information of visitors ; three little pamphlets in English especially attracted me, and now supply the material used in the following pages.

(1.) The "Armenian Popular Songs, translated into English," reached a third edition in 1888 ; the collection comprises nineteen songs or poems in the Armenian vulgar tongue, but in several dialects, and composed at different epochs from the fourteenth to the eighteenth centuries. The subjects treated differ widely ; there are national epics, folk-tales, elegiac verses, bridal songs, lamentations, and religious poems. They all reflect the oriental imagery characteristic of the people, and some show real dramatic power. They undoubtedly suffer by being translated, and the English version, being non-metrical, seems weak and abrupt.

The first one in the collection is entitled "On Leo, son of Haithon I." This Leo, afterwards Leo III., having made war during his father's absence, in 1266, against the Sultan of Egypt, who had invaded Cilicia, was made prisoner and carried off to Egypt ; after some time his father, Haithon I., returning from Tartary, recovered his son.

In an "Elegy of Adam," the Scriptural narrative is closely followed, and after the expulsion from Paradise the poet sings : —

When ye enter Eden,
Take a branch of the immortal fruit,
Bring and place it on my eyes
And heal my obscured sight.

In this "branch of the immortal fruit," allusion is said to be made to the following legend : When Adam fell sick he sent his son Seth to the gate of the terrestrial Paradise to ask the angel for a branch of the Tree of Life that it might be used to cure the First Man ; the angel granted the request, and the branch was planted on Adam's grave, where it grew into a great tree. Now Adam was buried on Mt. Lebanon, and after many adventures the wood of this tree was used in making the Holy Cross.

The crane, the stork, and the partridge are the favorite birds of the Armenian poets, the stork especially being regarded as sacred to hospitality. The following is part of an address "To the Stork : " —

Welcome, stork !
 Thou stork, welcome !
 Thou hast brought us the sign of spring,
 Thou hast made our hearts gay.

Descend, O Stork !
 Descend, O Stork, upon our roof,
 Make thy nest upon our ash-tree,
 Thou, our dear one.

In similar strains are written "The Elegy of a Partridge" and "The Pilgrim to the Crane."

Animal tales are represented by a story of the Bear, the Fox, and the Wolf. The fox disguises himself as a monk, and demands contributions of food in exchange for the benefit of his prayers. The bear and the wolf go hunting, and kill a ram, a ewe, and a lamb. The wolf, being charged with the distribution, takes for his own share the ram, assigning the lamb to the fox. The ewe is left for the bear, who, in his indignation that he has not received the large animal, blinds the wolf with a blow. The fox, having made a trap and baited it with a cheese, induces the bear to put his head in the trap, alleging that the place is a convent, and therefore secure against treachery. The bear perishes in the trap, to the joy of the fox, and the piece ends with a moral.

O Justice, thou pleasest me much !
 Whoever does harm to another soon perishes ;
 As the bear in the trap is obliged to fast,
 That place is a place of retreat, a place of prayer !

As an example of a nursery rhyme, we quote a short "Canzonette," as it is styled : —

The light appears, the light appears !
 The light is good ;
 The sparrow is on the tree,
 The hen is on the perch,
 The sleep of lazy men is a year.
 Workmen, rise and begin thy work !

The gates of Heaven were opened,
 The throne of gold was erected,
 Christ was sitting on it ;
 The Illuminator was standing ;
 He had taken the golden pen,
 And wrote great and small.
 Sinners were weeping,
 The just were rejoicing.

Characteristic customs accompanying the departure of a bride for her new home are narrated in the "Song of the New Bride," which ends as follows : —

They had deceived the mother with a pack of linen,
 They had deceived the father with a cup of wine,
 They had deceived the brother with a pair of boots,

They had deceived the little sister with a finger of antimony,
 They have loosed the knot of the purse,
 And removed the girl from her grandmother.
 Mother, sweep thou not the little plank,
 In order that the trace of thy girl may not be effaced;
 Let a memory remain to thee,
 In order that thou mayest fill the wish of thy soul.
 They passed the dried raisin through a sieve,
 And filled the pockets of the girl,
 And they put her on the foreign way!

(2.) The second of the little pamphlets that I secured at S. Lazzaro is entitled "Armenian Proverbs and Sayings, translated into English by the Rev. G. Bayan. Venice, Academy of S. Lazarus, 1889." (58 pp. 32mo.) Of the two hundred and fifty-four proverbs in this booklet, some are analogous to those of other nations, and some are obviously peculiar to the Armenians; they are not classified, but I select a few of the first-named group.

The dog cannot eat the hay, and will not allow the lamb to eat it.
 One must give the Devil his due.
 Warm a frozen serpent, and it will sting you first.
 One hand washes the other, and both are clean.
 He makes seven morsels of one currant.
 Every grain is not a pearl.
 A single flower and a single swallow do not always announce the spring.
 Speech is silver, silence is golden.
 A friend will be known in difficult days.
 When it rains everybody brings drink to the hens.

This seems to be an amusing variant of the saying about "carrying coals to Newcastle." Shakespeare's "All the world's a stage and all the men and women merely players," has its crude analogue in the Armenian:—

The world is a pot, man a spoon in it.

Others bear a distinctly oriental character:—

The camel does not see his own hump.
 The hound is lame till he has seen the fox.
 The ant is very small, but it enters the ears of the lion.
 Every one places wood under his own pot.
 Nobody casts stones at a fruitless tree.
 My bread has no salt. (My good acts are not known.)
 If a rich man dies all the world is moved; if a poor one, nobody knows it.
 After the carriage is overturned many will tell how to raise it.
 The cat causes bad dreams to the mouse.
 If you send your child on an errand, go with him.

This reminds one of the saying about "sending a little boy to do a man's work."

Stand far from dwarfs, for God has stricken them on the head.
 The fish was asked: Have you news from the sea? He answered: Very much, but my mouth is full of water.
 Dine with thy friend, but do no business with him.

Who knows much mistakes much.

When you are in the town, if you observe that the people wear the hat on one side, wear yours likewise.

The fox's last hole is the furrier's shop.

A fish appears larger in the water than it is.

Generosity from the purse of another.

He that eats does not know how much is consumed, but he that cuts knows it very well.

(3.) The third pamphlet bears the title "Turkish Proverbs translated into English. Venice, printed at the Armenian Monastery of S. Lazarus. 1880." (37 pp. 32mo.) The collection contains one hundred and ninety-two proverbs, many of which are exactly similar to those current wherever English is spoken: "Birds of a feather flock together," "Love me, love my dog," and "It never rains but it pours," suggest English, or at least European influence. More interesting are the following:—

A hungry bear will not dance.

Poverty is a shirt of fire.

Forced prayers do not reach Heaven.

Industry is often concealed under a straw.

A beggar refused a cucumber because it was crooked.

The kettle calls the saucepan smutty.

The camel went in search of horns and lost its ears.

Who has no beard has no authority.

God keep us from judge and doctor.

Every sheep is hung by its own leg.

The nest of a blind bird is made by God.

H. Carrington Bolton.

DAVID AND GOLIATH IN ST. KITTS. — In No. XXXIII, April-June, 1896, Mr. Alfred M. Williams gave an account of "A Miracle Play in the West Indies," being a representation of the combat between David and Goliath, performed by negroes in St. Kitts. The participants in this celebration are described as masked, and the scene made on the narrator the impression of resembling a play of the Middle Ages. It is now pointed out by a correspondent that the dialogue given by Mr. Williams as spoken by the actors is nothing else than a citation from the "Sacred Dramas" of Hannah More. No doubt, under the influence of some educated instructor, the literary piece has been made to replace an original and popular play, imported from England, corresponding to that used by Christmas maskers in Boston (No. XXXIV, p. 178.) The circumstance is sufficiently curious, and illustrates the manner in which American negroes have been subject to purely literary influences, as well to those arising from the diffusion of European folk-lore.

SUPERSTITION OF ITALIAN PEASANTS. — On a certain estate in the north of Italy, where the master and mistress had both died within a few months, the English housekeeper was left alone in charge. She was informed by the laundress one day that herself and the gardener had, on the preceding day, seen Signor S. in the form of a large brown dog wandering about the

garden and around the house ; that he finally planted himself in front of the long window of the green salon, where the signora used to sit ; that the dog sat up on his haunches, with his paws drooping in front of his breast, and hung his head in a mournful manner, as he sat facing the window. By that time they were so scared and convinced that it was he that they both ran away and shut themselves up in the house.

Many of the peasants who were attached to the place had seen the dog wandering round the house, and were sure it was their master, but only these two had followed it up to the salon window. They went to the priest about it, and he came the next day to ask the housekeeper if she would not authorize masses to be said for the signora, as evidently the signore was uneasy that none had been said. This was in 1890.

Louise Kennedy.

HUNGARIAN COUNTING-OUT RHYMES.

Hungarian.

Egden begden cziczi me
Abri jábri domine
Ex brót in der Nat
Aja vaja dika meta,
Von!

Egden begden Kerkendöben,
Szól a rigó az erdőben,
Csir csar, szabó var,
Muski dupki egyet visz Ki,
Homm!

Phonetic.

Agdan bagdan tsee tsee mēh
Ahbree fahbree dominēh
Ex broat in der Note
Ayah vayah deekā mātah
Von!

Agdan bagdan Kerkendöben
Sole ah reëgō az erdböen
Cheer chahr sähbō vahr
Mooshkee doopkee edyet viss Kee
Homm!

D. Arpad G. Gerster.

1855, from Kassa.

LOCAL MEETINGS AND OTHER NOTICES.

EIGHTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY. — In regard to the locality of the Annual Meeting, it has proved necessary to make a change from previous announcements. According to the arrangement of which notice has been given by circulars addressed to members, this meeting is appointed to be held in room No. 23, Hamilton Hall, Columbia College, New York, N. Y., on Tuesday, December 29. Proceedings will be reported in No. XXXVI. of this Journal (January–March).

On Wednesday, December 30, Section H (Anthropology) of the American Association for the Advancement of Science will meet in the same place.

BOSTON. — Meetings of the Boston Branch, not previously noticed, have been as follows :—

February 21, 1895. The Branch met at the Grundmann Studios, by invitation of Mrs. Le Brun and Miss Horsford, Professor Putnam, the President, in the chair. Mr. Charles P. Bowditch of Boston gave an address on "Recent Archæological Discoveries in Central America." The speaker pointed out the almost entirely unexplored condition of large regions, and

expressed the hope that better knowledge of the aboriginal traditions might throw light on glyphs found on monuments. Mr. Jeremiah Curtin, as he explained, had been sent to investigate the native tribes, with a view of discovering a clue. The monuments and glyphs were described, and illustrated with lantern views.

March 20. The meeting was held at the house of Mrs. Thomas Mack, 269 Commonwealth Ave., the President presiding. Professor A. F. Chamberlain of Clark University, Worcester, Mass., gave an address on "The Hand in Folk-Lore." The account included language, derivation of expressions, proverbs, and sayings relating to the hand.

April 17. The Branch met at the house of Mrs. W. B. Kehew, 317 Beacon St., the President in the chair. Mr. Michitaro Hisa, of Japan, spoke on "Japanese Heraldry." He pointed out that the heraldic devices were less complicated and more generally used than those of Western Europe, and described the badges. The meeting being the annual one, the Secretary made a report, stating that during the year had occurred three deaths and five resignations, and that the names of twenty-four new members had been added. Officers were elected for the forthcoming year, as follows: President, Prof. Frederic W. Putnam; Vice-Presidents, Mr. Wm. Wells Newell, Mr. Dana Estes; Treasurer, Mr. Montague Chamberlain; Secretary, Miss Helen Leah Reed; Members of the Council, Mrs. Wm. B. Kehew, Mrs. Jean M. Le Brun, Mrs. Ernest F. Fenollosa, Miss Cornelia Horsford, Mr. Roland B. Dixon, Mr. Archibald R. Tisdale.

May 15. The Branch met at the Charlesgate, the President in the chair. Dr. George A. Dorsey (now of the Field Columbian Museum, Chicago, Ill.) gave a paper on "The Literature of the Quichuas." This literature, chiefly traditional, he divided into two classes (1) Chronicles, or State Literature, (2) Poems and Dramas. Works of the first class were committed to memory by three or four old men selected by the king. Of love-songs only a few remain, but three have considerable merit. They generally treat of some mournful catastrophe, and are written in lines of four syllables, sometimes alternating with lines of three syllables. Of the tragedies, the themes were almost always military triumphs relating to the deeds of the Incas. (Of the fall meetings, reports will be hereafter given.)

CAMBRIDGE BRANCH. — *January 13, 1896.* The monthly meeting was held at the house of Dr. C. B. Davenport, 11 Francis Avenue. Prof. E. S. Morse, of Salem, gave an address upon "The Temples, Theatres, and Music of Japan," giving in his vivid descriptions a delightful introduction to the life of that island. As Professor Morse was obliged to leave directly after his lecture, Mr. Michitaro Hisa kindly answered the many questions which followed.

February 7. The Branch met at the home of Miss Leavitt, 317 Harvard Street. Prof. George Lyman Kittredge treated the subject of "The Thankful Dead," reading the story of Sir Amadas, and then calling attention to various allied stories, in romance and in Eastern languages, where the hero assists in burying a dead man whose body is held for debt; sub-

sequently the spirit of the dead man aids the hero to a fortune, and in return requests an exact division into halves of the fortune. This generally includes the cutting in two of the hero's wife.

March 5. At the meeting held at the house of Miss Markham, 2 Buckingham Place, Prof. C. H. Toy treated of Arabic Folk-Lore, particularly mentioning the old Arab belief in the Jinn, a sort of supernatural beings or demons who inhabited out-of-the-way places. These beings had the forms of beasts, or serpents, or sometimes even of trees. Like the men around them, they were divided into tribes; and because they inhabited remote places did not enter into human society, and were therefore malignant. During the annual pilgrimage to Mecca it is still customary for each Moslem to perform various ceremonies, as making the circuit of the temple, and casting stones into the valleys, — acts which to-day seem quite useless, but which are probably relics of old religious customs. Though the Arabians were originally much interested in poetry, there has been little attempt to record their customs, and now most of their folk-lore is obliterated by Islam.

April 14. The Branch met at the home of Miss Yerxa, 37 Lancaster Street, and listened to a lecture by Dr. George A. Dorsey upon "The Development of Religious Ideas among the Quichuas of Peru." Dr. Dorsey set forth how, at the time of the coming of the Spanish, the Incas were the predominant gens of the Quichuas, and their religion had become the state religion. Living in the deep valleys of the Andes, the Incas had developed a profound and rugged religion. In its earliest stages it was clannish, and consisted largely of offering sacrifices at the grave (*huaca*) of an ancestor. The sun was long an object of worship, but there arose a man who pointed out that there must be a God to keep the sun in constant motion. On the shores of Lake Titicaca, according to Inca tradition, there once appeared a man who went about doing good, many of his acts suggesting incidents in the life of Christ. Finally people bound him, planning to put him to death. But a youth appeared and carried him away to a beautiful lady (*Dawn Maiden*) who took him to the Mansion of the Sky. During the highest development of their religion the Quichuas erected magnificent temples, with much gold and wonderful architectural elaboration.

May 15. The annual meeting was held at the home of Miss Child, 67 Kirkland Street. Miss Yerxa read one of the several Irish stories which had been learned from servants. Mr. F. S. Arnold spoke upon some children's rhymes, mostly heard in the State of New York, pointing out in many cases the origin of the rhyme in old religious formulas or in Gypsy incantations. Dr. A. C. Garrett read and discussed a variant of the Siegfried story from North Germany, this variant being a combination of the Norse and German versions.

Officers for the following college year were elected as follows: President, Mr. Merritt Lyndon Fernald; Vice-President, Miss Helen Child; Secretary, Mr. Frederick S. Arnold; Treasurer, Dr. Fred N. Robinson; Executive Committee, Dr. Alfred C. Garrett, Miss Sarah Yerxa, Miss Leslie Hopkinson.

BIBLIOGRAPHICAL NOTES.

BOOKS.

DEMON POSSESSION AND ALLIED THEMES. Being an Inductive Study of Phenomena of our own Times. By Rev. JOHN L. NEVIUS, D. D., for forty years a Missionary to the Chinese. With an Introduction by Rev. F. F. ELLINWOOD, D. D., Secretary of the Board of Missions of the Presbyterian Church. With an Index. (Also a Note of Explanation, by HENRY W. RANKIN.) Second Edition, with Corrections and Supplement. Chicago: F. H. Revell Company. 1896. Pp. x, 520.

At the desire of the editor of this Journal, I have laid aside for the moment the philanthropic work which now completely "possesses" me, in order to carefully peruse and briefly review this posthumous work of one of China's oldest and most respected missionaries. The time has not been wasted. The book is not intended as the pabulum of a morbid imagination which delights in wild fiction, blood-curdling apparitions, and subliminal mysteries. It is the plain record of thirty-two cases of Chinese spirit or demon possession, compared with nine similar cases in other lands; a calm study of the different theories put forth by different writers in order to account for phenomena apparently supernatural; a presentation of the Biblical theory to which the author adheres; a historical doctrine of demonism, spiritism, and occult literature, enriched by supplemental notes and an exhaustive index. Upon a close comparison of the cases of possession related in the New Testament with the modern Chinese instances, Dr. Nevius distinguishes twenty-four points of correspondence apparently exact; also fourteen points of agreement between the spiritistic phenomena in China and those associated with mediums in this country and in Europe. Until a better is produced, this work will serve as a general introduction to the whole large field and literature of matters commonly regarded as "occult." Great credit is due to the editor, Dr. H. W. Rankin, for his painstaking researches, his scrupulous exactness in all details, his fairness in judging authors, the pleasant flow of his style, and the amiable modesty with which he leaves the reader to discover how much the book owes to its second editor. Both authors deserve high praise for having maintained the courage of their convictions, and for publishing their views, in face of the certainty that the medical authorities would hold them in scorn, that "spiritualists" will not pardon their assimilation to heathen devil-worshippers, and that very few theologians will venture publicly to indorse the conclusions. This is not the place to examine the problems of demon possession from the theologic or pathologic points of view, nor to give my own opinions. Mr. Rankin has noticed (p. 438) passages of my articles published in this Journal, having reference to the subject. A pretty clear view of African spirit-possession could be gathered from my "Folk-Tales of Angola," as originally written, and some hints can be found in Notes 97, 180, 444, 474, and in No. xli. of the published portion. Instead of recapitulating and examining the facts given by

Nevius, I shall briefly present for comparison the series of analogous facts observed by me in Africa.

(1.) In Angola, and practically in the whole of Africa south of the the Sahara, the phenomena observed in China by Dr. Nevius, and by him so accurately recorded, are very common occurrences, and no one doubts the reality of possession.

(2.) In Africa, as in China, possession is clearly distinguished from epilepsy, hysteria, insanity, and other diseases, although these diseases, as well as all others, are sometimes ascribed to the influence of spirits.

(3.) Possession is either voluntary or involuntary. Where it is voluntary, it can be brought on by going through certain prescribed formalities; but only by persons who have the faculty of being possessed. Certain mediums can be possessed only by certain spirits.

(4.) Voluntary possession is always resorted to in order to obtain definite information; for example, in regard to an object that has been lost, to the whereabouts of a person, the cause of a disease, the remedy to be employed, the success of an undertaking. As possession is extremely exhausting and often painful, and as a clever lie is, in heathen Africa, a feat of which to be proud and not a sin, a genuine medium may often feign to be possessed in order to get the fee with less trouble. In view of the gain, some may profess to be diviners, while they are simply jugglers. It is admitted that spirits may be great liars as well as men. Divination, therefore, is not supposed to be absolutely reliable.

(5.) A medium may be possessed by the human spirit of a deceased person, or by a non-human spirit. Many of these non-human spirits are known by name, and their characters, manners, and traits are as familiar to the natives as were those of the classical gods to Greeks and Romans. In fact, the attributes of the principal African spirits correspond with those of the principal so-called classical divinities.

(6.) The spirit of a white man buried in Africa may possess a medium as well as the spirit of a native. In this case the medium will speak in the language of the white man, and with his voice, without knowing either. (This I myself have never witnessed, but it has repeatedly been attested.) Other superhuman actions are performed by possessed persons; and these often use words which are no longer in currency among the living.

(7.) By the African the spirits are never confounded with God. God is considered to be the creator, preserver, and supreme ruler of all things. He is invisible and omnipresent, though thought of as residing on high. His proper name is *Nsambi*, or some modification of that word. Where a tribe has lost his proper name, one of his descriptive names is retained, such as The Great One, The Old One, He in Heaven. No person, no object (charm, talisman, or fetish) is possessed by him, nor is he represented by any external cult; but he is universally revered, sometimes directly invoked, and almost always submitted to without a murmur. According to a tradition, varying in different sections of the continent, he was at first friendly to man. But foolish man became disobedient and tricky. Therefore God turned his back on him, and has left him to shift for himself.

The spirits of nature can influence the elements, and thus in one way or another affect all human events. Human spirits or shades can also affect the living for weal or woe. Both the human and non-human spirits are neither entirely good nor entirely bad. They have the same passions as human kind, are favorable to such as render them services (serve, worship them), and are opposed to those who neglect them. They bless their friends, and harm their enemies. The living do not love them; they fear them. They do not worship them (in our usual sense of the word), but consult them through the proper media, and propitiate them by sacrifices (gifts); they enlist them one against another, or against fellow-men. The latter course of action is witchcraft, the greatest crime of which an African is capable, and hence punishable by death. In Kimbundu (the language of Angola proper) to worship — that is, to honor or do homage to — the spirits is entitled *Ku-beza*; to consult them for the purpose of divination, *Ku-zambula*; for the purpose of healing, *Ku-saka*; to enlist them against a fellow-man (to bewitch him) is *Ku-loua*; to be possessed by a spirit, *Ku-xingila*. Magic (working wonders) is *Kipa*.

(8.) Certain families have special guardian spirits; and in each family there is always one member who has the faculty of being possessed. In Loanda, when a civilized native lady is the family medium, she sometimes avoids the unpleasantness of the function by purchasing a slave-girl, and to her transferring the spirit. The oracle is then supposed to come from the spirit of the lady through her slave.

(9.) The spirit which was in the habit of taking forcible possession of my boy Jeremiah ceased to trouble him after the advent of the American mission in Malange. This seems to agree with the facts noticed in China.

(10.) It is believed that the guardian spirits of the white men are far superior to those of Africa, and that therefore it is impossible to bewitch a white man, and that it is of little use for the blacks to attempt to overcome the whites.

(11.) The history of African missions exhibits several examples where the heathen oracle has spoken in favor of Christian missionaries.

(12.) As did the Catholic missionaries of the sixteenth and seventeenth centuries, so those of the present day whom I have met firmly believe that Satan (not spirits) is active in every pagan function, talisman, or oracle.

(13.) My impression is that about the special phenomena studied by Dr. Nevius must cluster many others which further investigation would bring to light. As for Africa, what has here been said is merely a partial skeleton. Seeing that Mr. Rankin is so well prepared and situated for such a task, he would do well to prepare a series of questions, which might be sent to missionaries in Africa and elsewhere. Doubtless the responses would exhibit many new facts, and furnish material for a volume perhaps even more valuable than that to which he has so generously devoted himself. It is possible that the American Folk-Lore Society might be glad to assist in making public the material.

Heli Chatelain.

AUSTRALIAN LEGENDARY TALES. Folk-lore of the Noongahburrahs, as told to the piccaninnies. Collected by Mrs. K. LANGLOH PARKER. With Introduction by ANDREW LANG. Illustrations by a native artist, and specimens of the native text. London: David Nutt. 1896. Pp. xvi, 132.

This small but valuable collection of tales is especially gratifying, because it indicates that in Australia the stream of oral tradition still flows, and that with very little effort it will be possible to make collections and records much more complete than the fragmentary and inadequate material now presented in print. Mrs. Parker found no difficulty in obtaining the tales from natives, who were glad to assist her in every possible way. With such an example, Australian scholars and Australian governments ought to lose no time in setting on foot such scientific investigation as will perfect the account of the literature and customs of a most interesting and misrepresented race. Englishmen in Australia owe some atonement to the tribes they have treated with such brutality, and such complete misapprehension of their characteristics. It needs only the merest smattering of native folk-lore, as a native himself possesses it, to satisfy any inquirer that the Australian "blackfellow" is a man like himself, fully endowed with all human powers of memory, imagination, admiration, aspiration, affection, artistic perception, and only because of want of opportunity radically different from his conquerors.

The publication of these tales is a further attestation, if any were needed, of the unscientific nature of the contempt visited on folk-tales, as if these were less important to record than ceremonies and gestures. The plain truth is that custom, ritual, art, and archæology, without folk-lore, is a body without a soul. All investigations into primitive culture or historical monuments, where illumination cannot be obtained from written or oral literature, are barren and lifeless.

Gratitude is due to Mrs. Parker for her welcome addition to Australian lore. It must, however, be observed that the work is, and indeed professes to be, only that of an amateur who has had in mind the effect of the tales as pleasing stories for English youth. The translation is not exact; the social and ethnic relations are not expounded. The collector is herself under an error in regard to the nature of the stories she furnishes, imagining that these are primarily native nursery tales; strange to say, this error is shared by Mr. Andrew Lang, who, in his introduction, declares them to be chiefly *Kindermärchen*. A more complete misapprehension of the truth could hardly be made; in the tales we seem to have, at least in part, reduced and distorted forms of the sacred tradition of the tribe, narratives which without doubt have their counterpart in ritual. Edited in the guise in which they appear, it is impossible to conjecture just what they mean, or place they have in tribal life and worship. They furnish, however, satisfactory light on the system of native ideas, which indicates that these were not very different from those of races considered to rank much higher in the culture scale.

It appears from the tales that the Australian's conception of ancestral life is not very different from that of American Indians. In the beginning, forefathers of the animals who now people the earth possessed human form, and lived together in a sort of confederacy; their development into present conditions was the result of certain acts, just as in Ovid's poetry the animals of antiquity are said to have owed their form to the character of the deeds committed in human relations. Of course this fabulous early community was, in its rules and observances, a double of the existing social state. No doubt many of the stories are intended to explain present customs, and are connected with sacred usages; but, as already observed, the manner in which they are given does not permit any definite opinion on this head.

A very significant narrative gives us an account of the *bora*, or initiation of young men, undertaken by these ancestors. With respect to this custom, apparently the centre of the social religious festivals of Australians, the government of New South Wales has published what is known.

Mr. Lang speaks of the ritual of the *bora* as recorded; this, we think, is an error; the ceremonies have been externally in part noted, but without the mythology and accompanying song the true purport of the rites cannot be said to be understood. From the tale of Mrs. Parker may be derived additional information. A great *bora*, it would seem, is a gathering of many tribes, a sacred festival at which confederacies are formed, treaties arranged, alliances entered into; in short, we have the rudiments of a state founded on kinship connection. When the time arrives, a circle is cleared in the bush, round which is built an earthen dam. At night is held a corroboree or dance; two medicine men begin a feigned battle, while from the bush is heard a whizzing sound. This is the noise of a piece of wood on the end of a string; but it is believed to be the voices of the spirits (perhaps of ancestors) who are on their way to attend the rite. (No doubt these spirits are presented by painted natives.) On the next day the camp is moved inside the ring; according to the tale, it would seem that religious silence is observed, it being believed that a careless word would be punished by petrification. The voices of spirits are everywhere heard, and the camp is surrounded also by hostile demons, to enter whose camp is to perish. During the night the women hold a sacred dance of their own, and the younger ones are afterward made to retire into the ring of green booths surrounding the sacred circle. The men charged with the care of the youths to be initiated (it seems possible that these bearers will be found to impersonate guardian spirits) carry off their pupils on their shoulders; after this the older women join the younger ones in the booths, which are covered with a screen of boughs. What further takes place is a profound secret. On the next day, however, a second ring is made at a distance, this time of grass, into which the candidates are brought, and receive the adieus of the older women after the younger ones have been put to sleep. Each candidate then retires with his teacher; after six months from this instruction (and doubtless from communing with spirits of the forest), the youths appear in the camp, wild and shy, the loss of a

tooth or certain scarifications indicating their experiences. The tale represents the shaman or deity who has conducted this typical bora as retiring to a distant mountain, on which he continues a lonely life; whoever looks on his face will perish. (Perhaps we have here indicated a habit on the part of shamans of living as hermits.) Of the legends recited, of the tales sung at this initiation, we do not further learn.

It need not be pointed out how completely destructive is that account (the genuineness of which is beyond question, since it comes from native mind itself) of those theories which assume a radical difference between the mental functioning, in matters of religion, of the most primitive savages and those of civilized races. The writer of this notice cannot but think that the assertion of Mr. Lang, with reference to these aborigines, that "their worship at best was offered in hymns to some vague, half-forgotten deity," and that "spirits were scarcely defined or described," is contrary to the indications of the collection. He ventures to regard the information thus obtained as a justification of a conjecture made in a paper delivered at the International Congress of Anthropology, Chicago, 1893b, on "Ritual regarded as a Dramatization of Myth," in which, after pointing out that American aboriginal dances "are in part dramatizations of myths, performed by costumed personages, who enact the part of divine beings," he added: "It may be affirmed that what is known of Australian or African rituals is in no way inconsistent with the supposition that these conditions do represent the theory of the religious usage of uncultured races in general. . . . It will be enough to suggest that an original feature of early worship is the mystery or sacred dramatic representation; that in such rites the worshippers consider themselves as visited by their divine relatives, who perform before their eyes a representation of the presumed sacred history which constitutes the testimony of the divine existence, and the repetition of which is assumed to be a condition of divine aid."

W. W. N.

THE LEGEND OF PERSEUS. A Study of Tradition in Story, Custom, and Belief. By EDWIN SIDNEY HARTLAND, F. S. A. Vol. III. *Andromeda. Medusa.* London: David Nutt. 1896. Pp. xxxviii, 225.

This third volume concludes Mr. Hartland's eminently sensible and useful book, of which the first two parts have already received notice in the pages of this Journal.

The legend, in the forms which have come down to us, relates the imprisonment of a princess by a father jealous of her future possible offspring, the supernatural birth of the babe (Danaë conceiving from Jupiter in the golden shower), the exposure of the mother (Danaë cast on the water), her rescue and courtship by a king on the shore of whose country she is cast, the attempt of this suitor to rid himself of the hero by sending the latter on a perilous expedition (to slay the Gorgon Medusa), the destruction of the latter in virtue of divine assistance, the release, as an episode, of a lady in danger of being sacrificed to a serpent (Andromeda), the final deliverance of the mother and ruin of the tyrant king, and the accomplish-

ment of the prediction originally made, that the hero should slay his grandfather. As the essential elements of the classic tale, Mr. Hartland selects (1) the supernatural birth, (3) the rescue of the maid from a dragon, (4) the petrification brought about by the sight of the Medusa witch. The first element was considered in the first volume, the third and fourth make the theme of the present third volume. A number of modern tales, in some measure resembling the incidents of the Greek legend, duplicate the personality of the delivering hero, representing the rescue from the serpent as accomplished by two brothers of marvellous birth; the fate of one of these becomes known to his twin through the sympathetic manifestation of some magic token. This has led Mr. Hartland to intercalate a second element, entitled by him the Life-token, and treated in the second volume. The third part, now before us, treats of the Rescue of Andromeda and of the Medusa witch. The tales treating of the deliverance of a maid from a dragon or monster, and of the petrification caused by the glance of the feminine demon, are related in the infinitely complicated ways familiar to students of folk-lore. Mr. Hartland does not spend his labor on the thankless task of determining their history and affiliations, or of disentangling the original and genuinely popular character of the ancient narratives which we possess only in literary adaptations, but occupies himself with the more fruitful duty of setting forth the nature of the human motives which have found expression through the numerous traditions in question.

The Andromeda story is examined in the eighteenth chapter, relating to human sacrifices. Mr. Hartland makes it quite clear that the root of all legends connected with heroes such as Perseus and St. George was the universal habit of offering human victims in order to appease the waters, or rather the animal spirit supposed to control the waters. To the whim of the genius of the deep is attributed the failure and excess of the element, as well as any disasters which, either in reality or in imagination, may come from such source. For the purpose of reconciling the offended power, maidens and youths are left on the shore, to be swallowed by the flesh-devouring monster, or perhaps only to be drowned by the advancing tide. In process of time the rite becomes repellent to the developed sensibility of semi-civilization; the practice is then supposed to have been done away by the interposition of a hero, who through main force relieves the victim by suppressing the serpent, now regarded as a cruel enemy, a procedure exemplified by numerous folk-tales. It would appear that these tales are not the product of primitive savagery, but rather of dawning civilization, and that the märchen and sagas connected with these heroes are historically related, and belong to that great body of tradition influenced by continual and often rapid historical intercommunication, the area of which extends from Japan to Western Europe. At all events, Mr. Hartland is not able to point out anything very similar as belonging to races removed from such diffusive influence. He regards, however, the modern folk-tales, even when closely similar to classic myth, as for the most part (although with exceptions) independent of written Greek and Roman literature.

The fourth element, the power of the Gorgon, is equally comprehensible. The supposed effect of the evil eye, and the ability of a magician to destroy by a glance, is matter of universal belief, in this case abundantly exemplified among aboriginal peoples of America. As to civilized notions, our own language bears traces of the conception; we still say: "If a look could kill." Originally it was believed that a look might kill. Similarly, the central idea implied in profanity is that of the possible destructive power of curses. But such inquiries are not merely interesting as bearing on survivals; they have a direct relation to notions and formulas which are matters of continual application. This is a field on which the author briefly touches.

The only additional comment which need here be offered is that Mr. Hartland's excellent treatise is chiefly concerned with oral tradition, and does not dwell on the literary aspects of the inquiry. Thus no account is offered of the numerous mediæval romances having to do with these tales, such as the generally familiar story of Tristran. As to the connection of the latter with modern folk-tales, the same remark may be made which Mr. Hartland ventures concerning the Greek legend: it does not appear that modern folk-tales have been much influenced by the literary versions of the Middle Age. It does, however, seem to the writer of this notice that the extravagant and disconnected style and plot of certain of the modern tales may be the results of the changes of the last few centuries. Did we possess a truly popular version of these *märchen* in their mediæval form, it seems likely that they would be found much more intimately connected with life.

W. W. N.

THE DENHAM TRACTS. A Collection of Folk-Lore by MICHAEL AISLABIE DENHAM, and reprinted from the original tracts printed by Mr. Denham between 1846 and 1859. Edited by DR. JAMES HARDY. Vol. II. (Publication of the Folk-Lore Society. XXXV.) London: D. Nutt. 1895. Pp. xi, 396.

In a brief preface, Mr. G. Laurence Gomme expresses his sympathy with early collectors, who contented themselves with the record of folk-lore without attempting to coördinate their material; he considers, therefore, that the absence of classification in the tracts of Mr. Denham constitute one of the elements of value. The pamphlets included in the present volume are: VIII. Folk-lore, or manners and customs of the North of England (pp. 1-80). — IX. A few popular rhymes, proverbs, and sayings relating to fairies, witches, and gypsies (pp. 81-89). — X. Proverbial rhymes and sayings for Christmas and the New Year (pp. 90-99). — XI. A few rhymes in connection with the months of the year and days of the week (pp. 100-102). — XII. Charms (pp. 102-106). — XIII. Rhymes and Proverbs relating to Hawking and the chase (pp. 107-109). — XIV. A few fragments of fairy folk-lore (pp. 110-115). — XV. Illustrations of North of England folk-lore (pp. 116-120). — XVI. Border sketches of folk-lore (pp. 121-189). — XVII. Illustrations of North of England folk-lore (pp.

190-196.)—XVIII. Legends respecting huge stones (pp. 197-211).—XIX. Miscellaneous (pp. 212-225).—XX. Border sketches and folk-lore (pp. 226-366).—XXI. Plant-lore: a biography of border wild flowers (only of the Ribwort Plantain) (pp. 367-381).

At random are here cited a few items. The belief that on the spot where a murder has been committed grass will not grow (p. 22).—Need-fire produced by friction (p. 50).—Explanations of the practice of touching the dead, namely, to prove that the toucher had no share in the death, to prove that the death was not violent, and exculpate the heirs, or to prevent the spirit from troubling the living (p. 59).—Battling stones, or battling staves (French *battoirs*), used by washerwomen (p. 69).—A bowl of water placed beneath a bed on which lies a corpse (p. 73).—Names of classes of fairies and spirits (p. 76).—Petting stone, near churches, over which a bride is jumped, waylaying of the newly married pair (p. 213).—Witch trials, with depositions, of seventeenth century (p. 299 ff).—Barring-out day in schools (p. 344).

W. W. N.

PAUL SÉBILLOT. *LÉGENDES ET CURIOSITÉS DES MÉTIERS*. Ouvrage orné de 220 gravures d'après des estampes anciennes et modernes ou de des dessins inédits. Paris: E. Flammarion. (No date.) (Nos. i-xx, of 32 pp., separately pagged.)

In this elaborately illustrated work, the Secretary of the Société des Traditions Populaires has undertaken to bring together from sources literary and traditional items of information relating to the domestic life of work-people. The numbers are arranged according to trades, of which more than thirty are represented. In each case the proverbial reputation of the laborers, giving the impression made on the community, the peculiar superstitions of the craft, the organizations belonging to each, the peculiar habits of life and residence, are described without any elaborate comparative discussion. For the illustrations the collector has been indebted especially to woodcuts of the sixteenth century, often of a highly realistic character. As an example of the matter may be cited the account of washerwomen who have ordinarily performed their work in the open air, in troughs, on boats, or beside running water. The gatherings of women for this purpose are traditionally represented as the headquarters of local gossip; it seems to have been the practice to engage with passers-by in dialogues of a comic and not very decent character. On certain holidays, for reasons not now apparent, washing was interdicted. Belief in the probable enchantment of the suds led to the use of benedictions and charms. It was formerly not to be said that the suds boiled, but that they smiled. Like other human duties, washing was ascribed to fairies, and vapors rising from low ground were held to be a sign of this activity, while the grass was often found strewn with fairy linen of dazzling fineness and whiteness. Nocturnal washerwomen were supernatural beings, kindly or malicious, the sound of whose beaters were listened to with terror; it was believed that such washers, if barred out, might summon any article of

the apparatus to open for her. It is a common feature of fairy tales that the hero will marry only the maiden who can remove the blood-spots from a garment. The *blanchisseuses* of Paris still have their festival at Mi-Carême. At the end of the last century they elected a queen, who was taken in state to the ball by means of a boat. In 1840 this practice continued, the boats being altered for the nonce into ball-rooms, and on the roof of the floating structure was placed a cypress-tree decked with gay-ribbons. The queen made requisition on venders of meat and flour, paying in spices.

W. W. N.

MEDICINA POPOLARE SICILIANA raccolta ed ordinata da GIUSEPPE PITRÈ. Con dodici immagini popolari a stampa. Volume unico. (Biblioteca delle tradizioni popolari siciliane per cura di Giuseppe Pitrè. Vol. XIX.) Torino-Palermo: C. Clausen. 1896. Pp. xxviii, 495.

The untiring industry of Dr. Pitrè furnishes an account of Sicilian popular medicine, valuable as made by a medical man, and illustrative in consequence of the simple cultural conditions which causes Sicilian popular belief to retain characteristics which English superstitions have nearly lost. The work is divided into five sections; the first treats of medical practitioners, the second of popular notions respecting anatomy, physiognomy, physiology, and hygiene, the third of general pathology, the fourth and fifth of special pathology, external and internal. In the two latter divisions diseases are arranged according to organs. The practitioner interested in the popular theories of cure will find this presentation perhaps the most useful of all accessible publications. We must content ourselves with one or two references. In regard to causes of maladies, Sicilian notions refer these to irritation, hemorrhage, acidity, or the effect of worms. If, however, the disease show itself unlocalized and chronic, it is attributed to witchcraft, the evil eye, or other supernatural cause. If a child wastes away, it may be conjectured that his mother failed to use the formula: "With the permission of these mistresses!" The ladies without, therefore, offended by neglect, have caused the decline, or have exchanged the patient with another infant (p. 183). In the case of a possessed person the spirit is to be cast out by the nostrils or other aperture. Cholera is still believed to be sent by the government, whose agents are the physicians. This disastrous notion was encouraged by Garibaldi, who in 1860 presented the Sicilians with the antithesis: *colera o leva?* Will you submit to general conscription, or do you prefer to have the cholera let loose on your heads? This speech has since been quoted as irrefragible proof that the disease is the product of the administration. It is conceived that the authorities are zealous in cleansing the streets because dirt acts as a prophylactic. To keep out the infection all chinks which might conduce to ventilation are stopped up. The methods relied on to prevent the spread of the disease are processions, exhibition of relics, etc.

W. W. N.

NOTES ON PUBLICATIONS RECEIVED.

IN the "Internationales Archiv für Ethnographie," 1896, Dr. Franz Boas prints a few "Songs of the Kwakiutl Indians." These are full of interest; so far as the words are concerned, the love-songs do not essentially differ in character from those of civilized nations. We find love compared to fire, to a sickness; the prospect of separation causes a feeling likened to numbness; the girl acknowledges her lover as her master, although she pretends to be ignorant of the servitude; the absent lover wishes to rise through the air, or fly with the clouds, to join the object of his affections. The prayers to the sun apparently express a hope of his advent as the Saviour, who will right all wrongs, and make life happy. (It does not appear whether this song is or is not connected with a sacred festival, and whether it has a legendary explanation.) The tunes have been recorded independently by Prof. J. C. Fillmore and Dr. Boas, the former working from phonographic cylinders, the latter from ear; but these notations closely agree. In one case it is observed that the phonograph has dropped a weak syllable.

An example of the growth of societies dealing with local history is furnished by the "Elgin Historical and Scientific Institute" (Ontario), which issues as its first publication a volume of "Historical Sketches." In giving an account of "The Country of the Neutrals," Mr. J. H. Coyne brings together notices concerning this people found in the early French writers.

In the "Archivio delle tradizioni popolari," M. Faulisi brings together the folk-lore of the Latin poet Horace, arranging this under headings, such as myth and legend, birth, magic, etc.

In the "Internationales Archiv für Ethnographie," 1895, Dr. J. Walter Fewkes gives a "Provisional List of Annual Ceremonies at Walpi" (a Tusayan pueblo). In this interesting article he brings together the results of previous investigations, and sketches a calendar. The rites from December to May have not yet been recorded, and these are in many respects the most interesting, it being at this time that the Katcinas, or subordinate deities who follow the Sun, are supposed to be present among the people, and are represented in the ceremonies by masked performers. Of the winter solstitial ceremony, however, Dr. Fewkes is able to give a brief account. The festival represents the victory of the Sun over the assailing demons, and his return to bless the people; and this is presented in a screen-drama. The serpent figures in the rite; but the exact relation of this mythical creature to the orb will not be understood until the legend and songs shall be obtained. One of the first problems which struck the observer was the regular recurrence of the feasts, a regularity not explained by the supposition of conjecture. Examination led to the discovery that this uniformity was the result of astronomical observations, dependent on the solstitial positions of the sun, and on his place as measured on a fixed scale made by objects seen on the horizon. At the same time there seems to be a lunar relation, at least Dr. Fewkes thinks that there may be as many

great feasts as there are moons. The titles of the feasts, and the ceremonial elements of which the ritual is composed, are tabularly indicated; hence it appears that the worship depends upon certain recurrent acts which are variously combined; thus the making of prayer-sticks, drawing of sand-pictures, etc., are common to most celebrations. The writer justly remarks upon the immeasurable importance of haste in these studies, as the opportunity for completing the record of this marvellous cult is swiftly passing away.

The vice-presidential address of Alice C. Fletcher, delivered before Section H of the American Association for the Advancement of Science, August, 1896, is concerned with "The emblematic use of the tree in the Dakotan group." The ceremonies especially treated of are the Omaha rites of the sacred War Tent and the He-di-wa-chi. Miss Fletcher deals with both rituals as slow historical developments connected with tribal history and tribal life. The War Tent ceremonials exhibit an extraordinary blending of a gentile and non-gentile worship. The tent, containing the Sacred Pole, is believed to be a sort of temple of the Thunder deities, winged beings, who are conceived as connected with eagle, swallow (as herald of the storm), and other birds; these again are totems of certain tribes, thus conceived as standing in kinship connection with the Thunder, to whom belong the care of the sacred tent; in this tent are the holy properties, which constitute a substitute for the images of a more advanced cult, including a genuine idol in the form of a bird-shaped bundle made of hide, and holding the skins of thunderbirds such as those already named; the pole is of cedar, that wood being consecrated to the Thunders, who carry clubs of that wood. While, however, the charge of the tent is thus an inherited privilege of holy clans, in some measure related, the right of wearing certain regalia, though conferred in the tent, is a distinction not gentile, but conferred in virtue of the visions which are regarded as selection on the part of the divine Thunders, and as a reward for prowess in battle. In the consecration the warrior who is a candidate is approved by the circumstance that his stick adheres to the sacred bundle, such clinging being regarded as the act of the birds whose relics are included in the bundle. The other rite mentioned is considered as primarily an agricultural ceremony connected with the Dakotan Sun-dance (so called).

In "Notes on the Ethnology of Tibet," contained in the Report for 1893 of the United States National Museum, Mr. W. W. Rockhill gives a compendium of views expressed in the literature of the subject, supplemented by his personal observations. Respecting the maligned character of the population, he bears testimony that the Tibetan is kind-hearted, affectionate, and law-abiding, and that many of the most objectionable features in his character only appear in his intercourse with foreigners, with whom he has hardly any relations, and whom he mistrusts, in view of the hostility shown by the official class. Mr. Rockhill does not give any examination of religious beliefs, remarking that there is still much to learn on this head, but alludes to the remarkable customs of birth, marriage, and death. Polyandry, so far as his information goes, is confined to brothers, the eldest

brother choosing the wife, and is maintained in consequence of poverty and a desire to keep family property undivided. He does not think that divorce exists, except in a district where monogamy is recognized. He observes that marriage by capture still survives in portions of western Tibet, where the bridegroom and friends, when they go to bring the bride from her father's home, are met by a party of the bride's friends and relations, who stop the path; hereupon a sham fight of a very rough description ensues, in which the bridegroom and his friends, before they are allowed to pass, are well drubbed with thick switches. In other parts of the country preliminaries of marriage are similar to those of China. Quoting from the account of Sarat Chandra Das, he remarks that although the ceremonies vary in different parts of Tibet, they are analgous, the betrothal essential features being the betrothal and long feast which constitutes the marriage ceremonies.

A paper by Charles P. G. Scott (of Radnor, Pa.), contained in the Transactions of the American Philological Association, on "The Devil and his Imps," constitutes an able contribution to the etymology of titles of the Devil. In the view of the writer the chief factors in the formation of such designations have been the common English proper names, corrupted according to general phonetic rules. Thus from Richard we have Dick, Dicken, Dickens (perhaps Dicken's son); from Robert, Dob, Dobby, Hob (Our Rob), perhaps Lob (Old Rob), Robin Goodfellow (by euphemism); from John, Jack with the Lantern; from Nicolas, Nick (from Nicol), Old Nick (not then connected with the Anglo-Saxon water-spirit); from Christopher, Kit with the Candlestick; from William, Will of the Wisp; from Roger, Roger's Blast, the title of a whirlwind, etc. One hundred and thirty-three titles are given, including forty-one with the epithet Old. The general principle is that when every spot had its demon all common names of men and women were applied to the latter. This doctrine is set forth with great ability and learning, the writer insisting that such commonplace explanation is conformable to the general laws of evolution.

In the proceedings of the Royal Prussian "Akademie der Wissenschaften," Karl Weinhold, under the title of "Zur Geschichte des heidnischen Ritus," has treated the subject of the nakedness, according to modern folklore, frequently required in superstitious customs and magical usages. This requirement he illustrates comparatively, citing a vast mass of connected practices from the ancient world as well as the modern. As the root principle, he establishes the necessity on the part of the suppliant of separating himself from the unclean life of every day, in order to place himself in communion with divinity; this necessity being naïvely expressed by the phrase removal of garments and sins. In later times what had been sacred usage passed into a mere survival, and other explanations were offered of what had now become unseemly; although according to original ideas there was nothing improper in the act of going unclad. The practice or its deformed reminiscence he traces out in many fields of action: processions of supplication, attempts to obtain knowledge of the future or of

concealed treasures, the (mythical) witches' carnivals, which are disguised recollections of ancient orgiastic rites, ceremonies of mourning, of rain-making, of agriculture, the conjurations of lovers, of enemies, remedial usages, etc. Here is offered a new explanation of the effect upon supernatural beings of human nakedness, as in the story of Urvaçi; the writer connects the displeasure of the Apsaras with a belief still found in German folk-lore, that spirits may be exorcised by the sight of a part of the naked human body; this is related to a certain unseemly gesture (and, it may here be added, a certain English popular expression). Weinhold remarks that the true significance of the German usages could not be exhibited independently of the ethnological parallels.

Dr. Čenek Zíbrt is the well-known author of precious works containing a record of Bohemian folk-life in its various departments. Leaving to a future occasion the review of these volumes, already promised, we must content ourselves here with noticing the contribution to description of peasant art made by him in an account of the Bohemian peasant's house, in a separate impression extracted from the General Report of the Exposition (*Landes-jubiläums-austellung*) held in Prague, during the year 1891, but of which the official report has been published in the present year. The pamphlet, entitled "*Das böhmische Bauernhaus*," describes and excellently illustrates the building devoted to the reproduction of such a house, the interior chambers, with figurines and furniture, the tables, glasses, chests, and minor articles, such as butter-moulds, apparatus for obtaining fire, wooden locks, and official ornaments. An article on Bohemian embroidery is added by Renáta Tyršová, and gives a most agreeable idea of the spirit, beauty, and free fancy of the aprons, headdresses, belts, neckbands, etc. It is pleasant to know that this exhibition was visited and admired especially by hundreds of thousands of pilgrims from all parts of Bohemia, who, themselves belonging to the ranks of the people, carried away an awakened admiration and interest for their national productions. If folk-art is dying out, and is temporarily replaced by a formal and pretentious art of culture, often far less noble and truthful, it is something to know that it will find a place in collections where, like the artistic productions of antiquity, it will be able to teach its lessons, and exert a salutary influence for all time to come.

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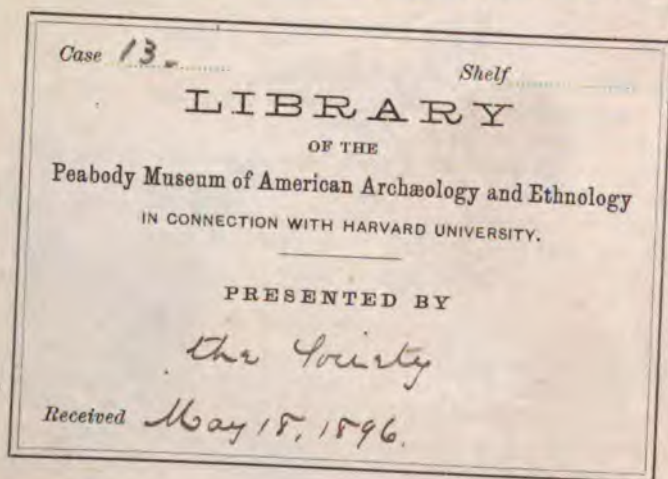
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Dr. Washington Matthews, Major, U. S. A., is a recognized authority on everything relating to the Navaho tribe, with which he has long been intimately associated. In the present work he has presented three noteworthy myths, being sacred narratives of considerable compass; these are given in literal English translation and accompanied by transliterated texts in prose and verse, in volume sufficient to indicate the relation of the versions to the originals. A large body of notes forms an indispensable commentary of an ethnological and sociological character, and exhibits the manner in which, according to the editor's ideas, tribal myths ought to be recorded, if they are to be rendered comprehensible and taken in their connection with tribal life and thought. In an Introduction Dr. Matthews has briefly and plainly depicted the circumstances, occupations, mythology, and religious ideas of the race. The illustrations, including portraits, articles of costume, tools, objects of ritual, etc., are chiefly reproductions of photographs obtained by the editor. A bibliography, containing titles of publications having reference to the tribe, has been prepared by Mr. F. Webb Hodge, of the Bureau of Ethnology. Among the narratives is especially to be mentioned the Navaho Origin Legend, dealing with the creation and ordering of the existing world, and with the migrations of the tribe. The story of these migrations has been shown to be in a measure historically correct. Taken as a whole, the volume will be found to be not entirely paralleled by any previous publication concerned with aboriginal American traditions, and will be useful also to all students of primitive religions. The edition will consist of five hundred copies, numbered. The Memoir will be ready for delivery to subscribers early in the year 1897.

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A MADIMBA PLAYER. (See page 30)

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THE HISTORY OF THE CHE-CHE-PUY-EW-TIS.

A LEGEND OF THE NORTHERN CREES.

THE Northern Crees have extended themselves from the north-west territories of the Dominion eastward around the head of James Bay, up the east main coast of Hudson Bay, and far into the Labrador peninsula, also southward towards the watershed of the St. Lawrence, a few of them having been met with on the Bell River, just north of the Ottawa. Their language is almost identical with that spoken by the tribe in the northwest territories, and but little of it is understood by their neighbors, the Ojibwés or Algonkins, to the south. Of course they have carried some of their legends with them, and the story of Che-che-puy-ew-tis is told more or less imperfectly, and with variations, both west and east of Hudson Bay.

The following is the most complete single account of the hero which I have obtained. It was compiled, at my request, by Mr. C. H. M. Gordon, at Rupert's House, near the southeastern extremity of James Bay, from several versions of the narrative, taken down in shorthand, as told by different Indians living in that part of the country, and I give it mostly in his own words.

The spelling of the name is according to the Eastmain dialect, in which che or chi often takes the place of ke or ki, so that elsewhere it might be Ke-che-puy-ew-tis, and the meaning is "the little one (or very little one) that is alive" (or moves or quivers), in allusion to its having shown signs of life when the mother's womb containing it was found immediately after her murder, and the name thus adopted may have been the exclamation of the discoverer at the moment. A name given under these circumstances would be in keeping with one of the oldest and commonest customs of the tribe in calling a child after something said, heard, done, or seen at the time of its birth.

One legend says the hero was suckled and reared by a mouse, but this may have been the name of a woman, for among these people female children are often named after small animals. This is ren-

dered more probable by the story itself, which farther on tells of her wigwam, etc. In other Cree legends we have accounts of fox-women, bear-women, etc.

Beaver hunting is one of the chief occupations and means of living among these Indians. They attribute the sagacity and industry of the beaver, and the means of self-protection which he adopts, to the teaching of Che-che-puy-ew-tis, and when they are baffled in their attempts to capture him they do not consider their failure as due to any want of skill or hard work on their own part, but to the intervention of this hero. The purport of the legend is to explain how he became the ruler and chief adviser of the beaver tribe.

A certain analogy will be noticed between this legend and that of Romulus and Remus. Among the points of resemblance are: the two brothers, the suckling and rearing by an animal, the killing of a very near relative (brother in the one case, father in the other) by the brother who distinguishes himself, and the analogy of their achievements. The one legend says that Romulus, who built Rome, killed his brother Remus; the other that Che-che-puy-ew-tis, who built strong (beaver) houses, killed his father. In both cases the tribe which was benefited by the hero became strong and numerous. The Cree legend has perhaps as ancient an origin as the other. Among the Ojibwé and Cree legends which I have collected may be recognized also parallels to the siege of Troy, Potiphar's wife, the creation of the world in (twice) six days, the making and naming of the animals, the deluge, the stopping of the setting of the sun, Goliath the giant, Jonah and the great fish, and the final burning up of the world.

The above legend runs as follows:—

Once upon a time there lived an Indian, his wife, and their only son. The period had nearly arrived for the woman to be delivered of her second child. The husband had a presentiment that something was going to happen to his wife, for he repeatedly warned her when he went off hunting to take care of herself, and that if any sign of danger arose she was to hide their son under the brush flooring of the wigwam.

One day, while the man was away from the wigwam hunting, a Toosh, or devil, came, and finding only the woman in the tent, cruelly killed and disembowelled her, throwing aside the womb containing the unborn child. The Indian returned from his hunt and found the mutilated corpse of his wife, but he was in time to catch the Toosh, which he put to an ignominious death. His son he found alive, as his wife had taken the precaution to hide him under the brush of the wigwam floor, as she had been told. For a number of days the man remained in his tent, mourning the death of his wife.

It happened that just after the womb had been thrown aside, an A-pook-a-shish (mouse) chanced to hunt in that direction, and saw what she thought to be food, but on nibbling at it she was surprised to find it quivering, and on further examination she saw what proved to be a living child. Being of a kind disposition, she took it home and nursed it tenderly, and called it Che-che-puy-ew-tis (the little one that moves or quivers). The Indian and his son now moved their wigwam (which is an universal custom among these people when a death has occurred).

When the son had almost arrived at manhood he became a keen hunter, but was very unfortunate in losing his arrows. So frequently did this happen that at last he told his father of it. "Come now," said the old man, "shoot an arrow a short distance from where we stand, and we cannot fail to see what will become of it." The boy did as he was told, and was surprised to see an A-pook-a-shish run away with it. "This is how my arrows are lost," he said. "I will follow and see where she takes them." He did so, and came to the wigwam of the A-pook-a-shish. On entering he saw all the arrows he had lost, but they were in possession of a young boy, who was amusing himself with them. The A-pook-a-shish now told the young man that this child was his brother, and related exactly the manner in which she had saved him, but cautioned him not to tell his father when he returned, as the old man might not be pleased. The lad did as the A-pook-a-shish told him, and after that he often went and visited his brother. Occasionally, when they thought the father was absent, they returned home together.

The father at last noticed that there were footprints of two sizes about the tent, and questioned his son regarding them. But the boy, still wishing to keep secret the identity of his brother, gave a misleading answer. The A-pook-a-shish having heard about it, said it would be much better for them to go to the wigwam together, for sooner or later their father would be certain to find them out. So Che-che-puy-ew-tis took his little brother home to their father's wigwam.

When the Indian returned in the evening with his hunt, he noticed the boy in the tent, and asked his son who the little stranger was, and where he had found him. The lad told him it was his young brother, and related how the A-pook-a-shish had discovered him after the murder of his mother, and gave him full particulars, which satisfied the man that this was really his child. He pretended to be very glad, and told his sons to go at once to the A-pook-a-shish's wigwam with the meat of a whole beaver, and thank her for having rescued his son. But all the time he was meditating on a scheme to get rid of both the boys, as he intended taking a second

wife. Still, for some time after this they all lived together in harmony with one another.

Whilst the father was off hunting, the sons always used to remain about the wigwam, but they noticed that he always went to hunt in one direction, and wondered why he did this. So they made up their minds to follow his path when an opportunity should occur, and find out the reason for his strange behavior.

The next day the old man did not go hunting as usual, so the boys took advantage of this chance to investigate, and they followed up his tracks until they stopped at the margin of a deep lake, and further pursuit seemed impossible. But Che-che-puy-ew-tis was equal to the occasion. He said to his brother: "Pull up some strong spruce-roots ["watap"] fasten them around my waist, then take hold of the other end and I will go under the water. When you feel the roots shake, be sure and pull me out again." Che-che-puy-ew-tis then went into the water and found, as he expected, a large wigwam in the bottom of the lake. At the door were two Pishews (lynxes). He took hold of both of them, shook the roots, and his brother pulled him to the surface again. They killed the Pishews, and returning presented them to their father; but the old man, instead of being pleased, wept bitterly, and told his sons that hereafter it would be better for them to live separate; so going out of the tent, he left them together.

Che-che-puy-ew-tis, knowing their father was angry, said to his brother: "Our father will certainly come again in the morning, so let us make a number of arrows and be prepared. They did so, and, as the elder brother said, their father appeared in the morning, in company with a number of Pishews, who began to attack the boys; but the arrows they had made the night before played havoc among the Pishews, so that not one of them escaped. The following morning the attack was repeated with a fresh lot of Pishews, but Che-che-puy-ew-tis this time, after the animals were all slaughtered, shot an arrow at his father and slew him also.

The two boys now lived together and were very happy, hunting in company and killing all kinds of game.

Years had passed when one night Che-che-puy-ew-tis was awakened by his brother talking to some person, as he thought, and wondered who it could be. In the morning, when his brother went out, Che-che-puy-ew-tis looked into his robe, but found only some rotten wood. He threw it out of the wigwam, saying, "Why do you soil my brother's robe?" The next night he again heard his brother in conversation with some unknown person, and in the morning, on looking into his robe, found this time an Atik (frog), which he threw outside with the same exclamation.

Then Che-che-puy-ew-tis said to himself, "I will find wives for my brother," and he did find them, bringing home two young squaws, whom he presented to him. Thus they lived for some time, the younger brother having two wives and the elder not even one. At length one of the wives became discontented and said to the other: "I will remove to the left side of the wigwam, where our brother-in-law sits. He has no mate, and besides I find it inconvenient for both of us to be staying with one man." The other wife consented, and the next time the young men returned they found only the oldest of the wives sitting in her usual place on the right side of the wigwam, the youngest having gone over to the left side, where Che-che-puy-ew-tis generally sat.

When the men laid down their day's hunt at the door, as is customary, the youngest of the women pulled Che-che-puy-ew-tis's share to the side she had taken possession of, which clearly showed that she wanted this hunter for herself. But Che-che-puy-ew-tis did not agree with the arrangement which had been made by the women, and he also knew that his brother would be displeased with it. Besides, he wanted a wife of his own choosing. He therefore left the tent secretly.

After Che-che-puy-ew-tis had walked a considerable distance, he met with an Atik (deer). They conversed together for some time, and then he told her to find a suitable spot on which to erect a wigwam whilst he went hunting for some food for their supper. He returned in the evening and stayed with Atik one night, but would not remain another, as he thought Atik's legs were too long. So he departed in the morning.

He next met a Muskwa (black bear), but only remained with her one night as he had done with the Atik, her claws being too long and sharp to suit him.

Then he fell in with Kak (porcupine), but again one night was sufficient for him to remain with her. She could not look him straight in the face, her neck being too short and her sharp quills were also very disagreeable. So he left her, as he had done the others, and went on his journey, still determined to find a suitable mate.

The next creature Che-che-puy-ew-tis fell in with was a Wes-ku-chan ("whiskey-jack," the Canada jay). They made a wigwam for the night, as usual, and Che-che-puy-ew-tis provided a beaver for their supper, leaving it, Indian fashion, at the door. But it proved too heavy for poor Wes-ku-chan to manage, and she broke both her legs in trying to haul the carcass into the tent. Che-che-puy-ew-tis was equal to the occasion, and, taking the string off his bow, he bound the legs up nicely and the little bones soon grew together

again, but to this day the marks of the bowstring can be seen on the legs of all Wes-ku-chan's descendants. Che-che-puy-ew-tis did not remain more than one night with her, she being altogether too inquisitive. So he proceeded on his way again.

All at once an Amisk (beaver) met him, and without waiting to be asked she said to him: "If you want a mate, I will go and live with you." She appeared more to his taste than the others, so he answered: "Yes, but you must not be lazy. You will always require to work hard; and one thing which I shall insist upon is, that whenever we come upon a creek you must lay brush or sticks for me to walk upon. If you fail once in doing this, the creek will turn into a river and we will be lost to each other." So the Amisk agreed to the terms and they lived happily together. One day, unfortunately, Amisk (who was supposed to know a creek when she came to one) made a mistake. She was not certain that what she saw was a creek or not, and did not lay sticks or brush for her husband as usual.

Che-che-puy-ew-tis, when he returned to his mate in the evening, was horrified to find that the water at which he had left her had now turned into a large river. He only now found out that Amisk had made a mistake, and he bewailed the loss of his mate for a long time.

Walking one day along the bank of this large river, he saw to his surprise his wife swimming and diving about in the water, evidently enjoying herself. Che-che-puy-ew-tis called out: "Come ashore; you must not leave me." But Amisk said: "I cannot live ashore any longer; I find this water more to my liking; you had better come to me instead; see how easy it is to swim and dive. Throw me one of your mittens and I will show you that the water is not even wet." This she said in order to entice Che-che-puy-ew-tis to go to her. He threw one of his mittens to her as she had requested, and Amisk, diving down, brought it to the surface quite dry, having secretly anointed it with her oil. She threw it to Che-che-puy-ew-tis, saying: "Have I not told you that the water will not even wet you, just as it does not wet your mitten?" Che-che-puy-ew-tis was now convinced, so he jumped into the water and was astonished to find that he was quite at home therein, and he stayed with his mate and lived as the beavers live.

Towards the autumn they started to build a house, but Che-che-puy-ew-tis was not at all satisfied with the way Amisk set about it, which was after the manner of the old-time beavers. He knew that, if they did not make it better than that, the Indian hunters would surely be able to kill them, as they had killed so many beavers already, if they should find their house. So he showed Amisk how to fasten

the large sticks, knit together the smaller ones, and mix them with stones, and how to plaster it with mud which would freeze solid, till at length they had made quite a secure abode. They lived happily together there for a time, but after a while something happened which broke the harmony, and one day Che-che-puy-ew-tis said to Amisk : "As I left my brother's wigwam without his knowledge, and as I know he has a great regard for me, I am certain, it being now winter, that he will look everywhere till he finds me, and if he discovers us here he will be sure to kill you. Come, let us make holes along the bank, so that, should the house be broken into, you will be able to escape."

Several months had passed, and the elder brother (Mejigwis) was very much annoyed at Che-che-puy-ew-tis for having left him without giving any warning, and was displeased with his youngest wife, who had been the cause of his departure. Whilst hunting this winter it had seemed to him that the character of the Westa (beaver houses) had changed,—that the Amisks had constructed them differently from those of former years. In consequence of this he now found it difficult enough to keep his family in beaver meat. At last it dawned upon him that there must be some one wiser than the Amisks themselves guiding and directing them, and who could this person be but his brother Che-che-puy-ew-tis. He therefore redoubled his efforts to find him, and, acting on the idea he had formed, he directed his attention to the beaver-houses. One day, while out hunting, a larger Westa than he had been accustomed to see attracted his attention, and cautiously approaching he broke into it and was rewarded by finding his long-lost brother; but the Amisk escaped to the holes they had made in the bank.

Che-che-puy-ew-tis was brought back to his brother's wigwam, and the best of everything was given to him, but one thing he stipulated was, that when any of the party brought home a Pay-uko Amisk (a solitary beaver), he was to be sure and mention it, as he was afraid that some day his brother might kill his mate, and he did not wish to eat her, as he knew that something would happen to himself if he did so.

His brother obeyed his wish as long as there were plenty of Amisks to kill, but frequently he was able to bring home only barely sufficient meat to feed the party, and one day he came back to the wigwam with only one beaver, and it was a Pay-uko Amisk. But he did not let Che-che-puy-ew-tis know about it, as they did not like to see him take no part in the meal. So they cooked the Amisk, and first offered Che-che-puy-ew-tis some of the liquid it had been boiled in; but he refused it, saying he feared that, as his brother had killed only one, it might be a Pay-uko Amisk. "Oh, no," said his brother;

"there were quite a number of Amisks along with this one, only all the rest escaped." So Che-che-puy-ew-tis, believing his brother, drank of the liquor and ate of the flesh ; but immediately after he had done so, he was transformed into a real Amisk, and jumping into the creek, on the bank of which the wigwam stood, he dived under the water and was lost forever to his brother. But he still lives as a Kitche-kisai-misk (a great old beaver), and it is his wisdom to this day that prevents the Indians from entirely exterminating the Amisk tribe, of which he is the great chief and counsellor.

Robert Bell.

OTTAWA, CAN.

AN ANALYSIS OF THE DECORATIONS UPON POTTERY FROM THE MISSISSIPPI VALLEY.

THE ceramic art of the Mississippi valley, so far as it relates to the pottery from the tumuli of Missouri, Arkansas, and portions of some of the adjoining States, seems to be indigenous to that region, and the evolution of both form and ornament can be more readily traced in specimens from these localities than in the more highly developed pottery of the Pueblo region, Mexico, or Central America. Archaic designs upon basketry seem to have had no influence upon the ornamentation of the Mound pottery. The decorative motives are mostly of symbolic origin, and were evidently closely associated with the religious beliefs and ceremonies of the people.

Many of the symbols from which were evolved the artistic designs upon this pottery have been in use among various tribes within the historic period from the Great Lakes to Mexico, and while the interpretation of the same sign among different tribes is not always the same, the different meanings applied to the same symbol usually indicate a common root.

Several of the symbols carved upon the shell gorgets from the Mississippi valley also constitute an important part of the designs upon pottery, and, although they are somewhat modified in form, they are easily recognized. The animal forms upon this class of gorgets—the spider, the serpent, and the bird—rarely occur as decorative designs upon the pottery. We find present the geometric

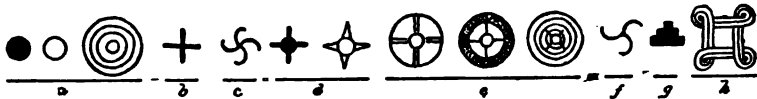


FIG. 1. Symbols from which were derived most of the decorations upon the Mound pottery of the Mississippi valley. *a.* Sun symbols; *b.* Symbol of the four directions and the four winds; *c.* American swastika or four-wind symbol; *d.* Symbols of the sun and four winds; *e.* Cosmic symbols; *f.* American triskele; *g.* Cloud symbol; *h.* Looped band.

symbols which commonly accompany the animal forms,—the concentric circles, the cross inclosed within the circle, and the looped bands, together with the swastika and the triskele.

In Fig. 1 we have a series of drawings illustrating the symbols from which a great majority of the painted and incised decorations probably originated. The following interpretations of some of these signs are those most commonly applied by historic tribes.

The disk, the circle,¹ and the concentric circles *a*, are sun symbols,

¹ The circle is also the totem of the Tüwa gens of the sand or earth people of Tusayan, and represents the horizon. See "Tusayan Totemic Signatures," J. W. Fewkes, *The American Anthropologist*, vol. x. No. 1, January, 1897.

the first two being still in use among the Omahas, and the third is a sun symbol of the Ojibwas. The latter, slightly modified, also appears upon the Post-Columbian Mexican manuscript discovered by Mrs. Nuttall in the Florence Library, and is also designated as a sun symbol. It seems probable that this design, which we find carved upon shell, painted upon pottery, and occasionally wrought in copper, was closely associated in prehistoric times with sun or fire worship. Sun worship, as is well known, constituted an important part of the religion of the historic tribes of the central Mississippi region.

The equal-armed cross, *b*, is widely distributed over America, and among historic tribes usually symbolizes the four cardinal points, or the four winds. Among the Pueblo tribes, however, it is a star symbol. The American ogee swastika, *c*, is also widely distributed, and is recognized as a wind symbol by various tribes. Its evolution from the equal-armed cross inclosed within a circle can be traced independently in different localities. Combinations of the simpler sun signs and the symbol of the four winds will be recognized in *d*. Miss Alice C. Fletcher informs me that these symbols are still in use among the Omahas and Sioux as the sun and four-wind signs.

The drawings in Fig. 1, *e*, are cosmic symbols representing the sun, the four winds, and the horizon. The two at the right show in addition the waters which encircle the earth. The world of primitive man was bounded by the horizon,—an immense circle over which the sun daily took its course, establishing the cardinal points, the recognition of which forms so conspicuous a part of the religious ceremonies of the Indians.

When man desired to represent symbolically the world as known to him, he drew a circle representing the horizon, in the centre of which he placed a smaller circle symbolic of the sun in the zenith. From the central sun symbol four lines were drawn to the outer circle, dividing it into four equal parts, these lines representing the four world-quarters and the four winds. Many figures of the sun occur inclosing an equal-armed cross. It should be borne in mind that the centre of the sun when in the zenith is the point where the four arms forming the cross are supposed to meet, and that the sun and the four directions may be represented with the arms projecting from a disk or circle, as in Fig. 1, *d*; or the circle may inclose the cross, as in Fig. 9, *a*, *b*, *c*, and *d*.

In addition to the cosmic symbol as illustrated in *e*, Fig. 1, four dots or circles sometimes occupy the spaces between the arms of the cross, — one near the centre of each quadrant.

This symbol and its derivatives, the sun sign in its various forms, the equal-armed cross, and the swastika, have been found among

the remains of the great earthwork-builders of the Ohio valley, some of them cut from native copper,¹ and with the exception of the swastika they are represented in the great earthworks themselves. This symbol extends from Ohio southward throughout the southern portions of the United States and into Mexico and Central America, where it is common in the codices, upon pottery, and upon the sculptural remains.

The cosmic sign is generally considered a sun or day symbol when occurring in the Maya manuscripts. As a day sign its meaning is clear, but as a simple sun sign its original significance is but imperfectly applied. An interesting example of this sign is to be found in the Mexican manuscript already referred to (Fig. 1, *c*, middle drawing). In the original the central sun disk is colored a bright yellow, and the outer zone, symbolizing the waters which surround the earth, is painted blue. The drawing at the right (Fig. 1, *e*) is a modern symbol of the sun, earth, water, and four winds.²

The triskele, *f*, frequently occurs upon pottery and other objects from the Mississippi valley. It is also found in the Pueblo region, Mexico, and Central America. It is often associated with the swastika, and in the north seems occasionally to be substituted for that sign. I know of no satisfactory explanation of its significance.

The terraced figure, *g*, is a well-known design of both the ancient and modern Pueblo Indians. Dr. Fewkes informs me that among the Mokis it is a cloud symbol. It seems probable that a similar meaning was applied to this design by the Mound-builders, as it is frequently associated with the wind symbol upon Mound pottery.

The looped band, *h*, which occurs in connection with the four heads of birds upon shell gorgets, is also found upon the pottery, and occasionally forms a symbolic ornament around bird-shaped bowls.

Having thus briefly described the symbols from which were probably derived most of the decorations upon the pottery, I will call attention to the occurrence of some of these forms in connection with sun worship among the historic Indians of the region where many of the specimens illustrated were obtained.

During the visit of Thomas Ashe in 1806 to the Indian village of

¹ For examples of the cosmic symbol from Ohio see "Symbolism in Ancient American Art" (abstract), by F. W. Putnam and C. C. Willoughby: *Proceedings of the American Association for the Advancement of Science*, vol. xlv. 1896.

² Alice C. Fletcher, "The White Buffalo Festival of the Uncpapas:" *Peabody Museum Reports*, vol. iii. pp. 264, 265.

Ozak in Arkansas, he witnessed one of the quarterly sun ceremonies performed by the inhabitants. The following is condensed from Ashe's account :—

The natives divided into classes, each class standing in the form of a quadrant, and each class held an offering to the sun the instant he rose. The warriors presented their arms, the young men and women offered ears of corn and the branches of trees, and the mar-

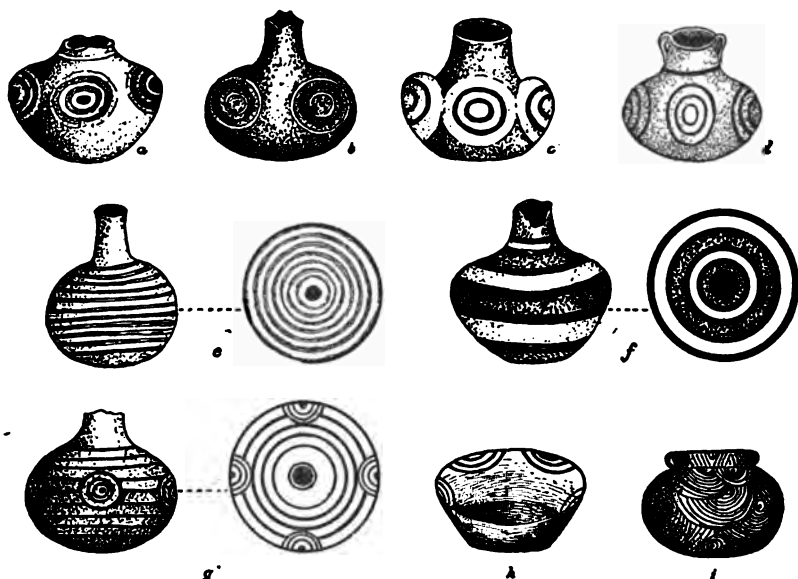


FIG. 2. Pottery with decorations derived from the sun symbol, composed of concentric circles. a-h. Missouri; i. Arkansas. a, c, e, f, g, and i. Peabody Museum; b, d, and h. St. Louis Academy.

ried women held up to his light the infant children. Immediately after this address the four quadrants formed one immense circle several deep, and danced and sung till about ten o'clock, and then dispersed. At noon they again assembled and formed a number of circles, and commenced the adoration of the midday sun, after which a feast was prepared. Then they reposed until the sun was about to set, which being reported by watchers, the people assembled in haste, formed themselves into segments of circles, and presented their offerings during his descent. When the sun does not shine or appear on the adoration day, an immense fire is erected, around which the ceremonies are performed with equal devotion and care.¹

We are not informed as to the relative positions of the four quadrants, but it is probable that their right angles were placed near

¹ Thomas Ashe, *Travels in America*, pp. 305-308.

together, forming thereby the equal-armed cross within a circle. This figure together with others formed by the people during the ceremony, the immense circle and the (concentric?) circles, are the same as the sun sign and other symbols appearing upon pottery and other objects throughout the region. The resemblance of the figures to the symbols is more striking if we imagine the circles and quadrants to be formed around an immense fire, symbolic of the sun, upon days when the sun does not appear, as mentioned by Ashe.

A series of well-made pottery vessels with both painted and incised decorations is shown in Fig. 2; *a*, *b*, *c*, and *d* each have four groups of concentric circles placed around the body of the vase, — one group for each world-quarter. In *e* and *f* the rings are placed hori-

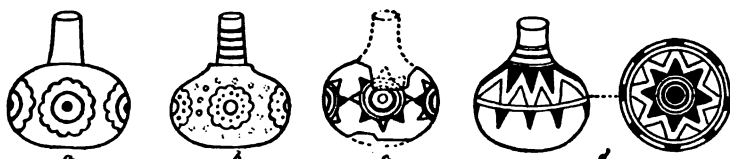


FIG. 3. Vases decorated with sun symbols. *a* and *b*. Peabody Museum; *c* and *d*. St. Louis Academy. Mounds of Missouri.

zontally, and the significance of the decoration appears only when viewing the vessel from above or below. In *g* we have both a vertical and a horizontal arrangement of the circles. The decorations of the vessels *h* and *i* are derived directly from the sun symbols, the inner margin of the bowl being decorated with groups composed of several semicircles, or one half of the sun symbol. The incised decoration of *i* is also composed principally of concentric circles. The

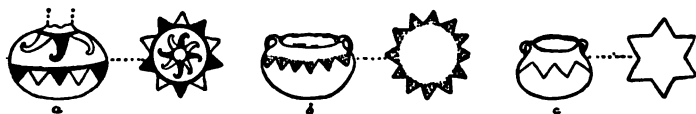


FIG. 4. *a*. Vase decorated with design derived from the sun and four-wind symbols. The ornamentation upon *b* and *c* is probably derived from the rays of the sun. Peabody Museum. Mounds of Missouri.

simple disk, usually colored red, is found upon the bottom of a number of vases, generally in company with the design derived from the swastika, or wind symbol. See Fig. 16, *b*.

A series of vases having similar decorations to those in Fig. 2 is shown in Fig. 3. These have in addition rays or scallops projecting from or surrounding the outer ring. The symbols are arranged in groups of four upon the first three specimens. The decoration of the fourth example, *d*, consists of a single sun symbol with beams

radiating from a circle at the base of the neck of the vessel. The incised decorations upon *b* and *c*, Fig. 4, are apparently derived from the rays of the sun, as is also the design encircling the body of the vase illustrated in *a*. The motive of the decoration at the base of the neck of the same vessel is the swastika, the two figures forming a combination of the sun and four-wind symbols.



FIG. 5. Vase decorated with design derived from sun symbol. Peabody Museum. Missouri.

Other decorations, probably derived from the sun, or sun and four-wind symbols, are illustrated in Figs. 5 and 6. The design upon the long-necked vase shown in Fig. 5 consists of a circle surrounding the body of the vase, from which upon either side project rays. The more intricate incised decoration upon the vessel illustrated in Fig. 6 is composed of six symbols, four of which have four rays each. The two upper examples

each have five rays.

Another modification of the same motive will be seen in the examples illustrated in Fig. 7. Painted circles inclose the neck of the vases. From the lower circle in *a* four symbolic arms project downward, terminating at the rim of the base. Upon the base of *b* a disk is painted, from which spring the four arms which rise towards the neck, terminating a short distance from the lower ring. The



FIG. 6. Vase with incised decorations, probably derived from the symbol of the sun or sun and four directions. The six symbols which compose the decoration upon the vase are also shown. Peabody Museum. Arkansas.

specimen shown in *c* has a single ring near the neck and another at the base. Four bands connect these rings, forming a design closely resembling the cosmic symbol. In *a* and *b*, Fig. 8, the same general design appears with additional connecting bands. In these

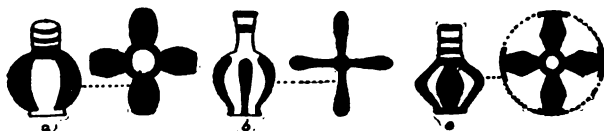


FIG. 7. *a* and *b*. Vases decorated with symbols of the sun and four directions; *c*. Vase with cosmic symbol as a decorative motive. *a*. Missouri · *b* and *c*. Arkansas. Peabody Museum.

specimens symbolism appears to be subordinate to æstheticism. In the beautiful example illustrated in *c*, the circles and rays appear upon the neck, — the decorations upon the body of the vase being

apparently evolved from the original four perpendicular bands shown in Fig. 7.

Upon the vases illustrated in Fig. 9 is drawn a series of designs

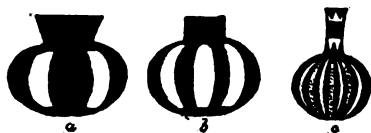


FIG. 8. Vases with decorations probably derived from the symbol of the sun and four directions. *a* and *b*. Arkansas. Peabody Museum. *c*. Missouri.

closely resembling some of those previously described. These, with the exception of *c*, have in addition an equal-armed cross inclosed by the inner circle. In *a*, *b*, and *d*, the symbols are arranged in groups of four.

An examination of the bird gorgets in the Peabody Museum,¹ from the stone graves of Tennessee, shows that the sun symbol

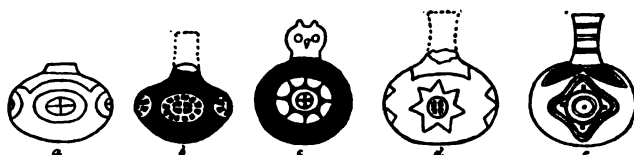


FIG. 9. Vases decorated with designs derived from the symbol of the sun and four directions. *a*, *b*, and *e*. Missouri. St. Louis Academy. *c*. Kentucky; *d*. Missouri. Peabody Museum.

which forms the centre of the design is either a dot inclosed within a circle, or the more elaborate design of circles with rays inclosing an equal-armed cross, and, as before stated, the centre of the sun when in the zenith is the point where the lines of the four directions meet, and the sun and four directions may be represented both as

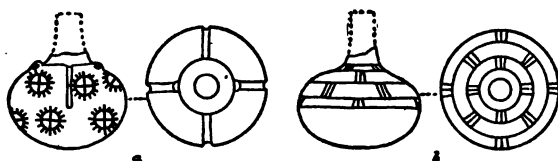


FIG. 10. Vases decorated with designs derived from the symbol of the sun and four directions and the cosmic symbol. Missouri. Peabody Museum.

a disk or circle with radiating arms, or a circle inclosing an equal-armed cross. As previously noted, the equal-armed cross is a star symbol among the modern Pueblo tribes, but the evidence does

¹ Examples of these gorgets are illustrated in the second volume of the Reports of the Bureau of Ethnology, plates lviii. and lix.

not indicate that it was so regarded by the early tribes of the Mississippi valley.

The vase at the left in Fig. 10 is decorated with a number of circles, each inclosing an equal-armed cross, and each surrounded by rays. The vessel has also four grooves projecting downwards from near the base of the neck, dividing the vase into quarters.

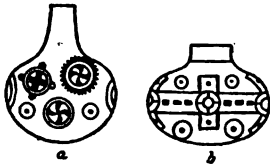


FIG. 11. Vases decorated with designs derived from the sun symbols, the symbol of the four winds, and the cosmic symbol. *a.* Missouri. St. Louis Academy. *b.* Missouri. Peabody Museum.

Upon the specimen at the right in the illustration has been painted a design in circles, connected, and divided into quarters, by upright lines. This design, when viewed from above, resembles the cosmic symbol.

The design upon the vase illustrated in Fig. 11, *b*, consists of four cosmic symbols placed at equal intervals and connected by broad bands. Above and below each symbol is placed a wide, projecting arm, which, together with the half of the segment of the encircling band upon either side of the symbol, forms a cross. Circles inclosing disks are placed in the angles between the arms.

The accompanying drawing, *a*, illustrates a vase decorated with circles inclosing disks, straight-armed crosses, and swastikas. In the upper left design the arms of the cross project beyond the outer sun circles. This figure is an excellent illustration of the combination of the two forms of the sign of the sun and four directions, — the circle encircling the cross, and the circle with the four radiating arms.

Fig. 12, *a*, is a drawing of a small shell gorget from Missouri. It

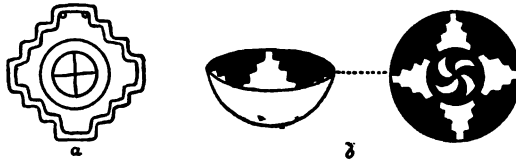


FIG. 12. *a.* Shell gorget. Missouri. *b.* Bowl decorated with terraced figures and swastika, symbols of the clouds and the four winds. Arkansas. Peabody Museum.

is in the form of a cross, each arm being composed of a terraced figure. In the centre of the gorget are two concentric circles inclosing a cross.

The bowl shown in *b* has a similar design painted upon the inner side, the swastika taking the place of the straight-armed cross and the inner circle in the centre of the gorget. The swastika, or four-wind symbol, associated with the terraced figure, emblem of the clouds which bring the wind, also forms the decoration upon vases from the mounds, an example of the combination being illus-

trated in Fig. 17, *d*. Specimens are not uncommon where the ornamentation is composed wholly of terraced figures, usually, though not always, arranged in groups of four. Examples are shown in Fig. 13.

Bowls with four terraced projections at the rim are occasionally found closely resembling in form the sacred-meal bowls of the Zúñis.

In Figs. 14, 15, 16, and 17 we have a series of bowls and vases



FIG. 13. *a*. Vase decorated with terraced figures. Arkansas. Peabody Museum. *b*. Vase decorated with terraced figures. Arkansas. National Museum.

showing the evolution of the beautiful scroll-like designs so characteristic of the Mound pottery. Fig. 14, *a*, is a bowl about twelve inches in diameter, having a central disk from which radiate the four world-quarter arms; *b* is a bowl of about the same size as the latter, with

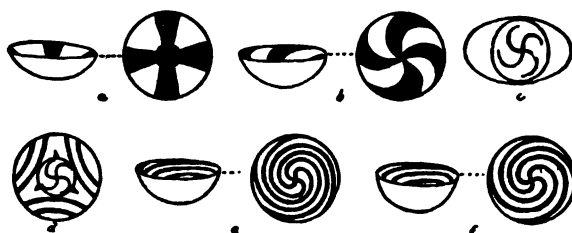


FIG. 14. *a*. Bowl decorated with the symbol of the sun and four directions; *b*. Bowl decorated with symbol of the four winds; *c*. Bottom of vase with swastika decoration; *d*. Bottom of vase with swastika decoration; *e* and *f*. Bowls with symbol of the four winds or swastika. All from Arkansas. Peabody Museum.

the swastika occupying its inner surface; *c* shows the bottom of a small vase of peculiar pattern with the swastika incised upon it; *d* shows the bottom of a vase with a painted swastika; *e* and *f* are bowls with swastika decorations, the curved arms of the crosses being much elongated.

Fig. 15 represents an artistically formed vase decorated with three swastikas, the ends of a portion of the arms being modified to fill the intervening undecorated spaces between the crosses.

Fig. 16 represents the next stage in the development of the scroll. In this example, as in the great majority of specimens of like design (see also Fig. 17), four swastikas are employed, and the ends of

the arms of the adjacent crosses are joined. Upon the bottom of this vase a sun disk is painted, and the arrangement of the arms of the swastikas is such as to make a cruciform pattern, which appears



FIG. 15. *a.* Vase decorated with three swastikas, the ends of some of the arms of the crosses being curved to fill the blank space on vase; *b.* The three swastikas forming the design upon the vase. Arkansas. Peabody Museum.

when the vase is viewed from below. This cruciform figure was originally accidental, and was taken advantage of by the decorator, and the sun disk, or in some instances the swastika, was added to complete the figure.

In Fig. 18, *b*, the vase is so constructed as to form a cross when



FIG. 16. *a.* Vase with swastika decorations, the ends of the arms of the crosses being joined; *b.* Vase seen from below, showing sun disk and cruciform figure formed by the lower arms of the swastikas; *c.* Design encircling the vase. Arkansas. Peabody Museum.

viewed from above or below. The examples illustrated in this figure have incised decorations and are unpainted. In *a* and *b* the designs are more purely decorative than those previously described, and additional arms are employed to complete the patterns. The



FIG. 17. Vases decorated with joined swastikas and other designs. Upon the neck of *d* four terraced cloud figures are painted, and the legs of the vessel are also terraced. Arkansas. Peabody Museum.

reason for the multiplication of the arms of the cross is apparent. The incised lines occupy so much less space than the broad arms of the painted designs that other arms were added to fill the remaining spaces, and the symbolic features became subservient to the decoration.



FIG. 18. Vases decorated with incised designs derived from the swastika, or four-wind symbol. *a* and *b* show both the sides and under part of vases. *a* and *c*. Arkansas. Peabody Museum. *b*. Mississippi. Peabody Museum.

Other designs derived from the swastika are shown in Fig. 19. Three scrolls, each formed of one half of this cross, compose the decorations upon vase *a*. The interlocked curved arms appearing in white near the centre of the drawing, inclosed within the curves of the S-shaped design in black, are identical with the interlocked scroll so common upon the ancient pottery from Arizona and New Mexico.

A further development of this pattern will be seen in the vase illustrated in *b*. The design upon the right side of the vessel, which is derived from the swastika, is represented in black, the interlocked arms appearing in white as before. The black line forming the scroll at the left is broken, the ends interlocking, and the continuous S-shaped figure, originally in black, now appears in white. This is another feature in common with the ancient Pueblo design.

The artistic decoration upon the vase illustrated in *d* is also derived from the S-shaped line forming one half of a swastika.



FIG. 19. *a*. Vase decorated with designs composed of one half of the swastika. Arkansas. Peabody Museum. *b*. Vase decorated with design derived from the swastika. Arkansas. National Museum. *d*. Vase with decoration derived from the swastika. Arkansas. Peabody Museum. *c*. Same as *d*, showing development of ornament.

This will be better understood by examining the drawing *c*, which shows the first stage of the decoration. The ends of the S-shaped line are expanded, and form the ornaments upon the top and bottom of the vessel. To complete the decoration the spaces upon either side of the S-shaped line were filled with contrasting colors, red and white. This design is duplicated upon the side not shown in the drawing.

Examples of the triskele are illustrated in Fig. 20, and upon the vase shown in *c*, Fig. 17. While less common than the swastika, the triskele is extensively distributed over America, and is found as far south as Copan, Honduras. There seems to be an intimate connection between this symbol and the swastika.

In Fig. 21 vessels with both painted and incised designs are shown, the motive of which is the looped band found in connection with birds' heads and the symbol of the sun upon shell gorgets from Tennessee. One of the bowls illustrated is in the form of a bird, and the looped band constitutes the decoration upon the outer side near the rim. The head of the bird is crested, which is also a noticeable feature of the birds' heads carved upon the gorgets.



FIG. 20. *a* and *b*. Bowl decorated with figure of the triskele. Arkansas. Peabody Museum. *c*. Under side of vase shown in *d*, Fig. 17. Arkansas. Peabody Museum.

The design upon the vase illustrated in *c* is the looped bands associated with circles inclosing disks, a simple form of the sun symbol. The design upon *d* will be recognized as the looped band combined with a pattern apparently derived from the swastika. Upon the gorgets we have the band, the birds' heads, and the sun all combined in one design. In the pottery are the following combina-



FIG. 21. Vessels decorated with the looped band, or the looped band combined with other designs. *a*, *c*, and *d*. Missouri. Peabody Museum. *b*. Missouri. National Museum.

tions: the band and the bird, the band and the sun, and the band and the modified swastika.

Interesting examples of Mound pottery are illustrated in the Third and Fourth Annual Reports of the Bureau of Ethnology, several of which are decorated with designs derived from the symbols described.

A comparison should also be made between the decorations upon the Mound pottery and the engraved gorgets illustrated in Mr. Holmes's article in the second volume of the same publication. My studies of this system of decoration are based upon the collections of pottery in the Peabody Museum.

C. C. Willoughby.

CAMBRIDGE, MASS.

AFRICAN FOLK-LIFE.¹

To give a complete and detailed account of African life among the numerous tribes inhabiting North, West, South, and East Africa, the Soudan, and the Congo Basin, is far beyond the possibilities of any man or the capacity of any book.

No such exhaustive description can therefore be expected in one short hour's illustration of the subject. All I can well do is to give a general idea of African life as it appeared to me, and as I am able, by slides, to make it visible in six or seven of its most important phases.

These phases are: childhood, adolescence, manhood and womanhood, occupations and handicrafts, pleasures and amusements, personal and social miseries, death and funeral customs. Each one of these phases will be graphically represented on the screen by a rapid succession of from eight to twelve photographic reproductions of typical persons or occurrences.

But before venturing upon the great problem of human life in Africa; it may not be amiss to get a few glimpses of the land and the homes of our African brothers and sisters.

In view of the light-heartedness with which most of us excuse our ignorance of Africa and African affairs, it becomes a duty to remember again and again that Africa is a very large section of the inhabitable part of this globe; that it is 5,000 miles long and 4,800 wide; and that it is probably richer in gold and diamonds than the rest of the world put together.

Although no part of the Dark Continent extends so far away from the equator as to be included in the temperate zone, the climate varies considerably from north to south, or from the lowlands to the lofty plateaus.

In North Africa and in South Africa the air is particularly dry, and therefore suited for people suffering from lung and bronchial troubles. Between the Sahara desert and the Zambezi the climate is hot and moist. It is therefore favorable to rank vegetation and the development of malaria, hence unsuitable for the white race. But in the interior these unfavorable conditions are modified by table-lands averaging from four to six thousand feet above sea-level. These highlands stretch from Abyssinia along the Great Lakes to the Zambezi, and westward to the Angolan coast-belt near Benguela and Mossamedes.

When the heart of the continent shall have been connected with

¹ Illustrated Lecture delivered before the American Folk-Lore Society, at the Eighth Annual Meeting, New York, December 28, 1896.

the Atlantic and the Indian oceans by a few thousand miles of railroads, and most of the swamps will have been transformed into plantations of unsurpassed fertility, those highlands will offer homes to millions of white people coming from both Europe and America.

In Africa one distinguishes two seasons instead of four, — the rainy season and the dry season, the rainy season being hotter than the dry season. During the rainy season, even the sandy deserts cover themselves with a mantle of verdure, while during the dry season the tall grass dries up and many trees lose their foliage. But near the equator and along the banks of the larger rivers the vegetation is but little affected by the change of seasons. There the fields and fruit-trees thrive and yield the whole year round.

Almost all around the African continent the coast is bordered by a range of mountains, a few outspurs of which come down to the coast, while it is itself generally some hundred miles inland. Beyond the highest part of this range, toward the interior, comes an inland depression largely occupied by the Congo Basin. That is why Livingstone compared Africa to an inverted saucer. Our picture shows a few of the famous Black Rocks of Pungo Andongo, east of Loanda. These huge bare rocks of conglomerate are scattered over several square miles of territory, and forcibly remind the traveller of the Titans piling mountain upon mountain in their attempt to scale heaven. Pungo Andongo is full of legendary lore. Near one of the perennial streams which flow from the central mass of rocks are shown some human footprints which are said to have been made by the famous Queen Njinga Mbandi, who waged several wars with the Portuguese in the seventeenth century. One solitary, tall, and shaft-like rock is supposed to have been used by her as a bridge over the Kuanza River. It is also said that, when the Portuguese conquered this the second capital of the native kingdom of Angola, the king, rather than fall into the hands of his white enemies, leaped from the top of the central rock into eternity.

Where the rivers which rise in the far interior cross the mountain range which separates the central depression from the coast-belt, their waters are often forced through narrow gorges, or rush down a steep incline so as to form whirlpools and rapids, or they have to leap at one bound down to a far lower level, thus forming cascades and cataracts.

The Howick Falls of the Umgeni River, in the midst of wild scenery, are almost three times the height of those of Niagara, but not to be compared with them in volume. Their height is three hundred and fifty feet, and the pool at the bottom gives no soundings at two hundred feet. Howick forms the favorite holiday and health resort of the Natal colonists.

The towns and villages of Africa would furnish interesting material for the entire time of an illustrated lecture. In Northern Africa the Moorish and Oriental style of architecture prevails, while in the southern part of the continent the growing cities of the future United States of South Africa are built after British and American patterns. Of the West African cities, Loanda is certainly the most remarkable. At the time of the discovery in 1486 it was the capital of the native kingdom of Angola. The Portuguese town of Loanda was founded in 1575 by the conqueror of Angola, Paulo Dias de Novaes. It is the only town in West Africa which has the appearance of a European city, and which numbers several thousand of white people among its population. The mulattoes of various shades are still more numerous, but the bulk of the population consists of semi-civilized blacks gathered from all parts of the province.

Mossamedes is another town of the Portuguese province of Angola which has an interesting history. It is built in one of the most desert parts of the sandy coast-belt stretching between the Congo and Orange rivers. The town was founded in 1849 and 1850 by two expeditions of colonists hailing from Pernambuco, Brazil. The present population may be about 5,000.

In a typical Angolan village the houses are made of wattle and daub walls covered by thatch. They generally have three rooms, namely, a central hall, a bedroom for the parents and the little children, and another bedroom for the larger children. Each house has a yard, in which the family spends most of the day, and where additional huts may be erected.

Though closely related, the Angola and the Congo nations differ in many respects, — in language, in physical appearance, and also in their styles of architecture. The Congo houses are much smaller and lower than those of Angola. They are built of reed-like wild canes and covered with palm-fronds. They are scattered over a vast area among the trees, and connected by a labyrinth of paths in which only the native of the place can find his way.

On the Upper Congo, among the cannibal tribes inhabiting the equatorial forests, on either bank of the horseshoe bend described by the river, many villages are built in one continuous circular line inclosing a large open space, which is the common yard or forum of the town. It is in this region that the Arab slave-raiders of the Tippoo Tib and Rumliza type have devastated whole districts, burning the towns, shooting the men, killing the helpless old and the useless babes, while the young women and the boys were put in chains and marched off to the Arab settlements.

Having some idea of the country and of the abodes of the African man, we are prepared to consider the peculiarities of his life.

If the child of Christian Europe and America is favored above the African in a hundred respects, there is one in which the poor African babe has the advantage over the civilized child, at least in France and the United States. No African child is ever an unwelcome guest to father and mother. On the contrary, it is considered one of the greatest blessings, if not the greatest, that could come to the family. The exception of twins, who are unwelcome among a few tribes, only confirms the rule. Most of the charms, or fetishes, as some call them, which are met with in African homes, or which African men and women wear on their bodies, are *milongo ia kuvuala*, as they say in Angola, that is, medicine for getting children. The greatest affliction that can befall an African is not blindness, or deafness, or even insanity, but childlessness. No consultation fee of a diviner, nor any sacrifice to the spirits, is deemed too expensive if there is hope of thereby securing the desired blessing.

In Loanda, when a woman, after years of prayerful expectation, realizes that her prayer has been heard, she cannot keep her joy to herself. She buys the finest clothes she can afford. She hires the silver and gold jewelry reserved for this special occasion, and on the appointed day she goes out with her best friends to proclaim the glad news, and to receive the congratulations of all the women she meets. Green boughs are carried by those who escort her, laudations are sung, and presents are brought to the favored woman. During this festivity she bears the honored name of *Kikumbi*, which seems to signify "the great sun."

If the origin of human life, and life itself, is wrapped up in mystery for the wisest of us, it is not less a sealed secret for the primitive African. In his intuitive way, however, the African can tell you that all life proceeds from Nzambi, the Author and Preserver of all things. He also believes that this or that spirit, whom he thinks he knows as well as his human neighbor, can prevent or insure the birth of a child. In Angola, every child is believed to be born through the friendly intervention of some spirit; and different signs indicate to which spirit the child and the parents are especially indebted. The first name of every child is that of the spirit which presided at its birth, and all namesakes are related to one another in that common guardian spirit; and they must befriend and help one another as brothers or cousins would.

In Angola, before a new-born baby can be taken out of the dark hut into the broad daylight, it must eat the *jihaku*, which is a dish especially prepared for the occasion, and carefully prescribed by the diviner or medicine-man. It is generally something rather difficult to obtain.

The child is bothered with no swathing-bands. Nor is it placed in a wooden or iron cradle. Whenever the mother leaves the house she fastens her baby on her back; and as she walks or works her various motions rock the baby to sleep. We are inclined to pity the African babies when we see their bare heads dangling about in the hot sun; but they themselves seem to disagree with us, for they often cry for their mother's back, just as our babies cry for their mother's lap or arms. It is also customary for civilized people to commiserate the African mother for having to carry such a heavy burden in addition to all the household work and the tilling of the fields. But she herself deems it the greatest comfort and solace of her life. As an Angolan proverb puts it:—

*Nzamba k'anementé mukombe ulé,
O mama k'anementé mon'é.*

That is:—

The elephant does not know his trunk is heavy;
So a mother does not feel the weight of her babe.

The love of the African mother for her infant is reciprocated by the child. The African has no idea of a higher sentiment than that of filial affection for the author of his days. His conception of God is too vague to impose upon his conscience the supreme claim of God upon his heart and life. One of the first things he hears is his polygamous father jesting about the uncertainty of fatherhood; but there is never an atom of doubt about the genuineness of motherhood. He soon learns that, owing to this uncertainty of fatherhood, he belongs, not to his father, but to one of his mother's brothers, and that he must fear and revere that uncle because he can sell him at any time, or dispose of him as of any other chattel. His father has other wives, and children from other wives, and only one wife is the favorite at one time. Hence jealousy and quarrelling between the rival wives and their children; and the hard stick of the family lord is often called into requisition, so that a semblance of order may be maintained in the little monarchy. All these reasons explain why all the affection an African child is capable of is concentrated on its mother, and why the insult which most deeply wounds even the adult African is a disrespectful mention of his or her mother.

All over Africa, children as a rule wear no clothing until they are ten or twelve years old.

I have often had occasion to admire the sense of propriety and kind regard for one another which Africans show when eating out of the same dish, or when playing or working together. Civilized partners in business, or associates in any enterprise, could learn a lesson from their example.

The pastimes and games of African children resemble those of other races in this, that the children delight in imitating the actions and occupations of the grown-up people around them. The little girl will fashion a doll out of a corncob, and carry it on her back just as she sees her mother do. She will try to carry tiny baskets or water-pots on her head as adroitly as do the older folks. She will take a few potsherds, and, inviting her companions, cook and serve up a little dinner for her guests. The little boy will build toy huts, make little bows and arrows and spears, and try to outdo his comrades in the use of them. Boys and girls together have their childish dances and songs, and also regular games like hide-and-seek, and a sort of backgammon.

Homogeneous as the great negro race of Africa is, there is no lack of internal subdivisions and tribal characteristics.

The Bushmen and Hottentots have tufty hair and straight foreheads, extra-prominent cheek-bones and extra-flat noses, receding chins, and a yellow or brown skin, which characteristics distinguish them from the Bantu-Negroes.

The Ba-ndombe are found in the District of Benguella and Mossamedes, in the southern part of Angola. Every married Mundombe woman must wear a heavy headdress of raw cowhide. Although the Ba-ndombe have no recollection of St. Paul's injunction that "woman ought to have power on her head," they observe it far more scrupulously than the civilized ladies of our time.

One general difference between the people of Angola and those of Congo is, that the face of the Angolans is more oval, and that of the Lower Congo people rather round.

The Swahilis of Zanzibar are mostly slaves smuggled into the island from many parts of the mainland. Yet they have a physiognomy and character of their own. All the travellers who have used them as porters are agreed as to their many vices; but those among the travellers who have a better sense of human nature have also discovered some of their commendable traits. Their qualities and defects are largely due to their social condition, and are very much the same as those of irresponsible, mercenary soldiers.

In the Catholic and Protestant countries of Europe, when boys and girls are about to enter manhood and womanhood, the change in their life is accompanied by a religious ceremony, called confirmation, which was compulsory until quite recent times. In Africa they have something similar. Among many tribes, circumcision is practised during this ceremony, which lasts about one week. During that time, the boys are kept together in a solitary place, and placed under the direction of a medicine-man. No woman or girl is allowed to approach the place; and all the proceedings are wrapped

in the same secrecy and mystery as the initiation into any of our secret orders. The boys wear skirts made of grass, and are be-daubed all over with white clay. This clay is always the symbol of a blessing. When the initiation is over, the boys wash off the clay and return to their homes feeling a great deal bigger and wiser.

As the boys are initiated by a special rite into the mysteries of manhood, so the girls have their rite of initiation into the mysteries of womanhood, and during the proceedings no male person is allowed to approach the scene of the ceremony.

Until the boys and girls are thus initiated into manhood and womanhood they live with their parents and at their expense, without much care or responsibility. After the initiation the girl must find a husband, and the young man earn money wherewith to get a wife. Here the girl has the advantage over the young man. She need not worry about the choice of a profession or trade, nor leave her home in search of work. All that is expected of a wife — the cooking, the pounding of manioc, the tilling of the fields — she has already learned at home in playfully assisting her mother in her every-day work.

In order to please the young men and find a husband, the girl only has to have a good name and to observe local fashions. For this, African girls need no special encouragement from their parents. Fashion is as tyrannical among the heathen Africans as it can be anywhere. Every one belonging to a clan or tribe must conform to their distinctive fashions. But there is no attempt to compel strangers to adopt local fashions, or to laugh at their outlandish customs and costumes. In this respect the primitive African is more liberal, sensible, and fair-minded than most of us proud, civilized folks.

In Angola the semi-civilized women show really good taste in most of their fashions. Their hair is either completely shaved off, or combed so as to become soft like carded wool. But wherein they most excel is in the draping of the half dozen pieces of colored cloths in which they skilfully and gracefully wrap themselves.

The fashions of the uncivilized Angolans are not calculated to impress one favorably. Nearly everywhere the body is smeared with rancid grease and ochre; the clothing consists of bark fibre or animal skins; the teeth are filed or hammered out; the skin is scarred and tattooed in various ways.

A group of Kissama natives near Loanda shows the Angolan as he was when the white men first sighted the Angolan coast in 1486. A comparison of the specimens of the Angolan language, as preserved in print since the seventeenth century, with the present dialect of the Kissama, enables me to assert that their language has

not undergone any appreciable change since the discovery (that is, for the last four hundred years). They have also maintained their independence, and no civilized person, whether white or black, is allowed to enter their territory. "They are very bad people," the white men say. If you ask the reason, you will find that they make bad slaves, who will rather commit suicide than submit to shame or degradation. On the other hand, Kissama people visiting Loanda expressed to me their great surprise and indignation at the loose morals which they witnessed in the queen city of West Africa.

When I said that the girl had the advantage over the young man in one respect, I did not mean to say that her lot was better in other respects. No; the African woman, even when free, is not much better off than a slave. It is a common phrase for the men to compare their wives to slaves, and they think it their duty to keep them in subjection by harsh treatment. Here, also, exceptions only confirm the rule. The Congo women carry heavy burdens by a strap holding the basket against their backs and suspended from their heads. In the Kuanza valley, near Loanda, the women carry up to one hundred and fifty pounds in this manner, while the men, who carry their loads directly on their heads, cannot manage more than one hundred pounds. Women who are seen carrying heavy loads in a trading caravan are sure to be slaves; for free women only carry their own produce from the field to the house or to the market. I have never seen any free women used as carriers in any of the trading caravans I have met. The women on the plantations who hull coffee by the primitive process of pestle and mortar, which is used only on small coffee plantations, are also slaves. Plantation work of this sort would never be performed by free women.

But trading is an occupation which can be carried on by bond and free alike. In the native cloth market of Loanda, which is entirely kept by women, free and bond women work side by side, and are not distinguished by any outward sign. The bondwomen are trusted slaves of civilized native ladies, who derive no mean profit from the commercial pursuit of their faithful slaves. Such profitable and trustworthy slaves are seldom ill-treated, and they become sometimes greatly attached to their mistresses.

As I have already stated, the young man must generally choose a trade and learn it. He does not go to a public school or to a trade school, but joins a master of the trade he wants to learn, and becomes his apprentice, helping him a few years without pay.

Weaving of grass mats or of cotton cloth is one of the trades that the boy may choose, but only in the countries where native textiles are worn. Among the tribes which wear skins, or where the Manchester goods have completely superseded native manufactures, there is no occasion for learning the weaver's trade.



GIRLS PREPARING FOOD

Hunting is also an occupation which helps a man to support his family. It has to be made a specialty of, and must be learned as a trade, wherever game is not very plentiful.

Among all independent tribes, every man belongs to the tribal militia and must learn the art of war ; not only the use of the bow and arrow, or of the shield and lance, or of the battle-axe and short sword, or of the flint-lock gun, but also the tactics peculiar to the nation of which he is a member.

In many if not in most African languages the same word is used to designate a traveller and a trader. If a local trader is spoken of, his shop being generally in the market, he is called a market man or woman. As a rule, whenever heathen natives are on the path to some other tribe or country, it is for the purpose of trade or barter. And as they must carry their goods on their own heads, or on those of their hired carriers or slave-porters, the carriage business becomes an important item in the art of trading. A working knowledge of the languages spoken by the tribes to be visited, and familiarity with their laws, customs, and institutions, are also very important factors. Therefore a boy who wants to become a travelling trader joins himself to an experienced trader, and learns all the tricks and knacks of the business by daily practice.

The people of Bailundu and Bihe are the great traders and carriers who bring the rubber, ivory, and wax from the Southern Congo and Upper Zambezi basins to the seaport of Benguella.

One of the most lucrative occupations of the natives inhabiting the seacoast, the shores of large lakes, or the banks of important rivers, is fishing and navigation. The paddling of boats and the fishing need not necessarily be combined. The fish that is not consumed on the spot is dried and sold to the trading travellers, who carry it for hundreds and even thousands of miles to people for whom fish is a rare luxury. Both hooks and nets, and also harpoons, are used in fishing.

The natives of the African West Coast make splendid seamen. Their canoes are very practical crafts, and everywhere adapted to the local conditions of surf, rapids, or shallow creeks. The smallest canoes in use on the West Coast are made by the natives of Batanga, between Kamerun and Gaboon. They are so light that a native can easily carry his canoe home without anybody's assistance. But one of these canoes cannot carry more than one person, and it would capsize at the slightest motion if the canoe-man did not keep it in position with his two legs hanging down into the water. Astraddle on these frail crafts, the natives of Batanga risk themselves into the wildest surf.

I will not dismiss the subject of African handicrafts without giving some specimens of African industry.

Here we have, for instance, a suspension bridge photographed on the Congo. Of course it is not built over the Congo itself, but over a small tributary. The only materials used in making this bridge are branches and bush ropes or flexible vines. Such a bridge is strong enough to carry several persons at a time, but it must be replaced by a new one every two years or so. Such bridges are met with not only on the Congo, but also in Angola and elsewhere.

Pipes with a thick stem are used for smoking wild hemp, the effects of which correspond somewhat to those of opium. The women smoke as much as the men or more, and nobody forbids the children to imitate their parents. The native tobacco is a vile stuff, and its effects are all injurious. It is also taken in the shape of snuff. As such, it is snuffed from the open palm of the hand and rubbed on the upper lip. Tobacco is very seldom chewed.

Without the wheel, African potters, both male and female, turn out some very good pottery, such as cooking-pots, bowls, dishes, and water-jugs of various shapes, with or without handles. All these utensils are made of clay, and baked in a fire made of dry grass.

Among the musical instruments used on the Congo we notice the long and short drum. Some drums are used to beat the time of the dance. Some other drums are used as telephones for the transmission of messages to neighboring villages. The stringed instruments represent the African harp. The ivory-horns are used for the convocation of popular assemblies. The double bell is used to call the attention of the people to some proclamation of the chief. The Africans everywhere are very musical, but their music does not always suit European taste.

The African dance is not always indulged in for amusement alone. Dancing enters into some of the most solemn ceremonies, as, for instance, the inauguration of a new king. Then the chief-elect of the tribe dances very gravely before the assembled elders and the people.

The madimba has been called the African piano. It is made of calabashes of graded sizes, which are surmounted by boards, of graded sizes also, all being attached to a semicircular frame. Each board represents a note or half note, and emits its appointed sound when struck by one of the two rubber balls at the end of the two sticks which are cleverly handled by the musician. While almost every native can beat the drum or play some of the minor musical instruments, the playing of the madimba is an art which only a few specialists learn. They must be paid for playing at festivities or ceremonies, and their art supports them, either partly or entirely.

It has often been remarked that children are much more inclined to imitate bad and vulgar things or manners than good or distin-



SLAVE WOMEN IN A TRADER'S YARD

guished ones. This also applies to the Africans. It is much easier to interest them in a carnival masquerade than in a lecture or a sermon. Thus the masquerading of the carnival season has become a regular native custom, not only in Loanda, but several hundred miles to the interior, in all semi-civilized towns and villages of Angola.

As there is but one step from the sublime to the ludicrous, so there is but one from laughter to tears. One of the most pitiable sights is that of a poor creature whose toes and fingers have been eaten away by jiggers, that is, by small insects which lodge themselves under the skin, and there breed and multiply, until first one toe and then another becomes decayed and drops off. By constantly watching and removing the jiggers before they have had time to hatch their eggs, one may avoid severe injury. It is a safe thing to assume that a man or woman who allows himself or herself to be thus eaten alive is also the victim of strong drink. Both the fire-water and the jiggers were introduced by the white man. The jigger is said to have been imported from Brazil into Angola in the fifties or sixties, and now that tiny insect has already crossed the continent, and the victims it now claims must be counted by the hundreds or the thousands.

Equally sad is the sight of some poor woman afflicted with a disease which, if it is not the leprosy of medicine, resembles it very much in its effects. This loathsome disease is more frequent in the neighborhood of white settlements, and I should not wonder if this plague too is largely due to the advent of European civilization. For these poor victims of those white men who only go to Africa in order to make their pile in a short time, neither whites nor natives have any real pity. The missionary himself is so engrossed with other duties that he can give little time or help to the physical ailments of the natives around him. Practical philanthropic work for the sick, the blind, the cripples, the starving, the orphans, and the oppressed is one of the greatest needs of Darkest Africa.

Whenever the African fails to find a physical or human cause of any occurrence, he at once concludes that it is the work of a spirit, — either of the human spirit of a deceased person, or of one of the non-human spirits which fill the earth and our atmosphere. A sickness that resists ordinary treatment, and almost every death, are imagined to be the work of some ill-disposed spirit, and the diviner is resorted to in order to find out what or who induced the spirits to hurt the living. Generally the guilty party is sought among the members of the tribe, and the diviner is requested to smell out the wizard who caused the calamity. The diviner spreads his paraphernalia before him, and concentrates his attention on his subject.

He reads the minds of the men who have come to consult him by suggesting one thing and then another, and then guessing by the sound of their hand-clapping whether his surmises are shared by the circle or not. When he thinks he is sure of his case, he pronounces the oracle, and nothing can save the poor man or woman whom he declares to be a wizard. Death inflicted in the most barbarous manner is the customary penalty for this imaginary offence. Sometimes this penalty may be commuted into slavery and perpetual banishment to some distant region. Another way of discovering a guilty party, not only of witchcraft, but of adultery or murder or theft, is to subject the accused party to the fire, the water, or the poison ordeal or test. It is incredible how many lives are daily sacrificed all over Africa in obedience to these superstitious laws and customs. The modes of administering the death penalty differ according to the tribes and disposition of the chief or the populace.

All along the Congo, but especially on the banks of the Mobanghi River, capital punishment is executed in the following manner: A rope is fastened to the limb of a tree bent over, and tied around the victim's neck. His hands and his feet are bound so that he cannot resist. When all is ready, one blow of the sword severs the head, which flies afar off. The skulls of the victims are generally preserved and adorn the stockades of the villages, the poles of the yards, or the roofs of the houses. Cannibalism is still flourishing in the Mobanghi basin, and slaves are bought and fattened for the ghastly feasts.

In Africa, slavery takes the place of penitentiaries. An insolvent debtor, an adulteress, a thief, one who accidentally wounds or kills another, any criminal, is sold into slavery instead of being locked up. When a man has enough nephews and nieces to sell in his place, he may thus redeem himself. In addition to these sources of slavery comes kidnapping and capture in war, or open slave-raids. These slave-raids are often undertaken by native tribes in order to get more women for their harems, or in order to exchange the captured slaves for the powder, the guns, and the cloth of the white men. It is estimated that 500,000 lives are still sacrificed every year in this African slave-trade, and I think the figures are actually below the reality. As to the total number of slaves in the whole continent, 50,000,000 is not an exaggerated estimate.

If many die in the defence of their homes against the slave-raiders, a large number die on the path from ill-treatment, starvation, or a broken heart. The first slave caravan I met in Angola consisted of twenty naked and starved women, and their owner told me himself that he had lost some fifty of his human chattels, from disease and starvation, on the way from Luluaburg to Malange.



SLAVE-STICK

That slave-trader was a native who could read and write, and yet he was not conscious of the enormity of his deeds. All the native traders of the interior of Angola, when questioned concerning their trading operations in the farther interior, would invariably enumerate the articles of their trade as follows: 1st, rubber; 2d, people; 3d, ivory; 4th, wax; 5th, cattle.

It is a mistake to think that the slaves in caravans are always chained. They are chained only when they are captured, when they far outnumber their guides, and while they are near their homes. As a rule, they are unfettered while on the march, and put in the slave-yoke or slave-stick for the night. Of the many hundreds of slaves whom I saw in Angola not one was chained or even yoked. It is useless for them to try and run away. They are almost invariably caught and severely punished. As to slavery on the plantations, scenes of cruelty, like the familiar ones on Legree's plantation, are still daily enacted in Africa. They occur so frequently that one runs the risk of getting accustomed to them and of excusing them.

As I said before, the Africans generally think that death is caused by the spirits, and they also believe that when a person dies the air around the place is more than usually full of spirits. Much of the noise made at the funeral orgies is intended to drive away evil spirits. Another belief is that a person enters the spirit world in the same condition in which he or she departs from this world. That is why the Loanda women, even those who can read and write, deny themselves many luxuries and comforts in order to save up enough for a royal funeral. They are convinced that a great funeral display will give them a better standing in the other world.

The Africans believe that a man's shadow or his shade is intimately connected with his soul. In fact, when the departed soul is to be distinguished from the body or the person, they call it, like the ancients, a shade. Now, the country of the departed souls or shades is believed to be under the earth's surface, and some medicine-men are supposed to have the power of visiting the nether world when interred alive. The world of the shades has its king, its villages, its fields; and its inhabitants have the same passions and the same occupations as those of the upper earth. The future world of the African is neither a heaven nor a hell; it is simply a continuation of this life.

The arrangements of African graves or tombs vary a great deal. The graves of hunters are decorated with trophies of the hunt, such as skulls of buffaloes, of leopards, of hippopotami, and antelopes. Some graves are made of unhewn stone and have quite a monumen-

tal appearance. Still other graves are covered with figures made of baked clay, representing familiar scenes in the life of the deceased.

The adoption of nominal Christianity does not immediately remove from the native mind some of the notions most deeply ingrained into his soul. The educated natives still have some fear of witchcraft, and they still believe that a pompous grave or funeral will favorably influence their future life.

The African continent has been blessed with natural resources as richly as any other section of the globe. The African himself is endowed with a physique and a mind enabling him to compete, when properly educated, with any race on this planet; yet his lot is not a happy one. The social organism of native Africa is diseased through and through. The system of slavery, from which Africa suffers in every part, was by the dying Livingstone described as being "the open sore of the world." Polygamy and witchcraft are two other sores whose evil effects rival those of slavery. To these three native African plagues advancing civilization is adding two others,—the blighting curse of the rum poison, and the manifold corrupting influences of unprincipled land-grabbers and adventurers.

To heal these five sores is the mission of five elevating agencies,—the political power of the Christian governments; the religious power of the Christian missions; the mental power of the coming government schools; the social power of enlightened public opinion; and the material power of Christianized commerce, industry, and agriculture. However long the conflict may last, the final triumph of the better elements is assured beyond all doubt.

Heli Chatelain.

✦ TRADITIONS OF THE TS'ETS'Ā'UT. ✕

II.

IQ. THE GREAT SNOWFALL.

ONCE upon a time a number of families of the wolf clan and of the eagle clan lived in a village at Sqamgō'ns, in Portland Channel. Near by there was a village of grizzly bear men.¹ They attacked the village, and killed everybody with the exception of one boy and one girl of each of the two clans. They were crying all the time when they saw their relatives killed. Then one of the grizzly bear men went to their hut, and threatened to kill them if they should not stop crying. But one of the boys took his bow and arrow and shot the man in the chest, thus killing him. After this had happened, they dug a deep ditch in their hut, and buried all their relatives who had been killed.

They left the place of these misfortunes and went down the mountains. After some time they reached a house, in which they found an old, old man who had been left by his friends to die alone. He said to them: "Stay here until I die, my grandchildren, and bury me when I am dead." They stayed, and he asked them why they had left their country. When they had told him, he asked them to return, because salmon were nowhere as plentiful as in the river on which their house had stood. He also warned them, saying: "The sky is full of feathers. Take good care to provide yourself with plenty of meat, and build a strong house." He was a great shaman, and was able to foresee the future.

After two days he died. The young people buried him. Then they started to return to their home in obedience to what the shaman had told them. They followed a river, and when they were near its source they saw an immense herd of mountain goats coming down towards them. They did not stop to shoot them, but ran right up to them and dispatched them, cutting their throats with their knives. Then they went back to the camp in which they had left the girls, taking along only a kid that they had killed. They threw some of its meat and tallow into the fire, as a sacrifice to the dead shaman who had directed them to return home. On the following day they moved their camp to a hill which was located in the midst of three lakes. There they built a strong hut as directed by the shaman. The two girls went out to fetch the meat of the mountain goats. While they were drying it, the boys strengthened the poles of the

¹ These were men. It is not quite clear if they were men of a grizzly bear clan, or if the story happened at the time when all animals were still men.

house, joined them with stout thongs, and thus prepared for a heavy snowfall. They put the meat into the house. On the following day the snow began to fall. They lived on the meat of the mountain goats, but they sacrificed as much to the dead shaman as they ate. It continued to snow for two months. They could not go out to gather wood for their fire, but they had to burn the bones and the tallow of the goats. The smoke kept a hole open in the roof of their hut; and, when looking up, they could see no more than a very small speck of light. But after two months they saw the blue sky through this hole. The sun was shining again. Then they dug a hole towards the surface of the snow and came out. Nothing but snow was to be seen. The rocks of the mountains and the trees were all covered. Gradually the snow began to melt a little, and the tops of the trees reappeared. One day they saw a bear near the top of a tree. When they approached, it crawled back to its lair at the foot of the tree. Now they started on their way to their old home. After a long and difficult march, they reached it just at the time when the olachen were coming. They caught a plentiful supply and were well provided with provisions. In summer there were salmon in the river. They caught them and dried and split them. They married and had many children. They were the only people who were saved from the heavy snow, and from them descended the present generations of people. They multiplied very rapidly, for they married very young, as dogs do. At the end of the first summer, only a small part of the snow had melted. A few rocks appeared in the mountains, but in the fall new snow began to fall. In the spring of the following year it began to melt again. The trees were gradually freed from snow, but some of it has always remained on the mountains, where it forms the glaciers.

The two couples who had been saved from the snow grew to be very old. Their hair was white, and they were bent with old age. One day the young men climbed the mountains to hunt mountain goat. One of the old men accompanied them, but he was left behind, as he could not walk as fast as the young men did. When he had reached a meadow high up the side of the mountain he heard a voice from the interior of the rocks saying: "Here is the man who killed all our friends." When he looked up he saw a number of mountain goats above. He did not know how to reach them, since his legs were weak. He took two sticks and tied one to each of his legs in order to steady and to strengthen them. Thus he was enabled to climb. He reached the mountain goats and cut their necks. He killed thirty. Among these was a kid. He took out its tallow and put it on his head; he cut off its head and took it under his arm to carry it home. He had stayed away so long that

his friends had given him up for lost. He told them of his adventure. He roasted the kid's head and ate it. On the following morning he was dead.

II. THE CHILDREN OF THE DOG.

Once upon a time there was a woman who went every night hunting porcupines. During the daytime she hunted marmots. While out on the mountains she built a shelter of branches. One night, when she had gone to sleep, a young man entered her hut. He looked just like her lover, and she thought he had followed her. In the morning she boiled some of the porcupine meat and both partook of it, and in the evening the young man went out to hunt porcupines. As soon as he had left the hut, he put on his blanket and appeared in his true shape. He was one of the dogs of the village. He crawled into the dens of the porcupines and caught a great number. Then he took off his blanket and reappeared in the shape of a man. For three nights he stayed with the woman. During the daytime he went hunting marmots, and he never went out without bringing back a vast amount of game. Then he ate of the food that the woman had cooked and they went to bed. In the third night he arose about midnight. He had assumed his true shape, and ate the meat and gnawed the bones of the marmots and of the porcupines. The woman awoke by the noise and saw a large dog eating their provisions. She turned to the man, intending to awake him, but there was nobody to be seen. Then she took a club and killed the dog. Early in the morning she made a bundle of the remaining dried meat and returned to her village. She did not tell any one of what had happened. But soon she felt that she was with child, and when this came to be known nobody knew who had been her lover. After two months she was about to be confined. The women of the village assembled to assist her, but what was their terror when she gave birth first to two male dogs, then to a female dog! They all fled, even her mother. Only her brother's sister remained with her. The women told the people what had happened, and all the inhabitants of the village resolved to desert her. They packed their belongings and left the place. Only the young woman and her pups remained.

They grew up rapidly. Every day their mother went gathering food for them. As soon as she left the hut, the pups took off their skins, and played about in the shape of children. They had nice, light skins. When they saw their mother approaching, they put on their skins, resumed the shape of dogs, and lay in the ashes of the fireplace. One day their mother did not go very far. She heard voices of children near her hut. They seemed to be

playing and singing. Cautiously she approached the hut, walking noiselessly over the snow; but the children had seen her coming, and put on their blankets before she was able to come near. On the following day she went up the mountains, and there she pushed her staff into the ground and hung her blanket of marmot skins over it. Again she approached the hut cautiously. When she came near, she saw two boys and one girl playing around. The latter went to look from time to time, and returned on seeing the staff that was covered with the blanket. She said to her brothers: "Mother is still out gathering wood." Then the mother jumped into the hut. On one side of the fireplace were two dog-skins; on the other there was one. She took the first two, and threw them into the fire. Before she was able to take the last, the girl had run into the house, put it on, and was transformed into a dog. Then the boys sat down in a corner of the house, crying for their skins. Their mother gave them blankets made of marmot skins. She made garments and snow-shoes, bows and arrows, and the boys began hunting squirrels. When they came to be larger they hunted larger animals, and the bitch accompanied them. She was a very good hunter. They had such a vast supply of game that they did not know what to do with it. Their house was quite filled with supplies.

The people, however, who had left the woman were unsuccessful in hunting, and were almost starving. They returned to their old hunting-ground, and were surprised to find the woman still alive, and to see the two young men.

One day the two hunters went out to hunt mountain goats. Their dog accompanied them. Then a goat attacked the dog, gored it, and threw it down the side of the mountain.

Later on the two young men married women of the tribe. Once upon a time they went hunting, accompanied by seven men. They hunted mountain goats near the sources of Tcunaq River. They killed a whole herd. Only one kid escaped by climbing a high, precipitous rock. There it stood, crying pitifully. The men of the party wanted to return, but the two brothers were so eager to kill the poor kid that they began the dangerous ascent of the steep rock. They had no pity. Then the rock began to grow and carried them up so high that there was no possibility of return. They succeeded in reaching a cleft. There they sat close together warming each other, but after three days one of the brothers died. On the following day the men of the tribe went to the cliff and shouted to the brothers, but there was no reply. The other one had died also. When they turned away to rejoin their tribe, on looking at the rock they saw blood flowing down from the place where the

brothers had died, and also from the retreat of the kid. The blood may be seen on the rock up to this day.

NOTE. — This tale is very widely spread over North America. It has been recorded all along the Pacific coast from Columbia River to Alaska (see Krause, "Die Tlinkit Indianer," p. 269; F. Boas, "Indianische Sagen von der Nord-Pacifischen Küste Amerikas," pp. 25, 93, 114, 132, 263, 269). From the Mackenzie Basin it is known through a version recorded by E. Petitot ("Traditions du Canada Nord-Ouest," p. 311, a tradition of the Dog-rib Indians; p. 314, a tradition of the Hare Indians). There is little doubt that here also belongs the similar tradition of the Eskimo recorded by Rink ("Tales and Traditions of the Eskimo," p. 471); Boas ("The Central Eskimo," p. 630); by Murdoch ("American Naturalist," 1886, p. 594); and also by Boas from Port Clarence ("Journ. Am. Folk-Lore," vol. vii. p. 207).

12. THE STARS.

There were two sisters who were playing in front of their house. They made a small hut and lay down in it to sleep. During the night they awoke, and saw the stars in the sky. One of the sisters said: "Do you see that white star? I will have him for my husband. You take that red star." They joked and laughed on this proposition, and finally went to sleep again. While they were sleeping two men entered their hut. One of them wore a white blanket, the other wore a red blanket. The latter married the elder sister, while the former took the younger for his wife. They removed them from the house into the sky. They were the two stars of whom the girls had been speaking. When the sisters awoke and saw the strange men by their sides, they did not know where they were.

On the following morning their mother called them to come to breakfast. When she did not receive an answer, she grew angry and went to call the girls. Then she saw that they had disappeared. During the night a boy had heard how the girls had been talking about the stars, and thus the people were led to suppose that the stars had abducted the girls. The stars go out every night with bow and arrows hunting cariboos. Then they look through the holes in the sky and see what is going on on earth.

The two stars who had married the girls also went out every night, and brought home many cariboos. The young women skinned and carved them. They made gloves, shoes, and dresses from the skins. They cut long thongs from the skins of others, cutting spirally around their bodies. They hid the clothing and

the thongs carefully from their husbands. There was no water, no cloud, and no rain in the sky, and they were always suffering thirst. They had nothing to eat but meat. Therefore they longed to return to their own country. When they had prepared a sufficient number of thongs and of cloths they made ready to escape. One day, when their husbands had started on a long hunting expedition, they went to the hole in the sky. They tied stones to one end of a thong and let it down towards the earth. When one thong was paid out they tied a new one to the end of the first, and thus they continued from morning to night. The one woman brought the cloths and the thongs from their hiding-place, while the other let them down. Finally, after four days, they felt the rope striking the ground. They could not see the earth because it was hidden by smoke. They shook the thong and it fell a little farther, but finally it seemed to have reached the ground. At least they felt that it was held by something. Now they tied two pairs of sticks together, one being on each side of the rope. They put on four suits of clothing, four pairs of shoes, and four pairs of gloves. The elder sister stepped on one pair of sticks and they began to glide down, the sticks acting as a brake. The rope swung to and fro, and the sister who had remained behind gradually lost sight of her. Finally the young woman reached the end of the rope and found herself on the top of a tall tree. Her clothing and her gloves were almost worn through by friction. Then she shook the rope, and upon this signal her sister began to slide down in the same manner. She came down very much quicker, because her sister was holding the end of the rope. Looking upward, she beheld a small dot in the air. It was coming nearer and increased in size. Soon she recognized her sister, who finally reached the top of the tree. There they were on the top of a tall spruce-tree, and there was no way of getting down. They broke off some branches, and made a bed in the tree. The elder sister, before starting, had tied an additional piece of thong around her waist, thinking that she might use it in case the long rope should not have reached the ground. She untied it, and fastened it on to the long rope, but still it was not long enough.

After a while, the young women saw a number of men passing the foot of the tree. They were armed with bows and arrows, and were on snowshoes. They recognized the wolf, the bear, and many other animals. They called to them, asking them to help them down, but they passed by without paying attention to their entreaties. The next morning they saw another man approaching the tree. They recognized the fisher. They called him, and he at once climbed the tree. The young women asked him to carry them down, but he

demanded that they should first marry him. The elder one said: "I will do so, but first carry me down." The fisher finally agreed and carried her down. When they arrived at the foot of the tree, she demanded from him that he should first carry down her youngest sister. Reluctantly he was compelled to do so. Then he demanded from the youngest sister that she should marry him. She said: "I will do so, but carry me down first." He took her down. When he insisted upon his former demand, the elder sister said: "We are almost starved; first bring us some food." He went away and soon returned, carrying a bear that he had killed. During his absence the young women had lighted a fire. He wanted to roast the bear meat, but they said they wished to eat it boiled. Then the fisher made a basket of bark, and placed stones into the fire, which he intended to use to boil water in the basket. Meanwhile the young women had hidden a few pieces of meat under their blankets, and now they pretended to go to fetch water in which to boil the meat. As soon as they were out of sight they ran away down the mountains. After a while the eldest sister flung a piece of meat at a tree, asking it to whistle. They went on, and again she threw a piece of meat at a tree, asking it to talk. In this manner she continued to give meat to all the trees.

When the young women did not return, the fisher followed them to the brook, where they had gone to fetch water. He discovered their tracks, and saw that they had escaped. He pursued them. Soon he came to the tree which they had asked to whistle. It did so when the fisher went past. Then he thought they were on the tree, climbed it, and searched for them. When he did not find them, he continued his pursuit. He came to the second tree, which spoke when he went past. Again he thought the young women might be on the tree. He climbed up, but did not find them. Thus he lost so much time that they made good their escape.

Towards evening they reached a deep cañon. They walked along its edge, and soon they were discovered by the grizzly bear, who was residing here. He wanted to marry them, and they did not dare to refuse. But they said: "First go and bring us something to eat. We are almost starving." While the bear was away hunting, the girls built a platform over the steep precipice of the cañon. It overhung the abyss, and was held in place by two ropes which were tied to a tree that grew near the edges of the cañon. Its outer edge was supported by two slanting poles which leaned against a ledge a short distance down the precipice. When the bear came back, he found them apparently asleep on this platform. He did not bring any meat; he had only roots and berries. The young women said that they could not eat that kind of food, and demanded that he should go hunting

again. It had grown dark, however, and the bear proposed to go out on the following morning. They lay down on the platform, and the young women induced the bear to lie near the edge, while they lay down near the tree to which the platform was tied. They kept away from the bear, promising to marry him after he should have obtained food for them. Early in the morning, when the grizzly bear was fast asleep, they arose without disturbing him, cut the ties with which the platform was fastened to the tree, and it tipped over, casting the bear into the abyss.

The young women travelled on, and for a whole month they did not fall in with a soul. Then, one day, they discovered tracks of snowshoes, and soon they found the hut of a woman who had given birth to a child. They entered, and recognized one of their friends. They stayed with her for a short time, and when the young mother was ready to return to the village, they sent her on in order to inform their relatives of their return. She went to the mother of the two lost girls, and told her that they were waiting in the woods, but she would not believe the news. The young mother returned to her friends and told them that their mother would not believe that they had come back. Then they gave her as a token a skin hat that was decorated with stars. She took it to the village and showed it to the mother of the two young women. Then she began to think that there might be some truth in the report, and went out to look. There she saw and recognized her daughters. At that time all the men were out hunting. The women on hearing of the return of the two lost girls went out to see them, and they told of their adventures. Then they climbed two trees, tied their skin belts to the branches, and hanged themselves.

NOTE. — The distribution of this legend over North America is very remarkable. It has its closest analogue in a tradition of the Micmac of Nova Scotia (Rand, "Legends of the Micmac," pp. 160, 308). The two tales are almost identical up to the passage of the escape of the two girls from the animal that rescued them from the tree. The first part of the tradition, so far as the descent of the young women to the earth, is found among the Songish of southern Vancouver Island (Boas, *l. c.* p. 62). The same portion of the tale, although in a different combination, is found among the Dakota (Riggs, "Dacota Grammar, Texts, and Ethnography," Contributions to North American Ethnology, vol. ix. p. 90), the Otoe ("Jour. Am. Folk-Lore," 1893, p. 299, recorded by G. T. Kercheval), the Pawnee (Ibid. 1894, p. 197, recorded by G. B. Grinnell), and the Kiowa, among whom it was recorded by A. S. Gatschet.

13. THE BEAVER AND THE PORCUPINE.

Once upon a time the Porcupine was on a small island. It began to rain and the waters began to rise, so that it was cut off from retreat to the mainland. It cried and sang: "I wish it would cease raining; I wish it would grow cold and the waters would freeze over." (This song is said to be sung in both the Tlingit and the Ts'ets'ā'ut languages.) Then the clouds dispersed, and the waters began to freeze over. The Porcupine succeeded in reaching the shore, but not without difficulty, since the ice was very slippery. The Beaver met it and said: "You must stay at home when the branches of the trees are covered with frost, else you will fall down and break your bones." The Porcupine replied: "Henceforth you shall live in rivers and in lakes."

NOTE. — This is a very imperfect record of a well-known tradition of the Tsimshian. (Boas, *l. c.* p. 305; Petitot, *l. c.* p. 234, collected among the Hare Indians.) The fullest record of this tradition was obtained on Nass River. The remark of the Ts'ets'ā'ut from whom I obtained the tale, to the effect that the song is sung in both the Tlingit and Ts'ets'ā'ut languages, seems to indicate that the tale must be familiar to the Tlingit also.

14. TSŪFA'.

Once upon a time two young men went hunting porcupines. They found a den under a rock, and one of them crawled in. While they were there a Tsūfa' came, and when the young man saw him he called his companion, shouting: "A Tsūfa' is coming." But the Tsūfa' did not kill the young man. He pitied him and made friends with him. In vain he tried to induce the young man who had crawled into the cave to come out, promising to adopt him and help him in all his undertakings. He would not come. Finally the Tsūfa' grew angry, and defecated in front of the entrance to the den, thus imprisoning the young man. He left him to perish in the cave.

He placed the other one on his head and carried him to his home. When the two young men were missed by their friends and parents, the people set out to find them, but a fresh snow had covered their tracks as well as those of the Tsūfa'.

The giant reached a frozen lake in which there were a great many beaver dams. There he stopped. With his hands he scooped up the beaver dams and shook them, so that all the beavers dropped out. Then he killed them by filliping them. He singed them over a fire, and ate them when they were done. A beaver was just a mouthful for him. The young man ate part of one beaver only.

After he had eaten, the Tsūfa' lay down. He had discovered a number of elks browsing beyond a small hill. He stretched his hand over the hill, and in it caught three elks, which he squeezed to death. Then he broke off dry limbs of trees, and made a large fire, at which he roasted the elks. When they were done he began to eat. For him an elk was just two mouthfuls.

On the following day he travelled on. He came to another lake, where he found caribos. These the Tsūfa' killed.

Deinde progressi, ad magnum domicilium pervenerunt, ubi habitabat Tsufae occisi uxor. Dux, cum in possessionem siccatae carnis omnis invasisset, quae ibi condita esset, adulescenti "Cuba quaeso," inquit, "cum hac muliere." Is primum timuit; mox autem illi cohortanti paruit abiitque ex oculis in mulieris vaginam. Quae cum a Tsufa magna voce obsecraretur ne filium ipsius necaret, e strato exsiluit atque se excussit donec adulescens ad humum delapsus est. Tum vero Tsufa ipse cum ea cubuit. Mentulam autem suam propter incredibilem longitudinem ita ferebat ut corpus ejus bis amplexa per adversum tergum atque etiam super humerum porrecta esset. Itaque mulierem, cum hac transfigeret ut extrema pars ex ore ejus exstaret, interfecit.

Finally the young man longed to return to his own country. The Tsūfa' made a staff of yellow cedar, which was to show him the way. Whenever he put it into the ground it would turn the way the young man had to go. He also told him that the staff would break in twain as soon as he died. Then they parted. The young man followed the direction the staff was pointing, and after long wanderings reached his home. There he married. He placed this staff under a tree. After two years the staff broke, and he knew that his friend was dead.

NOTE. — A similar tradition see in "Verhandlungen Ges. f. Anthropologie," Berlin, 1888, p. 404, collected among the Eskimo of Baffin Land.

15. THE XŪDĒLĒ.

The Xūdēlē are cannibals. They are very lean. Their noses are turned up and their eyebrows run upward. Their faces look almost like those of dogs. They wear small axes in their belts, with which they kill men. They take the scent of men like dogs.

One day the Xūdēlē had gone hunting man. They found the tracks of a hunter who was on the mountains. He saw them coming, and tried to escape. When he came near a snow-field that terminated abruptly at a precipice, he cut steps into it and climbed down. Half way down he found a small rock shelter, where he stayed. He re-

solved to make an attempt to kill his pursuers by a ruse. He built a fire and roasted a porcupine that he had caught. The Xūdēlē saw the smoke and smelled the roasting meat. When they came to the snow-field it had grown dark. They shouted down: "Where are you? Let us have some of your meat!" The Ts'ets'ā'ut shouted back: "You must slide down this snow-field, then you will find me. I invite you to take part in my meal!" Then the Xūdēlē began to slide down the snow-field one after the other, and were precipitated into the abyss. Finally only one of their number was left. He did not dare to slide down, and shouted: "Where are all my friends?" The man replied: "They are all here." But the Xūdēlē could not be induced to slide down. He cut steps into the snow, and climbed down as the man had done. Finally he reached the man. When he did not see his friends, he asked what had become of them, and the man told him that they had all perished because they had slid past his shelter. Now the Xūdēlē, who did not dare to attack the man single-handed, offered to gamble with him, and said they would stake their lives. The Ts'ets'ā'ut refused. He had employed the time while the Xūdēlē were sliding down the snow-field to make a heavy club, which he had placed near his fire. While he was talking with the Xūdēlē he watched his opportunity, and slew him with his club. Then he returned to his village and told what had happened. The people were afraid that the friends of the Xūdēlē might come to look for them, and moved to another place.

At another time a man had gone out hunting. It was in summer. He discovered a vast number of Xūdēlē coming right up to him, so that he could not escape. There happened to be a swamp close to the trail which he was following. He jumped into the mud and lay down, keeping motionless. He looked just like a log. He extended his arms, so that they looked like limbs of a tree. The Xūdēlē came, and one after the other passed him without noticing him. Finally, one of their number noticed the resemblance of the supposed log to a human figure. He raised his axe, and was about to strike him. But since the man did not wince, he concluded that it was nothing but a log and passed on. When all had passed, the man jumped up and ran on the nearest way to his village. There he told the chief that the Xūdēlē were coming. He called a council, and they resolved what to do. They killed a number of dogs and cut them up, skin and bone and intestines. Then they pounded flint to dust, mixed it with the meat, and made a soup of it. When the Xūdēlē came, they invited them to the chief's house and set the soup before them. Before they began eating, a little boy happened to walk past a Xūdēlē, who seized him, tore out his arms and legs, and ate him. The Ts'ets'ā'ut did not dare to remonstrate. Now the

Xūdēlē began to eat. Soon the effects of the poison — the pounded stone — began to be felt. They acted as though they were drunk, and some of them fell dead. Then the Ts'ets'ā'ut took up their clubs and killed them one and all.

The Xūdēlē put up traps for catching men on the trails which they travel on their snowshoes. They cover a stick with moss and snow, which is so arranged that it catches in the snowshoe of the traveller. A few feet in front of this stick is another, sharp-pointed stick, put into the ground point upward. When the snowshoes catch in the first stick, the traveller falls forward on to the pointed stick, which pierces him. One day a hunter was passing over a trail. He saw a small irregularity of the snow, and discovered that it was the trap of a Xūdēlē. He intended to go on, when he saw the Xūdēlē to whom the trap belonged. As he was unable to make his escape, he tried a stratagem. He struck his nose so that it bled and smeared his chest with blood. Then he lay down on the pointed stick of the trap. The Xūdēlē approached, and when he saw the man, he smiled and said: "Again my trap has caught something for me." He took the man off the stick, put him into his bag, and, after having reset his trap, turned to go home. The man was very heavy, and he had to put down his load from time to time. Then the man blew the air out of his compressed lips, thus imitating the noise of escaping gases. The Xūdēlē said: "He must have been in my trap for a long time, for the body is decomposing already; the gases are escaping." When he arrived at home he threw the body down near the fireplace. The man glanced around furtively, and, saw stores of dried human flesh in the house. There was a black woman in the house, and three children were playing near the fire. The Xūdēlē went to fetch his knife in order to skin and carve the man, and he sent his wife for water. The man saw an axe lying near the fire, and when the Xūdēlē turned his back he jumped up, seized it, and split the head of his captor. The Xūdēlē cried: "Sxinadlē, asidlē," and died. (It is said that the Xūdēlē always utter this cry, which is unintelligible to the Ts'ets'ā'ut, at the time of their death.) When the children saw their father dying they ran out of the house, assumed the shape of martens, and ran up a tree. The man threw the body of the Xūdēlē into the fire. Then he went out of the hut to kill the woman, whom he met carrying a basket of water. He split her stomach with his axe. Then two minks jumped out of her and ran into the water. She died and he burnt her body. When he returned to his country he told what he had seen. Therefore we know that the martens and minks descend from the Xūdēlē.

NOTE. — I do not know of any Athapaskan legend resembling the present in detail, but in the collection of traditions published by Petitot beings half dog and half man play a very important part. They are described as having the faculty of taking the scent of man in the same manner as the Xūdēlē. Similar tales may be found among all the Eskimo tribes, who call the fabulous inlanders, who are half dog, half men, Adla or Eqigdlit.

16. ALAMA TSAT'A D'AGÄ.

In the beginning there were no mountain goats. The first man to discover them was ALama. One day he went up the mountains and found a cave full of goats. When it grew dark he put a snare in the entrance of the cave and hid himself near by. As soon as a goat came out it was caught in the snare. He killed two. He tied the one around his waist, the other one on his back. Thus he carried them home. Therefore he was called ALama tsat'a d'agä, or ALama amongst the mountain goats.

17. ADADA'.

Two men and one woman went in their canoe to Nēk'ēhūdja' (Boca de Quadra?) to dry salmon. One day the woman crossed the lake to gather berries. When she did not return in the evening, the men thought she might have been captured by the Haida. But in the evening, when passing a steep rock, they saw an Adada' coming out, and knew at once that he had devoured the woman when she was crossing the lake. He looked like a giant. They resolved to kill the monster. They called the other men of the village to help them, and they cut a number of young hemlock-trees and sharpened both ends. Thus they made three boat-loads of sharp poles. They carried their canoe up to the top of the rock under which the monster lived. Then they let it down to the water by means of two stout cedar-bark ropes. After a while the water began to swell and to form a deep whirlpool. The Adada' was drinking. Then they dropped the sharp poles into the whirlpool, in which they disappeared. After a while the water began to grow calmer, and finally the whirlpool disappeared. The Adada' came up and drifted on the water. The poles had pierced his stomach and his intestines. His hair was blue, and his skin like that of a man. The men let the canoe down to the lake, paddled up to the body, which they chopped up with their hatchets. It was as large as a house. In its stomach they found the canoe in which the woman had gone out. The woman was still in it, but she was dead.

Above Atxayé' is a lake, Nugufega'. A steep precipice falls

down toward the water. Below it lived the monster Adada'. Once upon a time in winter, many men went up to the lake. On the ice they saw an animal that looked like a huge porcupine; but when they came nearer they saw that its skin was smooth, and that it had a mouth like that of a mouse. They approached it cautiously, and found that it was dead. Its skin was quite blue. The people were afraid of it, and left the place. After a few days another party of men passed the lake. They also saw the animal.

Later on, a man and his son passed the lake on their way up the mountains. They were going to hunt marmots. They set their traps on a steep mountain near the lake. It was a hot, sunny day. All of a sudden they saw the waters rising, and a huge monster emerged from the waters. It looked like a man. It rose up to its waist. Its head was as large as a hut. Its hair was blue and drifted on the surface of the water. It was more than three fathoms long. The men kept hidden behind a rock. When the sun set, the monster dived and disappeared under the rock, where it lived in a cave.

18. THE METEOR (?).

A long time ago, a fire was seen to approach through the air from the north. It looked like a huge animal. Its face was fire. Fire came from its mouth and from its back. Flames of fire also shot from its paws. It passed thundering through the air, moving backward. In former times we were often visited by these monsters, but they have not been seen for a long time.

19. THE FISHER.

The fishers are always trying to kill people. They appear to hunters in the shape of pretty girls. They have a very nice smell. They try to seduce men. If they succeed the man must die. They also try to kill girls and women who go out picking berries. They appear to them in the shape of good-looking and sweet-smelling men. If they succeed in seducing the girls, these must die.

I was also told that before our times the country was inhabited first by the ts'ak'é', who wore marmot-skins; later on, by the futvūd'ié', who wore bear-skins. Both were said to have spoken the Ts'ets'ā'ut language, and it is not quite clear to my mind if the narrator did not want to tell me that his ancestors wore garments of this kind. He also told me a story of the encounter of a Tlingit with the land-otter people, which I do not tell here because it is evidently simply a Tlingit story of an encounter with the kushtaka, or land-otter people.

Frans Boas.

POPULAR AMERICAN PLANT-NAMES.

V.

LOBELIACEÆ.

Lobelia cardinalis, L., queen-of-meadow, Southold, L. I.

CAMPANULACEÆ.

Campanula Americana, L., hibelia (i. e. high lobelia),¹ Sulphur Grove, Ohio.

ERICACEÆ.

Andromeda ligustrina, Muhl., maleberry, York, Me.

Arctostaphylos Andersonii, Gray, little apple, manzanita, Cal.

Azalea viscosa, L., June pink, N. H.

Chimaphila maculata, Pursh., wax flower, Southold, L. I.

Chimaphila umbellata, Nutt., wintergreen, Oxford County, Me.

Chiogenes serpyllifolia, Salisb., Moxa or Moxie, Paris and Dixfield, Me.

running tea, Bethel, Me.

sugar-berry (locality ?).

spice-berry, tea-berry, New Brunswick.

Epigæa repens, L., shad-flower, New England and New Jersey.

real mayflower,² Norridgewock, Me.

Gaylussacia ursina, T. and G., bear huckleberry, Mountains of New England.

Kalmia latifolia, L., sheepsbane, Long Island.

ivy, West.

Ledum latifolium, Ait., Labrador, Paris, Me.

gowiddie, Newfoundland.

Monotropa uniflora, L., ghost-flower, S. Berwick, Me.

Rhododendron Rhodora, Don, laurel, Paris, Me.

Sarcodes sanguinea, Torr., snow plant, Sierra Nevada, Cal.

Vaccinium ovatum, Pursh., California huckleberry, Cal.

PRIMULACEÆ.

Anagallis arvensis, L., poison chickweed, Cal.

red chickweed, West.

Dodecatheon Meadia, L., cyclamen, Ala.

Lysimachia mummularia, L., money plant, infant's breath, Oxford Co., Me.

money-bags, Medford, Mass.

¹ Spokes of flowers seen from afar resemble those of *Lobelia syphilitica*.

² The hepatica is called mayflower in Norridgewock, Me.

Primula Mistassinica, Michx., drip-primrose, Harding's "With the Wild Flowers," p. 214.

Primula officinalis, Jacq., tuberosa, Colo.

Trientalis Americana, Pursh., Star of Bethlehem, Fairhaven, Mass., and Vermont.

SAPOTACEÆ.

Mimusops Sieberi, A. DC., wild sapodilla, Florida keys.

OLEACEÆ.

Fraxinus pubescens, Lam., yellow ash, West.

APOCYNACEÆ.

Apocynum androsæmifolium, L., Chickasaw, wildweed, Paris and Hartford, Me.

Vinca minor, L., myrtle, Paris, Me.

myrtle, wintergreen, Sulphur Grove, Ohio.

ASCLEPIADACEÆ.

Asclepias tuberosa, L., swallow wort, West.

pleurisy root, chigger¹ flower, Southwestern Mo.

Enslenia albida, Nutt., honey-vine, Tex.

GENTIANACEÆ.

Erythraea Douglassi, Gray, Canchalagua, chill and fever plant, Cal.

Menyanthes trifoliata, L., marsh trefoil, West.

Sabbatia angularis, Pursh., Texas star, Tex.

POLEMONIACEÆ.

Gilia coronopifolia, Pers., standing cypress, Ala.

Texas plume, Tex.

Phlox ovata, L., sweet William, Sulphur Grove, Ohio.

Phlox pilosa, sweet William,² Mo.

Phlox subulata, L., moss pink, creeping phlox, Sulphur Grove, Ohio.

Phlox (all species), sweet William, Ind.

Polemonium reptans, L., snake root, blue valerian, Parke County, Ind.

HYDROPHYLLACEÆ.

Emmenanthe penduliflora, Benth., yellow bells, Cal.

Eriodictyon glutinosum, Benth., mountain balsam, yerba santa, Cal.

Nemophila insignis, Dougl., baby-blue-eyes, Cal.

Phacelia tanacetifolia, Benth., tansy-leaf phacelia, Cal.

¹ From a popular belief that the insect of that name is found there.

² *Phlox pilosa* and related species are confounded with *Verbena Aubletia*, and all called sweet William in southwestern Missouri.

BORRAGINACEÆ.

- Amsinckia* (five species), tar weed, Cal.
Cynoglossum (all species), beggar lice, Sulphur Grove, Ohio.
Echinosperrum floribundum, Lehm., stick weed, Cal.
Echinosperrum Lappula, Lehm., forget-me-nots, Madison, Wis.
Echinosperrum Virginicum, Lehm., beggar ticks,¹ Southwestern Mo.
Echium vulgare, L., blue weed, Jackson County, Mo.
Lithosperrum canescens, Lehm., blood root, Indian paint,² Southwestern Mo.
Myosotis, sp., scorpion weed, West.
Symphytum asperrium, Sims, bugloss, Paris, Me.

CONVOLVULACEÆ.

- Convolvulus sepium*, L., Rutland beauty, Kentucky hunter, pea vine, Sulphur Grove, Ohio.
 Kentucky hunter, Paris, Me.
Cuscuta, sp., love vines,³ Southwestern Mo.
 corn silk, Southold, L. I.
Cuscuta Gronovii, Willd., angels' hair, La.
Ipomœa hederacea, Jacq., blue morning glory, Southwestern Mo.
Ipomœa leptophylla, Torr., wild potato vine, man of the earth, morning glory bush, Cal.
Ipomœa pandurata, Mey., and *Convolvulus sepium*, L., wild potato, Southwestern Mo.
Ipomœa pandurata,⁴ Mey., wild potato, Ala.
 wild sweet potato, pea vine, Sulphur Grove, Ohio.
Ipomœa purpurea, Lam., red morning glory, Southwestern Mo.

SOLANACEÆ.

- Datura meteloides*,⁵ DC., Jamestown weed, thorn apple, Cal.
Lycium vulgare, Dunal, Washington's bower, Southwestern Mo.
Nicandra physaloides, Gaertn., globe, Sulphur Grove, Ohio.
Nicotiana glauca, Graham, tobacco tree, Cal.
Physalis, sp., cherry tomatoes, Eastern end of Long Island.

¹ Confounded with *Galium*.

² From a tradition that the Indians thus utilized its root.

³ From a popular custom among young people of throwing a portion of this plant backward over the head of another plant, and naming it for some one. If it lives, that one loves them.

⁴ Sold by J. Lewis Childs, Floral Park, N. Y., under the name of "hardy tuberous-rooted moonflower."

⁵ The seed is made into an intoxicating drink by the Arizona Indians.

Solanum Carolinense, L., bull nettle, Southwestern Mo.

Solanum Dulcamara, L., myrtle vine, Sulphur Grove, Ohio.
wood nightshade, West.

Solanum nigrum, L., bonewort, West.

Solanum radula, Vahl, soap berry, Florida keys.

Solanum rostratum, Dunal, Kansas thistle, Southwestern Mo.

Solanum triquetrum, Cav., potato jasmine, Waco, Tex.

Solanum verbascifolium, L., mugged (? mug-weed, mug-wood, mug-wort), Florida keys.

SCROPHULARIACEÆ.

Castilleja sessiliflora, Pursh., honeysuckle, Burnside, S. Dak.

Linaria vulgaris, Mill., Jacob's ladder, Long Island.

ladies' slippers, Mass.

butter and eggs, Auburndale and Cambridge,
Mass.

Pedicularis Canadensis, L., chickens' heads, Southold, L. I.

Pentstemon Digitalis, Nutt., dead men's bells,¹ West.

Pentstemon gracilis, Nutt., beard-tongue, Greene County, Mo.

Pentstemon, sp., foxglove, Tex.

Scrophularia nodosa, var. *Marilandica*, Gr., carpenter's square, Southwestern Mo.

Verbascum Blattaria, L., slippery mullein (in distinction from fuzzy mullein, *V. Thapsus*), Southold, L. I.

Veronica Virginica, L., black root, Southwestern Mo.

Veronica, sp., speedwell or brooklime, Harding's "With the Wild Flowers."

OROBANCHACEÆ.

Aphyllon or *Boschniakia*, sp., squirrels' grandfather, Cal.

BIGNONIACEÆ.

Chilopsis saligna, Don, desert willow, Ariz. and Colo.

catalpa willow, Tex.

VERBENACEÆ.

Avicennia oblongifolia, ? Nutt., black wood, Florida keys.

Callicarpa Americana, L., French mulberry, Miller County, Mo.

Lantana involucrata, L., var. *Floridana*, sage tree, Florida keys.

Lippia cuneifolia, Steud., chapparal, Mexican heliotrope, Tex.

Verbena Aubletia, L., sweet William,² Southwestern Mo.

Verbena angustifolia, *stricta*, and *urticæfolia*, L., bur-vine, Southwestern Mo.

Verbena stricta, Vent., thimble-weed, St. Joseph, Mo.

¹ From growing on graves.

² Flowers have a sweetish taste when eaten, like the flowers of phlox.

Gomphrena globosa, L., globe amaranth, bachelor's button, Sulphur Grove, Ohio.
bachelor's button, Ala.

CHENOPODIACEÆ.

Chenopodium album, L., black weed,¹ Eastern Long Island.
Chenopodium capitatum, Watson, garden strawberry, Paris, Me.
Salicornia ambigua, Michx., lead grass, lead weed,² Southold, L. I.

PHYTOLACCACEÆ.

Phytolacca decandra, L., poke berry, poke root,³ Sulphur Grove, Ohio.
cocum, pocum, pigeon berry, West.
ink bush, ink-berry bush, Southold, L. I.
haystack weed, Conn.

POLYGONACEÆ.

Polygonum aviculare, L., dog-tails, St. Joseph, Mo.
Polygonum convolvulus, L., wild bean, Oxford County, Me.
Polygonum dumetorum, L., var. *scandens*, Gray, wild buckwheat, Burnside, S. Dak.
Polygonum erectum, L., goose grass, Sulphur Grove, Ohio.
Polygonum orientale, L., Gentleman's cane, prince's feather, Sulphur Grove, Ohio.
kiss-me-over-the-fence, Sulphur Grove, Ohio.
ragged sailor, Paris, Me.
Polygonum Persicaria, L., heart weed, Oxford County, Me.
black heart, Lubec, Me. ; Mass. ; Southern Vt.
Polygonum terrestre, heartsease, Nebr.
Polygonum (twining species), pull-down, blind weed, Sulphur Grove, Ohio.
Polygonum, sp., heart's ease, Erie County, Pa.
Rheum Rhaponticum, L., wine plant, Sulphur Grove, Ohio.
Rumex crispus, L., narrow dock, curled dock, Sulphur Grove, Ohio.
Rumex obtusifolius, L., sour dock, poison dock, Sulphur Grove, Ohio.

ARISTOLOCHIACEÆ.

Asarum Canadense, L., colt's foot, West.

Fanny D. Bergen.

¹ Because it stains the fingers black.

² From its weight in the salt-meadow hay.

³ The friends of J. K. Polk used this plant as their symbol when he was running for president, and marked their hats with juice of the berries.

EIGHTH ANNUAL MEETING OF THE AMERICAN
FOLK-LORE SOCIETY.

THE Society met in Hamilton Hall, Columbia College, on Tuesday, December 29, 1896, the First Vice-President, Mr. Stewart Culin, presiding.

In taking the chair, Mr. Culin referred to the loss which the Society had suffered in the death of its beloved President, Capt. John G. Bourke, of the United States Army. Mr. William Wells Newell made remarks in relation to the general sorrow felt by all those who had come into contact with Captain Bourke, whose lovable qualities were as attractive as his scholarship and intellectual enthusiasm were useful. Miss Alice C. Fletcher particularly emphasized the generosity of character which caused Captain Bourke to be the most valuable of helpers to students, whom he was at all times ready to assist with the data at his disposal, the result of his own labors. Prof. Thomas Wilson said that, in admiration of the mental virtues of the late President of the Society, it was not to be forgotten that first of all he had been a soldier. At the motion of Professor Wilson, Miss Fletcher, Dr. Boas, and Professor Wilson were appointed a committee to prepare a resolution on behalf of the Society in regard to the death of their President.

The Chairman said that in the same year had also passed away the first president of the Society, Prof. Francis James Child, of Harvard University. The Permanent Secretary, in a brief tribute to Professor Child, remarked that Professor Child might be considered as indirectly the founder of the Society, which had grown out of the interest awakened by his labors, and of which he had been the encourager and one of the first members. He observed the remarkable simplicity and generosity of character belonging to Professor Child, which won for him universal love. The Permanent Secretary was authorized to express in a suitable resolution the sentiment of the Society.

Dr. Boas, on behalf of the city and the University, welcomed the Society. He offered, on the part of subscribers in New York interested in the work of the Society, a fund intended for the purchase of a valuable manuscript.

The Permanent Treasurer read the Annual Report of the Council, which was accepted.

REPORT OF THE COUNCIL.

In making the Eighth Annual Report, the Council have to express their sense of the great loss which the Society has suffered in

the death of its President. Captain Bourke was deeply interested in the success of this organization, and to encourage its enterprises, and preside over its meetings, was for him a labor of love. It had been his own expectation that retirement from active service would have given him an opportunity to occupy his whole time with anthropological studies, and with collection in the field of folk-lore. The removal of a scholar so generally respected and beloved, following that of J. Owen Dorsey, former Vice-President of this Society, leaves a void which cannot be filled.

The purpose of the American Folk-Lore Society is primarily a practical one, namely, to promote the making of a proper record of tradition in America. The Council has often pointed out the extent of this task, and the inadequacy of the means at hand for its accomplishment. A society of five hundred members, paying three dollars each, can do little more than call attention to the imperative character of the obligation. An enlargement of this number to fifteen hundred would put the affairs of the Society on a much more satisfactory footing; and it does not seem unreasonable to expect from the American public such increase. During the year 1896, however, the Society has been able to do little more than hold its own. Members are requested to do their part in the work of extension, and to communicate to the Secretary the names of persons who may be willing to assist in the accomplishment of the objects with which the Society is engaged. During the year 1896, in addition to the *Journal of American Folk-Lore*, the Society has published the fourth volume of its series of memoirs, a work by Mrs. Fanny D. Bergen, entitled "Current Superstitions," being a collection made among the English-speaking people of America, in the main of English descent. The fifth volume will contain "Navaho Legends," edited and translated by Dr. Washington Matthews, Major and Surgeon, U. S. A. This book, now in hand and nearly ready for the printer, will appear in the first months of the following year. The collection contains, especially, the "Origin Legend," and a Navaho account of the creation of the existing world, and the migrations of the tribe. It is accompanied by such a body of ethnological notes as will elucidate the relation of the legendary material to ritual and to tribal life, and will be extensively illustrated. The Council believes that the book will be found a good example of the manner in which mythic material should be edited, and of the value which such matter has in illustrating tribal life. As this enterprise is of such a character as to tax the resources of the Society, the Council commends the work to the support of libraries and collectors, in the hope that the demand will be sufficient to warrant the continuation of the series.

In order to obtain means for the publication of its Memoirs, the Society has established a publication fund, especially supported by contributors, who, in return for the publications of the Society, make an annual payment of ten dollars. The sums in this manner obtained, however, have not proved adequate to defray the expenses of the Memoirs, which have in part been paid for from the surplus in the treasury of the Society. The Council understands that such payment has been intended for the support of the publications of the Society, and in part as a donation, not necessarily to be entirely recompensed by the volumes published in the year. The forthcoming volume of Memoirs will belong to all subscribers to the fund for the year 1896, but will also be separately obtainable.

Herewith is communicated the substance of the Report received from the Treasurer :—

RECEIPTS.

Balance on hand, December 25, 1895	\$1,166.52
Fees of annual members	1,318.90
Subscriptions to the Publication Fund	498.00
Sales to members through the Secretary	34.00
Sales of publications through Houghton, Mifflin & Co.	1,001.25
	<hr/>
	\$4,018.67

DISBURSEMENTS.

To Houghton, Mifflin & Co. for manufacturing and mailing	
Journal (Nos. 31-33)	\$1,143.00
To Houghton, Mifflin & Co. for manufacturing Memoirs (vol. iv.)	440.69
Postage, printing of circulars, and other expenses	226.40
Salary of clerk employed by the Secretary	250.00
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	\$2,060.09
Balance on hand, December 28, 1896	1,958.58
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	\$4,018.67

An amendment to the Constitution, offered in 1896, was then proposed and adopted, as follows :—

Past presidents of the Society shall, during five years after the expiration of their term of office, be *ex officio* members of the Council.

The Society proceeded to the election of officers.

The Permanent Secretary reporting that he had received no additional nominations, according to the privilege of members as provided by the Rules, the nominations of the Council were announced :

PRESIDENT, Mr. Stewart Culin, University of Pennsylvania, Philadelphia, Pa.

FIRST VICE-PRESIDENT, Prof. Henry Wood, Johns Hopkins University, Baltimore, Md.

SECOND VICE-PRESIDENT, Dr. Frank Boas, Museum of Natural History, New York, N. Y.

COUNCILLORS (for three years), Dr. Robert Bell, Ottawa, Can.; Mr. Stansbury Hagar, Brooklyn, N. Y.; Mr. Gardner P. Stickney, Milwaukee, Wis.

The Permanent Secretary and Treasurer hold over.

The Permanent Secretary was instructed to cast a ballot for the officers as nominated.

The Permanent Secretary was given authority to arrange the time and place of the next Annual Meeting, to be fixed on or about December 28, 1897; in making such arrangement, he was instructed to give preference to the place at which the Psychologists and Naturalists should meet. The Secretary was also authorized to call a summer meeting at the time and place of the meeting of the American Association for the Advancement of Science. The Secretary was further instructed to present the thanks of the Society to the Baltimore Branch for the invitation to meet in Baltimore in 1897.

Miss Fletcher gave an account of methods taken in Washington, D. C., by the Woman's Anthropological Society, to promote the study of folk-lore.

As honorary members of the American Folk-Lore Society, on nomination of the Council, were elected: Mr. Edwin Sidney Hartland, Highgarth, Gloucester, England; and Dr. H. Steinthal, Berlin, Germany.

The Society proceeded to listen to the reading of papers, as follows:—

A Star Legend from the Interior of Alaska, and its Analogues from other parts of America, DR. FRANZ BOAS, New York, N. Y.

The Psychic Origin of Myth, PROF. D. G. BRINTON, M. D., Philadelphia, Pa.

The Folk-Lore and Mythology of Invention, DR. A. F. CHAMBERLAIN, Worcester, Mass.

Divinatory Diagrams, MR. STEWART CULIN, Philadelphia, Pa.

(1) Notes on Certain Early Forms of Ceremonial Expression. (2) Ceremonial Hair-cutting among the Omahas and Related Tribes. MISS ALICE C. FLETCHER, Washington, D. C.

Weather and the Seasons in Micmac Mythology, MR. STANSBURY HAGAR, Brooklyn, N. Y.

The Folk-Lore of Common Salt, DR. ROBERT M. LAWRENCE, Lexington, Mass.

The Legend of the Holy Grail, MR. W. W. NEWELL, Cambridge, Mass.

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The Mexican Divinatory Calendar, MR. M. H. SAVILLE, New York, N. Y.

Negro Folk-Songs, PROF. W. S. SCARBOROUGH, Wilberforce, Ohio.

An Ojibwa Myth, MR. HARLAN I. SMITH, New York, N. Y.

On the Tale of "Bluebeard," PROF. THOMAS WILSON, Washington, D. C.

The Holy Grail, REV. CHARLES F. WOOD, York, Pa.

A resolution was adopted expressing the thanks of the Society to Columbia College for the courtesy extended to the Society.

The Society adjourned to meet on or about December 28, 1897, at such place as should hereafter be appointed.

The Annual Meeting for 1897 has been appointed for Baltimore, Md., December, 28.

IN MEMORIAM: HORATIO HALE.

HORATIO HALE, the Nestor of American ethnologists, died at Clinton, Ontario, December 28, 1896, in his eightieth year, having been born at Newport, N. H., May 3, 1817. His mother was Sara Josepha Hale (*née* Buell), a poet of no mean merit, the author, among others, of "Mary had a Little Lamb," perhaps the most popular children's poem in any tongue; his father, David Hale, an eminent lawyer, and a man of literary culture. The qualities of both parents seem to have met in the son,—the poetic instinct turning to the study of folk-lore and folk-speech, while the legal mind survived to keep faithful watch over investigations where fancy and exaggeration have misled so many. When his father died in 1822, Horatio was the eldest of five children, whom their mother supported by the literary labors to which she turned as her only resort: in this case, too, the great man owed incomparably much to his mother.

Young Horatio Hale went to Harvard, from which university he was graduated in 1837, but seems never to have received from his Alma Mater any degree higher than that of A. M. It was while an undergraduate at Cambridge that the genius of the man began to show itself. The earliest of his scientific papers, a pamphlet entitled "Remarks on the Language of the St. John's or Wlastukweek Indians, with a Penobscot Vocabulary" (Boston, 1834),—the author's name is given as H. E. H.,—had the following origin, as Mr. Hale himself tells in a communication to the late Mr. J. C. Pilling, the bibliographer: "You may be amused to learn that this youthful production of mine was not only written at the age of seventeen, during my second year at Harvard, but was printed by myself. Some Indians from Maine came—I do not remember how or why—and encamped on the college grounds. I took down a vocabulary from them, and, having a knowledge of typesetting, I took it to a printing-office, and there put it into type and printed off fifty copies, which I sent to persons whom I thought likely to be interested in it." This is the only work of the author which bears the signature H. E. H., for, to use his own words, "finding that there was no other Horatio Hale from whom I needed to be distinguished, I dropped this useless and cumbersome adjunct from the time I became of age."

Such was the young enthusiast, who, just after graduation in 1837, was appointed philologist to the United States Exploring Expedition under Captain Charles Wilkes, which sailed round the globe, 1838–1842. The zeal and enthusiasm of Mr. Hale were unbounded.

In 1841, two natives of the Kingsmill Islands were placed by Captain Hudson on board the *Peacock*, in charge of the philologist, — the thoroughness of his work appearing from the record, where we read that the natives, who remained on the vessel upwards of a month, were carefully questioned and examined by Mr. Hale every day. Mr. Hale's contribution to the scientific results of the Expedition is the sixth volume of the Reports, "Ethnography and Philology," published in 1846, — a work which, besides possessing for many other reasons great and permanent value, may be said to have laid the foundations of the ethnography of Polynesia (the migration-studies were remarkably acute and foresighted) and of the Northwest Coast of America (Mr. Hale's well-trained ear was the first to make order out of the linguistic chaos).

For the next ten years and more the influence of the father seems to have been in the ascendant almost entirely, and Mr. Hale confined himself to the pursuit of law. Professional interests drew him in 1856 to Clinton, Ontario, Canada, where, continuing his practice as a lawyer, he settled down, married, and spent the rest of his days, his leisure moments being employed in the study of Canadian Indian tribes (especially the Iroquois of the Six Nation Reservation, near Brantford, which he frequently visited, and where he was always a welcome and honored guest), and the execution of the trusts (he served as member of the school board) which his townsmen, recognizing his worth, were eager to confer upon him.

In 1870 Mr. Hale met on the Reservation (near Brantford) the last survivor of the Tutelo tribe, — immigrants dwelling in the midst of the Iroquois, — and took down a vocabulary of his language, which, upon investigation, proved to belong to the Siouan stock. The paper in which this discovery of Mr. Hale's was fully disclosed to the scientific world does not appear to have been published until 1883, although the minutes of the American Philosophical Society of Philadelphia, in whose "Proceedings" it ultimately appeared, records such an essay as having been presented in 1879.

Another result of Mr. Hale's discernment is the identification of the Cherokee as a member of the Iroquoian family of speech. First laid before the American Association for the Advancement of Science, at Montreal, in April, 1882, the facts concerning the Cherokee-Iroquois relationship were incorporated in an interesting paper on "Indian Migrations as Evidenced by Language," which appeared in the "*American Antiquarian*" for January–April, 1883.

In 1883 Mr. Hale contributed to Brinton's "*Library of Aboriginal American Literature*" a volume entitled "*The Iroquois Book of Rites*," containing a transcript and interpretation of the ritual in use at the "Condoling Council," the most important public function

among these Indians. In this valuable study Mr. Hale pays deep and justifiable tribute to the great intellectual capacity of the Iroquois, and rescues from mythology the deeds and achievements of Hiawatha, the Onondaga statesman and reformer, whose League of Peace is one of the most remarkable achievements of the human mind in any age or among any race of men.

When, in 1884, the British Association appointed a committee to undertake an ethnographic survey of the Tribes of Northwestern Canada, Mr. Hale was selected as a chief adviser, and the "Report on the Blackfoot Tribes" (1886), and the introduction to the Reports (v.-vii.), are from his pen.

The multiplicity of the Indian dialects of California and Oregon, — a fact which seems to have set him thinking through long years, — and the investigation of languages invented by little children (several of which he personally noted), led Mr. Hale to suggest a theory of the origin of the diversities of human languages and dialects. Having been elected vice-president of the American Association for the Advancement of Science, for 1886, his address as Chairman of Section H (Anthropology) was devoted to the consideration of "The Origin of Language and the Antiquity of Speaking Man." In this paper, and in a much more elaborate essay read before the Canadian Institute, at Toronto, in April, 1888, and printed in the "Proceedings" of that Society for the same year, is set forth, with a wealth of argument and evidence, the view that the origin of linguistic diversities of the globe is to be found in the language-making instinct of children, a theory that has met with considerable favor both in America and in Europe.

"Race and Language" is another topic to which Mr. Hale gave not a little attention, a paper on that subject appearing in the "Popular Science Monthly" for 1888; and another — "Language as a Test of Mental Capacity" — in the "Proceedings and Transactions of the Royal Society of Canada" for 1891, the last being a wonderfully interesting and able argumentative essay, leading to the conclusion that "linguistic anthropology is the only true *science of man*." In a paper on "The Aryans in Science and History," read before the American Association in August, 1888, and published in the "Popular Science Monthly" for March of the following year, Mr. Hale eloquently sets forth the view that, "while the conquering energy of the European nations is doubtless due to the infusion of Aryan blood, their higher intellectual qualities and their love of freedom are derived almost entirely from the earlier races who form the main elements in the mixed European breed."

The last years of his life were devoted chiefly to studies in the mythology and folk-lore of the Iroquois Indians; though he pub-

lished in 1890 a brief essay in comparative philology, entitled "Was America peopled from Polynesia?" and a "Manual of the Oregon Trade Language, or Chinook Jargon." To the "Journal of American Folk-Lore" he contributed, between 1888 and 1894, articles on "Huron Folk-Lore" (I.-III.); "*Above and Below*, a Mythological Disease of Language;" "The Fall of Hochelaga," — the second an attempt to explain myths of origin from the sky and earth, paradise legends, etc., the last a valuable addition to the literature of early Iroquoian history. An original member of the American Folk-Lore Society, and for several years a Councillor, Mr. Hale was elected president for 1893, a well-merited recognition of his distinguished scientific attainments.

An article on the "Iroquois Condoling Council," in the "Transactions of the Royal Society" (1895), of which he was a Fellow, and a detailed account (appearing posthumously) of "Four Huron Wampum Records," in the "Journal of the Anthropological Institute" for February, 1897, are among his last productions. The first contains an eloquently worded tribute to Hiawatha and his people, for whom Mr. Hale always cherished the deepest affection and the highest esteem.

As a man, — and the writer can speak from personal acquaintance and frequent correspondence, — Mr. Hale was candid and sincere above all things, helpful and encouraging always, unknowing of that hasty and uncourteous spirit which pervades so much of modern scientific literature, modest and kindly disposed toward friend and opponent alike, — an example, through more than sixty years of active life, research, and investigation, that might well serve as an inspiration to every young student of science in the land. Of him it might have been said with perfect truth: —

A great man,
He leaves clean work behind him, and requires
No sweeper-up of the chips.

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Mr. Hale also reviewed many books of a linguistic and anthropologic nature for "The Critic" and other literary journals. In the Bureau of Ethnology at Washington is Mr. Hale's manuscript of thirty pages — belonging to the year 1879 — entitled "Vocabulary of the Tutelo, with Remarks on the Same."

Alex. F. Chamberlain.

RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. Blackfoot. To the "American Anthropologist" (vol. ix.) for August, 1896, Mr. G. B. Grinnell contributes a brief account of "Child-Birth among the Blackfeet" (pp. 286, 287). Points of interest are the prayers of the midwives and the painting of the new-born child red. — In the "Transactions of the Canadian Institute" (vol. v.) for October, 1896, besides a sketch of the "Blackfeet Language" (pp. 128-165), Rev. John Maclean has articles treating of "The Gesture-Language of the Blackfeet" (pp. 44-48), and the "Picture-Writing of the Blackfeet" (pp. 114-120). Mr. Maclean gives details of gestures and adds: "Distinct from the gesture-language proper, there exist several methods of communication, as by the arrangement of fires on the prairies in times of war, or when travelling, the various modes of the curling smoke being used to convey different messages, and piles of stones on the prairie marking distances, or indicating some notable event. The Indians' system of telegraphy includes different modes of riding on horseback, motions of blankets, and the use of looking-glasses." The main part of the article on "Picture-Writing" consists of the autobiography of "Many Shots," a Blackfoot, as pictured on the hide of a steer. The author remarks *en passant*: "An Indian can describe upon the ground with a piece of wood, as I have seen them do, the geographical features of the country and various routes."

Micmac. In a "Mélange of Micmac Notes," in the "Proc. Amer. Assoc. Adv. Sci." vol. xlv. (pp. 257, 258), Mr. Stansbury T. Hagar treats briefly of measures for canoes, counting, the sweat-house, the "song of need," the "dance of thanks," etc.

Ojibwa. "Certain Shamanistic Ceremonies of the Ojibwas" is the title of a brief article by Harlan I. Smith in the "American Antiquarian" for September, 1896 (pp. 282-284). It deals chiefly with "soul-catching" by the shamans of the Ojibwas of Saginaw Bay. In the "Proc. Am. Assoc. Adv. Sci." vol. xlv. (pp. 255, 256), Mr. Smith gives in abstract "An Ojibwa Transformation Tale," — the familiar legend of the Robin.

Passamaquoddy. In the "National Geographical Magazine" (vol. viii.) for January, 1897 (pp. 16-24), Dr. A. S. Gatschet has an interesting essay entitled "All Around the Bay of Passamaquoddy, with the Interpretation of its Indian Names of Localities." Origins and meanings of some thirty place-names are given, the most noteworthy being: Norumbega (= Penobscot, *nalambígi*; Passamaquoddy, *nalabégik*, "still-water stretch") and Passamaquoddy (= Passamaquoddy, *peskëdëmakddi*, "pollock plenty").

ATHAPASCAN. *Carrier.* Rev. A. G. Morice, whose contributions to Tinné sociology and linguistics have been of such marked value, publishes in the "Transactions of the Canadian Institute" (vol. v.) for October, 1896 (pp. 1-36), "Three Carrier Myths," with notes and comments. These tales — "Pursued by the Mother's Head," "The Burning Down of a Country," and "Made Celestial" — are from the Carrier Indians of British Columbia, and though the English version only is given, the statement of Father Morice, "I speak Carrier more fluently than English, or even my native French," shows that the translations can be relied upon as accurately rendering the aboriginal thought-content. In the first myth figure a woman (killed by her husband after she has had connection with two serpents) and her two children, outcasts and wanderers; while the conclusion is the familiar Athapascan deluge-myth. The pursuit of the children by the mother's head, and the casting of obstacles behind them, open the way to a wide field of comparisons. The second myth really tells how the woodpecker "got the end of his tail burned, so that it is to this day coal-colored." The third myth tells of a virgin who gave birth to four pups (three male, one female), who, after some adventures, were translated to the skies and became the group of Orion; the old woman, who had caused them (for deceiving her) to go up into the sky, being also translated (by their mother) into the morning star.

Navaho. In the "Land of Sunshine" (Los Angeles), vol. v. No. 5, October, 1896, Dr. Washington Matthews writes of "Songs of the Navahoes."

BRITISH COLUMBIA. In the "Bulletin of the American Geographical Society" (vol. xxvii. 1896) Dr. F. Boas has a general article on "The Indians of British Columbia."

IROQUOIAN. To the "Proc. of the Amer. Association" (vol. xlv.) Mr. J. N. B. Hewitt contributes (pp. 241-250) an interesting and valuable paper on "The Cosmogonic Gods of the Iroquois." Among the deities discussed — etymologies of their names being given — are *Tha-ro^a-hya-wă^a-ko^a*, *E-yă^a-ta-hě^a-tsik*, *Yoskehă^a*, *Tawiskara^a*, *Hi^a-no^a*, *Ra-wěñ-ni^a-yo^a*. *Aataentsic* ("she of the swarthy body") is interpreted as "the goddess of night and the earth;" *Yoskehă^a* ("dear little sprout"), as the god of life and growth; *Tawiskara^a* ("the ice one"), as the opponent of *Yoskehă^a*; *Ra-wěñ-ni^a-yo^a* ("the great-voiced"), as the great god of thunder. In the same publication (p. 257) Rev. W. M. Beauchamp has an abstract of a paper on "An Iroquois Condolence."

KWAKIUTL. In the "Internationales Archiv für Ethnographie" (Bd. ix. 1896), Dr. F. Boas publishes (Suppl. pp. 1-9) some "Songs of the Kwakiutl Indians" of British Columbia. The texts (in

Kwakiutl) are given of two children's songs, three love-songs, a song for a game of cat's cradle, two prayers to the sun, and three war-songs. Of most of them the tunes also are given, as recorded by Prof. J. C. Fillmore on the phonograph, and by Dr. Boas as written down from the singing of the Indians themselves. — The "Sixth Report on the Indians of British Columbia" (Brit. Assoc., Liverpool Meeting, 1896), by Dr. Boas, is devoted chiefly to ethnographic and linguistic notes on the Kwakiutl (pp. 1-12, 17-18); shamans (texts and translations of five songs are given), birth-customs and superstitions, burial ceremonies and superstitions, games and folk-lore, being all briefly discussed. — In a pamphlet of nine pages (Berlin, 1896), entitled "Die Entwicklung der Geheimbünde der Kwakiutl-Indianer," the same authority treats of the origin and development of secret societies among these Indians.

NORTHWEST COAST. In the "American Antiquarian" (vol. xviii. 1896) Mr. James Wickersham writes briefly of "Some Northwest Burial Customs" (pp. 204-206); and in the same periodical (pp. 274-276) Mr. James Deans tells "What Patlatches are" and "When Patlatches are observed" (pp. 329-331). — In "Science" (n. s. vol. iv.) for July 24, 1896, Dr. F. Boas discusses (pp. 101-103) "The Decorative Art of the Indians of the North Pacific Coast," coming to the conclusion that "there are a great number of cases of decoration which cannot be considered totemistic, but which are either symbolic or suggested by the shape of the object to be decorated."

PUEBLOS. *Moki*. The Snake Dance of the Moki is the subject of a brief article by C. Marsillon — "Les Indiens Moki et leur danse de serpent" — in "Nature" (Paris), vol. xxiv. (1896), pp. 387-391. — "The Ornithological Vocabulary of the Moki Indians," by Dr. E. A. Mearns, in the "American Anthropologist" (vol. ix.) for December, 1896 (pp. 391-403), is a most valuable and interesting contribution to the zoölogy of these Indians. The names of some 225 species and varieties of birds in Moki are given, with the proper ornithological appellations and a few etymologies. A short vocabulary of general terms relating to bird life and nature is also included. Dr. Mearns remarks: "In the accompanying list I have included all species of Arizona birds for which I could obtain any name, although some of them were manifestly coined at the moment. The bird was invariably held in hand, or, whenever possible, shown to them alive, at the time its Moki appellation was transcribed." — Ethno-botany receives a noteworthy addition in the paper of Walter Hough, "The Hopi in Relation to their Plant Environment," in the same journal for February, 1897, pp. 33-43. Mr. Hough gives the Indian names and uses of 144 species of plants ("there are probably

not over 150 indigenous species in the environment"), distributed as follows: Agriculture and forage, 11; arts, 16; architecture, 4; domestic life, 10; dress and adornment, 6; folk-lore, 10; food, 40; medicine, 29; religion, 18. The following observation of the author is interesting: "There is quite a contrast between the vegetarian Hopi and the meat-eating tribes like the Apache and Navaho; and the contrast extends to physique and character, to roving and sedentary life, to agriculture and hunting, and to skill in the arts. This also points to the distinct origin of the Hopi under more favorable culture." — Another very valuable paper is that of Dr. J. W. Fewkes on "Tusayan Totemic Signatures" (illustrated), in the "American Anthropologist" for January, 1897 (pp. 1-11). Figures and explanations are given of 116 totemic signs; and doubtless, as Dr. Fewkes suggests, new light will be thrown by these upon the pictographs of the region in question. This branch of the Shoshonean family seems to be vouchsafed increased and improved attention. (See Uto-Aztecan.)

Tañoan. In the "Land of Sunshine" (vol. iv.) for May, 1896, Prof. J. C. Fillmore publishes "Two Tigua Folk-Songs" (illustrated).

Zuñi. F. H. Cushing's "Outlines of Zuñi Creation Myths" (see "Journal of American Folk-Lore," vol. ix. pp. 233-235), occupying pages 320-447 of the "Thirteenth Annual Report of the Bureau of Ethnology," is by far the most valuable addition of the year to the literature of the Pueblos. — Of general interest are the following: S. D. Peet's "A Study of the High Cliff-Dwellings and Cave-Towns," in the "American Antiquarian" (vol. xviii. pp. 285-302); de Nadaillac's "Les Cliff-dwellers," in the "Revue des questions scientifiques" (Louvain), vol. x. (n. s.), 1896, pp. 353-414; Peet's "Early American Explorations among the Pueblos," in the "American Antiquarian," vol. xviii. (1896), pp. 228-245; and "The Stone Idols of New Mexico; a description of those belonging to the Historical Society" (Santa Fé, 1896), a pamphlet of 12 pages. — A paper of great value is Mr. F. W. Hodge's "Pueblo Indian Clans" in the "American Anthropologist" for October, 1896 (pp. 345-352), replete with details of interest. The names and distribution of the various clans are given in alphabetical as well as tabular form. The number of persons to a clan is stated to average as follows: Tewa, 12.9; San Juan, 24.77; Santa Clara, 15; San Ildefonso, 5.1; Nambe, 7.18; Tesuque, 22.75; Hano, 20.12; Zuñi, 124.69; Jemez, 38.9; Sia, 6.62; San Felipe, 25.18; Cochiti, 6.15; Santa Ana, 36.14; Acoma, 40.43; Laguna, 63.5 (average of Keres, 31.07).

SALISHAN. In the "Bulletin of the American Museum of Natural History" (vol. viii.) for November 20, 1896, Mr. James Teit publishes, edited by Dr. Boas, "A Rock-Painting of the Thompson

River Indians, British Columbia." This pictographic record is of great value: "According to the custom of the Thompson River Indians, who form a branch of the Salishan family, girls on reaching maturity must retire to the hills, where they undergo a long ceremony of purification, and make offerings to secure good luck. At the end of this period they record their offerings and the ceremonies that they have performed on a boulder." Such a rock-painting is here discussed.

SIOUAN. Two notable contributions to the literature of the Siouan tribes are Miss Alice Fletcher's elaborate essay on "The Sacred Pole of the Omaha Tribe," in the "Proceedings of the Amer. Assoc. Adv. Sci." (vol. xlv. pp. 270-280), and the late Rev. J. Owen Dorsey's account of "Omaha Dwellings, Furniture, and Implements," forming pages 262-288 of the "Thirteenth Annual Report of the Bureau of Ethnology."

TAÑOAN. See *Pueblos*.

TARASCAN. In the "American Anthropologist" (vol. x.) for February, 1897, Prof. Frederick Starr discusses some "Stone Images from Tarascan Territory, Mexico" (pp. 45-47), pointing out the "occurrence in Tarascan territory of stone figures with upraised faces, of the same type as the Tennessee figures" (given in Thuston's "Antiquities of Tennessee"). The upturned face, Professor Starr inclines to think, indicates adoration. — A notable addition to Tarascan literature is: "de la Grasserie, Raoul et Nicolas Leon. Langue Tarasque: grammaire, dictionnaire, textes" (Paris, 1896, 293 pp.).

TLINKIT. A work of general interest is: Knapp, Frances, and Reta L. Childe, "Thlinkets of Southeastern Alaska" (Chicago, 1896, 197 pp.).

TSIMSHIAN. In his "Sixth Report on the Indians of British Columbia," B. A. A. S., 1896, Dr. F. Boas has a few notes (pp. 12-14) on the "Houses of the Tsimshian and Niska' Indians."

UTO-AZTECAN. *Mexico.* Among the articles of general interest may be mentioned: Opel's "Die altmexikanischen Mosaiken," in "Globus" (vol. lxx. pp. 4-13); Hartman's "Indianer i nordvestra Mexiko," in "Ymer" (Stockholm), 1895-96, pp. 272-290; and Seler's "Götzendienerei in den heutigen Indianern Mexikos," in the "Internat. Arch. f. Ethnographie," Bd. ix. (1896), pp. 367-370. Not much can be said for the article of E. Beauvois, "Pratiques et institutions religieuses d'origine chrétienne chez les Mexicains du moyen âge," in the "Revue des questions scientifiques" (Louvain), vol. x. (2. s.), 1896, pp. 166-211. — By far the most valuable publication of the past year is the Duc de Loubat's edition of the Vatican Codex, "Codice Messicano. No. 3773" (Roma, 1896).

Ute. In the "Popular Science Monthly" (vol. I.) for December, 1896 (pp. 201-214), Mabel L. Miller writes of "The So-called California 'Diggers,'" treating of manners and customs, industries, implements, marriage, childbirth, sweat-dances, medicine, religion, burial customs, legends, etc. Interesting is the myth of the dead pine-tree in Homer Lake that turns around once every year "when a great water spirit imprisoned in its base raises its head to take a look at the world." — In the "American Anthropologist" (vol. ix.) for July, 1896 (pp. 237-244), Mr. Verner Z. Reed describes in detail "The Ute Bear Dance," the chief social affair of these Indians. The author "attended and participated in the annual Bear Dance of the Ute Indians, held in March, 1893, by the Southern Ute tribe in their reservation in Colorado." The article is illustrated with several reproductions of photographs.

ZUÑI. See *Pueblos*.

CENTRAL AMERICA.

MAYA. In "Globus" (vol. lxx. 1896, pp. 37-39), E. Förstemann writes briefly of "Neue Mayaforschungen." — A very important volume for the student of Mayan linguistics and folk-lore is Dr. Otto Stoll's "Die Sprache der Ke'kchi' Indianer" (Leipzig, 1896, viii-221 pp.), which forms the second part of his work on the Maya languages of the Pokom group.

NICARAGUA. In the "American Antiquarian" (vol. xviii. 1896), Mr. John Crawford publishes (pp. 269-273), "A Story of the Amerique Indians of Nicaragua."

SOUTH AMERICA.

ARAUCANIAN. Dr. Rodolfo Lenz continues the publication of his valuable and interesting "Estudios Araucanos," appearing originally in the "Anales de la Universidad de Chile." No. 4, "Trozos menores en Picunche i Huilliche" (Santiago, 1896, pp. 117-126), consists of an account of the "Threshing Festival" of the Indians of Collipulli, told in the Picunche dialect with translation; a historical episode of the War of Independence, told in the Huilliche dialect of Osorno, with translation; an account of the eruption of the volcano Calbuco, told in the Huilliche dialect, with translation; "The Arrival of the Stranger;" and the "Song of the Drunken Man," in the Huilliche dialect, with translation. It would seem that these festivals were wont to be accompanied with sexual orgies, and the threshing song hardly bears translation. No. 5, "Diálogos en Dialecto Pehuenche Chileno" (Santiago, 1896, pp. 127-175), is made up of 345 sentences in Pehuenche, with translation into the Spanish, the report of a conversation with an Indian named Calvun in Febru-

ary, 1896. No. 6, "Cuentos Araucanos referidos por el Indio Calvun" (Santiago, 1896, pp. 177-219), contains thirteen animal tales in Pehuenche and Spanish, with explanatory notes: "The Vulture," "The Vulture and the Fox," "The Fox and the Hornet," "The Fox and the Tiger," "The Fox and the Thrush," "The Bird called 'Caminante,'" "The Fox, Lion, and Armadillo," "The Free Colt and the Mule," "The Golden Chicken," "The Tiger and the Fox." — Perhaps the most interesting of all Dr. Lenz's publications is his "Araukanische Märchen und Erzählungen, mitgeteilt von Segundo Jara" (Kalvun), Valparaiso, 1896, 72 pp. 8°. After a general ethnographic introduction come: Mythologic Tales (pp. 15-36); Animal Tales (pp. 37-47); Tales of European Origin (pp. 48-57); various stories and tales (pp. 58-65); The Song of Mariñamko (p. 65); and The Woman's Song (pp. 65, 66). The Spanish-Indian version (No. 6) must be referred to constantly, since, in the German collection, no Indian texts are given. Though the mythological tales are of pure Araucanian origin, and some of them quite old, they all bear more or less evidence of the Spanish Conquest and its results. The animal tales exhibit the usual transference of men's actions and passions to the lower creation. The two tales of European origin, "The Three Sisters" and "The Three Brothers," date from perhaps the last century, told probably by some Spanish soldier to his Indian wife.

ARGENTINE, ETC. J. B. Ambrosetti continues his studies of the aborigines of the Argentine Republic. In "Globus" (vol. lxi. 1896) he discusses (pp. 155-158) the "Grottenbilder (Cave Pictures) of Cara-huasi." — Another useful paper is the study of the serpent symbol on Calchaqui burial pottery, — "El simbolo de la serpiente en la alfareria funeraria de la region Calchaqui" (Buenos Aires, 1896, 14 pp.). — "The Tiger Indian" ("La legenda del Yagareté-Aba," Buenos Aires, 1896, 16 pp.), of which another account — "Yagareté-Aba. Der Werwolfglauben bei den südamerikanischen Indianern" — appears in "Globus" (vol. lxx. 1896, p. 272), is an interesting contribution to werwolf-literature. — In linguistics Ambrosetti publishes an account of the languages of the Kaingangue group, — "Studio de las lenguas del grupo Kaingangue (Parana)," Buenos Aires, 1896, 52 pp. — In the "Archivio per l'Antropologia" (vol. xxvi. 1896) Prof. Paolo Mantegazza discusses (pp. 61-68), under the title, "Gli Indiani Calchaqui e le ultime scoperte etnologiche dell' Ambrosetti nell' Alto Paraná e nella Provincia di Salta, Republica Argentina," Ambrosetti's latest discoveries. — A general work of some pretensions is D. Granada's "Reseña historico descriptiva de antiquas y modernas supersticiones del Rio de la Plata" (Montevideo, 1896, 500 pp. 8°), an account of ancient and modern superstitions of the Rio de la Plata.

BRAZIL AND GUIANA. In the "Mem. Soc. Geog. Ital." (Roma), vol. vi. (1896), G. Boggiani publishes (pp. 237-293) a study of the Caduvei of the Matto Grosso, — "I Caduvei: studio intorno ad una tribù indigena dell' Alto Paraguay nel Matto Grosso (Brasile)." — As a reprint from the "Revue de Linguistique" appears an account of the Galibis, with a vocabulary of their language, — "Biet, Antoine. Les Galibis. Tableau véritable de leurs mœurs, avec un vocabulaire de leur langue. Revu et publié par Aristidé Marre" (Paris, 1896, 110 pp.).

PERU. Peruvian mythology and folk-lore receive a considerable addition to their literature in F. Diune's "Légendes péruviennes" (Tours, 1896, 107 pp.).

GENERAL.

ARCHÆOLOGY AND HISTORY. In the "Parkman Club Publications," No. 4 (Milwaukee, 1896), Mr. F. T. Terry has an article (pp. 59-82), "The Aborigines of the Northwest: a Glance into the Remote Past." — Prof. John Campbell's "Aboriginal American Inscriptions in Phonetic Characters," in the "Transactions of the Canadian Institute" (vol. v. 1896, pp. 53-63), is another of this author's fanciful creations.

ARTS AND INVENTIONS. The following articles are all careful studies of great interest and value: Fowke, G., "Stone Art" ("Rep. Bur. Ethnol." xiii. pp. 57-178); Mason, O. T., "Primitive Travel and Transportation" ("Rep. U. S. Nat. Mus." 1894), Washington, 1896, pp. 237-293; McGuire, J. D., "A Study of the Primitive Method of Drilling" (Ibid. pp. 623-676).

ETHNO-BOTANY. In the "American Journal of Pharmacy" (vol. lxvii. 1896), V. Havard has a brief account of "Drink Plants of the North American Indians" (pp. 265-268).

ETHNOGRAPHY, ETHNOLOGY, SOCIOLOGY. A book of great interest and permanent value to the folk-lorist is Ernst Grosse's "Die Formen der Familie und die Formen der Wirthschaft (Leipzig, 1896, vi-245 pp. 8°)." — Useful also is the following: "Untrodden Fields of Anthropology: observations on the esoteric manners and customs of semi-civilized peoples, being a record by a French army surgeon of thirty years' experience in Asia, Africa, and America" (Paris, 1896, 2 vols.).

GAMES. In an article "On American Lot-games as Evidence of Asiatic Intercourse before the Time of Columbus," in the "Intern. Arch. f. Ethnogr." (vol. ix. 1896), Dr. E. B. Tylor enters (pp. 55-67) upon a by no means successful attempt to use *patolli* and kindred games as evidence of the Asiatic origin of certain aspects of American Indian culture.

MEDICINE. In the "American Antiquarian" (vol. xviii.) for September-October, 1896, Mr. J. H. McCormick discusses "The Psychological Development of Medicine."

SONGS, ETC. In the "Proc. Amer. Assoc. Adv. Sci." (vol. xlv.), Miss Alice Fletcher has (pp. 281-284) a brief general article on "Indian Songs and Music."

SYMBOLISM. In the "American Antiquarian" (vol. xviii. 1896), Rev. S. D. Peet treats of "Astronomical Symbols in America" (pp. 174-189). — To the "Proceedings of the American Association" (vol. xiv.), Prof. F. W. Putnam and Mr. C. C. Willoughby contribute a detailed and illustrated (pp. 302-322) paper on "Symbolism in Ancient American Art." — In the "American Anthropologist" (vol. x.) for February, 1897, Mr. F. S. Dellenbaugh discusses (pp. 48-53) "Death-Masks in Ancient American Pottery."

The year 1896 will be notable, in the history of the literature of American Folk-Lore and Mythology, for the appearance of the third thoroughly revised edition (Philadelphia, 1896. 11, 13-360 pp. 8vo) of Dr. D. G. Brinton's "The Myths of the New World. A Treatise on the Symbolism and Mythology of the Red Race of America," — a work that has long been and always will be a standard and inspiring book.

A. F. C.

FOLK-LORE SCRAP-BOOK.

A VODOO FESTIVAL NEAR NEW ORLEANS. — A reporter of the New Orleans "Times-Democrat," June 24, 1896, gives an account of an expedition in search of the Voodoo orgies said to be still occasionally kept up in that city on St. John's Eve. The writer says that, although twenty years ago any person might easily have witnessed the dances, in these later years the celebration has taken on so much secrecy that the police are incredulous of the existence of any such thing. A physician, however, who had occasion to treat a colored female servant, was able to obtain from her directions as to the locality of the meeting, and in company with this person describes his adventures, the scene being on Bayou St. John. The reporter affirms that he was able to witness the ceremonies from concealment in neighboring rushes. These rites consisted in building a large fire, in dance on the part of a central personage, the destruction of a black cat, and its devouring raw. The scene concluded with an orgie, in which the savage actors ended by tearing off their garments. Such is the theatrical description, given with various adornments, and with the words of a song said to be chanted on the occasion: "Au joli cocodri — Vini gro cocodri — Mo pas ouar cocodri zombi! — Yo! Ya! Colombo!"

SUPERSTITION RELATING TO CROSSED FEATHERS. — It is somewhat singular to find in a French journal, a recent number of "*Le Journal d'hygiène*" (our correspondent does not furnish indications as to the number), mention of a superstition said to belong to the population of a town in Michigan, of Dutch extraction, named Graafschap. In case of sickness resisting all efforts of physicians, the difficulty is attributed to the machinations of a devil supposed to reside in feathers. The feather pillows and feather beds of the village are then examined, and, if any feathers are found crossed, these are thrown into the fire, as connected with the diabolical agency. In one of these examinations, the wind having dispersed the feathers, consternation resulted; and at the time of the writer's observation it was usual to plunge into boiling water any hen or goose found to exhibit on its body crossing feathers. So gravely states the French correspondent.

NOTES AND QUERIES.

✓ **CERTAIN CANADIAN SUPERSTITIONS.** — The following sayings were jotted down while teaching one summer in a Canadian settlement in the far West. They are a very provincial people. I found Irish, Scotch, and French Canadians coming from widely separated parts of Canada to have the same accent and use the same words, phrases, and sayings. There seems to be something distinctively Canadian about their use of food stuffs, manner of cooking, keeping house, plan of buildings, and general appearance of their farms.

Their folk-tales are mostly Irish and Scotch. They believe in luck and lucky and unlucky days ; signs and dreams ; charms, omens, and presentiments. Friday is considered an unlucky day and many will not begin any work on that day. Wednesday is thought to be a lucky day. For a woman to call on New Year's Day brings bad luck. To have three lights burning on a table at the same time is a sign of bad luck. A common saying among them is, —

A whistling girl and a crowing hen
Always come to some bad end.

In this case the hen should be killed because it foretells bad news. To kill a cat or break a mirror foretells seven years of bad luck.

A curious belief among them is that pork will shrink in cooking if the animal is killed when the moon is on the decline. Therefore every one kills pigs when the moon is new.

Then they believe in dreams. To dream of muddy water foretells trouble or sickness ; to dream of fire is a sign of hasty news. One woman tells me that when she dreams of fire she always hears of a death in the direction of the fire. To dream of those who are dead insures news from far-off living friends. They say that "dreams go by opposites."

One old Irish lady whom I knew always took three sips of water in the name of the Trinity as a charm for hiccoughs. She also used a charm for nose bleed which I cannot now recall. For a bird to fly against a window is an ill omen, or for a black cat to come to one's house.

Many of their sayings in regard to marriage are peculiar. A bride should not work on her own wedding dress ; she should take some salt on her wedding journey to insure good luck. For the bride to carry silver during the ceremony is a safeguard against poverty. As is everywhere common, she should also wear —

Something old and something new
Something borrowed and something blue.

It is a common belief among the Irish that some are born to see the supernatural. Many of their sayings and beliefs in regard to sickness, death, and burial are peculiar. They believe that if a person who is dangerously ill is better on Sunday it is a sure sign he is going to die. A limp corpse foretells another death. A Scotch and Irish Canadian woman told me she never knew this sign to fail. They say that deaths are more liable to occur on Saturday night. No one could tell why, but all thought such to be the case. An Irishman to whom I am indebted for much of my information told me that when his grandfather was dead a woman of the neighborhood who had a child with a birthmark on its face came to the house and wished to rub the hand of the dead man over the mark. After doing so the mark disappeared. My Irish friend believed that a corpse possesses some healing virtues. He also told me that the "Ban-shees," little women who are always combing their hair, follow those of pure Celtic stock and cry when one is going to die. The friends of the person can hear them, but no one else. One of their sayings is : —

Happy is the corpse that the rain rains on,

believing that such a person is in heaven. They say that the next funeral will come from the direction of the side of the grave on which they first strike when filling it after the coffin is lowered. An old lady whom I knew had her shroud made for several years before she died, and always entertained visitors by showing it.

Alice M. Leeson.

FOREST RIVER, NORTH DAKOTA.

FOLK-MEDICINE AMONG PENNSYLVANIA GERMANS. — In households which pin their faith to the skirts of medical science, this is indeed a trying time. Not so, however, among the Pennsylvania Germans, for they are, if not superior to, at least independent of all schools of medicine old and new.

In every community where dwell these descendants of the Fatherland are found several elderly women who practise the art of "powwowing." As a usual thing, each person cures one special disease, keeping the method of treatment a profound secret.

Powwowing proper consists in the secret use of an incantation or charm, accompanied by appropriate movements. These charms are highly valued and may not be lightly dealt with. They lose their virtue if a woman tells them to another woman, but a woman may tell them to a man or a man to a woman. As I know but one man who powwows, one must believe that Pennsylvania Dutch women, unlike their sisters, are able to keep a secret.

The method of treatment is as follows: In curing a case of erysipelas, for instance, the practitioner, if she may be so called, enters the patient's presence with a skein of red woollen yarn. With this she takes careful measurements about the head, chest, and limbs. During the process she "says words" — that is, repeats the charm in an undertone, so low that neither patient nor bystanders can distinguish their meaning. As the names of the Trinity usually form a part of the charm, I judge this is why it is so called.

She then takes the red woollen threads, on which the measurements are indicated by knots, and smokes them in a barrel over a fire, after the primitive fashion of curing hams — curing her patient at the same time.

Should the patient fail to recover, he may be subjected to another mode of treatment. Erysipelas is also called wild fire. The method of treatment as given to me is thus: —

"Take fire and pass around three times, saying each time these words: 'Tame fire, take away wild fire.' Say them morning, night, and morning."

There are those who "blow out" burns, as it is called. This is firmly believed in by many people who claim to be otherwise free from superstition.

"The blessed Virgin went over the land.

"What does she carry in her hand?

"A fire-brand.

"Eat not in thee. Eat not further around. In the name of the Father and of the Son and of the Holy Ghost. Amen."

So saying these words, stroke slowly three times with your right hand

over it, bending the same downward one, two, and three times; and blow three times, each time three times."

One more will serve to show the character of these incantations.

"For stopping of blood. Pass around the place with finger or hand, saying these words three times. — "Christ's wounds were never bound. In the name of the Father and of the Son and of the Holy Ghost. Amen."

Children's diseases are almost always treated thus. This is especially true of what is called "the go-backs," commonly known as child's consumption. This seems to me a most descriptive term, for under the influence of this disease the child literally "goes back" — grows thin and pale, loses appetite and vigor. It appears scarcely rational, then, to pass the long-suffering infant *backwards* through a horse-collar, which is still warm from wear. (Why not reverse the process?)

The horse-collar, however, is said to be the modern and homely substitute for the "holed stone" of the Druids.

I think the same method is used when the child is "liver-growed." What this mysterious term indicates I have never been able to understand. The most intelligible explanation I have ever received is that the child's liver grows fast to its back-bone.

This is not strictly powwowing, being unaccompanied by "the words," nor are the following remedies.

The "go-backs" is also cured by measurements, as in erysipelas, and the strings are hung on a gate which is in constant use. As they wear away, recovery progresses. Croup is banished by taking a lock of hair from the crown of the child's head. A hole is bored in a tree, the hair inserted, a plug of wood driven in and cut off close to the bark. When the child grows as tall as the plug is in the tree, he will be free from croup.

Tetter is cured by washing the face in May-dew, while a charm is repeated; shingles, by sprinkling the affected parts with blood from a recently amputated black cat's tail.

The old custom of carrying potatoes and "buckeyes" in the pocket for the relief of rheumatism is too widespread to repeat. The placing of a razor beneath the sheet where the affected joint will rest is not so common, but quite as reliable.

Still another cure for erysipelas is this. Kill and cut open a dog, place the feet in the cavity upon the entrails. An heroic remedy, surely.

Quinsy is cured by binding a toad upon the throat. For this purpose, neighboring cellars are searched and a *yellow* toad found — that is, one bleached by living in darkness. I have been told of one case in which the toad turned green in fifteen minutes and died in thirty. The cure is vouched for.

The people who believe in these remedies are by no means densely ignorant, though I suppose we must grant that they are superstitious. Among the adherents to this manner of healing are ministers, teachers, and acute men of business.

Among the younger people of this class, there is a not uncommon attitude of disbelief; but in continued illness they are likely to revert to the old methods brought by their remote ancestors from Germany, held for

several generations in Pennsylvania, and by no means left among the mountains at the time of the emigration to the West.

Emma Gertrude White.

EVANSTON, ILL.

THE TALE OF THE WILD CAT: A CHILD'S GAME.—The person who tells the tale of the Wild Cat has a slate and pencil, or a piece of paper and lead pencil, and begins thus: Once there was an old man who built himself



Then he put a

a house. This is how he built it.



room. Then he put a chimney he planted some grass beside he thought it would be nice to his milk, butter, etc., near his built a dairy near the house. This is the dairy. Then he

Then he put a



as to window in each room. Then

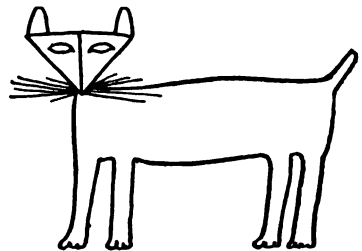


in the door. Then have a dairy for house, so he



put a path to the dairy. Well, one night he heard a noise, and thought it was at the dairy, so he went out of his house and fell down thus; ran on again, fell

again; ran on again, fell again; climbed up every time. Fell again, climbed up again, ran up to the dairy, and found it was only a wild cat, and this is the wild cat. Of course, when one draws it one tells the story and draws it *at the same time*, not as I have done in seven or eight drawings. Children of less than ten will enjoy it. These diagrams (to dignify them by such a title) might be improved upon, but they are very rude primitive drawings at any rate. I will try another way.



1st fall. 2d.

3d. 4th.

Draw 1st. 2d. 3d. 4th. 5th. 6th.

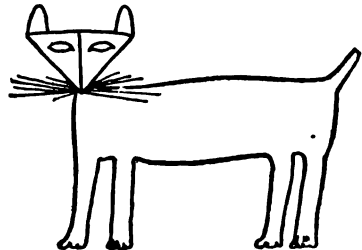


The dairy.

7th. Dairy path.



8th. The four falls.



1st. 2d.

3d. 4th fall.

And, after all, only a wild cat, as you see.

BALTIMORE, MD.

MAUD G. EARLY.

THE ST. KITTS MIRACLE PLAY. — In No. XXXV., vol. ix., page 296, at the suggestion of Mr. C. C. Bombaugh, of Baltimore, Md., was pointed out the literary origin of the words given by Mr. A. M. Williams as employed in this play. It would be of interest to obtain information as to the manner in which such maskings are kept up in other British colonies. At the time of the New Year, performances of a character more or less saturnalian were not long ago common in most American cities; the memory of living persons might furnish information. The custom of masking is said here and there to have been extended even to festivals distinctively American, such as Thanksgiving; but I am not aware of any printed report concerning such customs.

W. W. N.

LOCAL MEETINGS AND OTHER NOTICES.

ANNUAL MEETING, 1897. — The Ninth Annual Meeting of the American Folk-Lore Society has been appointed to be held in Baltimore, Md. December 28, 1897.

BOSTON. — *Friday, November 20.* The regular meeting was held at the residence of Drs. Emily and Augusta Pope, 163 Newbury Street. In the absence of Prof. F. W. Putnam, Mr. Dana Estes, Vice-President, presided.

Dr. Daniel G. Brinton, of Philadelphia, had been expected to lecture on "The Psychic Origin of Myths," but owing to a rearrangement of the dates of his lectures in Providence, R. I., was unable to be present. After reading Dr. Brinton's note of explanation, Mr. Estes introduced Mr. W. W. Newell, who read a paper on "The Holy Grail." Mr. Newell gave an account of the earliest forms of the tales connected with the Grail, especially the Perceval of Crestien of Troyes, and the Parzival of Wolfram of Eschenbach. Mr. Newell regarded the stories relating to this theme as literary, not traditional, and was of opinion that they all depended on the poem of Crestien. The Grail, therefore, had never belonged to folk-lore, properly so called, that is, to traditional literature. The form of the legend in which it is connected with Galahad was later, and this personage an invention of the end of the twelfth century.

Friday, December 18. The regular meeting was held at the residence of Mrs. W. B. Kehew, 317 Beacon Street. Professor Putnam presided, and the paper of the evening was given by Mr. Frederick S. Arnold, of Cambridge, on "The Gypsies." Mr. Arnold has carefully studied the Gypsies living in the Eastern States; learned their language, and frequently visited them, staying in camp with them, and observing their customs. In his paper he traced the origin of many of their curious beliefs and sayings. At the close of Mr. Arnold's paper, Miss Charlotte Hawes gave the result of some of her observations of the Gypsies of Hungary, and played some pieces of Gypsy music on the piano. Further musical illustrations of Gypsy music were given by two members of a woman's orchestra on the piano and violin.

Friday, January 22. The regular meeting was held at The Charlesgate, by invitation of Mrs. Le Brun, Miss Cornelia Horsford, and Miss Ellen Chase. Professor Putnam presided, and Mr. W. W. Willoughby gave his paper (illustrated with diagrams) on "An Analysis of the Decorations upon Pottery of the Mississippi Valley." Mr. Willoughby showed that many of the symbols, from which were evolved the artistic designs upon this pottery, have been in use among various tribes within the historic period. While the interpretation of the same sign among different tribes is not always the same, the different meanings applied to the same symbol usually indicate a common root. Many of these symbols are found in the eastern hemisphere. They may have been evolved independently from nature-worship, or their common existence may indicate more than this. Patient research alone can settle the question.

Helen Leah Reed, Secretary.

CAMBRIDGE. — During the season of 1896-97 it was determined to devote most of the time of the Cambridge Branch to a somewhat systematic study of mediæval folk-lore.

October 31. The meeting being held on Hallowe'en, a careful analysis of Hallowe'en customs was presented by Mr. R. B. Dixon. The paper was discussed at some length, after which the meeting resolved itself into an enjoyable Hallowe'en party.

December 1. Prof. A. R. Marsh, of Harvard University, addressed the Branch on "Some Aspects of Mediæval Folk-Lore." He discussed the development of modern poetry, particularly in the south of Europe; folk-songs connected with certain days, as the first of May; certain popular superstitions; and mediæval animal and flower legends.

January 12. Prof. H. K. Schilling addressed the Branch on "Folk-Lore in the Mediæval German Poetry." He depicted the development of itinerant minstrelsy in the Middle Ages, describing animal and plant legends in German folk-song.

February 2. Dr. A. C. Garrett read a paper on "A Folk-Tale as the Origin of Chaucer's House of Fame." By a comparison of certain folk-tales, he pointed out that one of the motives of this poem may be taken to have been influenced by these tales.

The meetings of this Branch during the past year have been interesting and well attended.

Frederick S. Arnold, Secretary.

CINCINNATI. — After the meeting held in April, 1896, for organizing the Cincinnati Branch, which has already been reported in this Journal, but one other meeting was held in the season, on May 12th. The President, Prof. Charles L. Edwards, read a paper on Bahama negro songs, in which he described the picturesque circumstances under which they originated. In composing these songs, the principle followed is, that the words should suit the rhythm of the tune, without much regard to the meaning. The songs were accompanied by a variety of string instruments, emphasized

by the clapping of hands and stamping of feet. These songs, sung by a quartette of the University Glee Club, furnished an illustration of this kind of music.

October 13. Mr. Arthur W. Dunn, Secretary of the University Extension Department, the lecturer of the evening, read a paper on "Folk-Lore in the Service of Ethnology." His doctrine, shown in numerous examples, was that the human mind, under identical or similar circumstances, always tends to act in identical or similar ways, and he considered that the collection of folk-lore had done much in the direction of establishing this law.

December 7. Dr. Philipson, of the Hebrew Union College, spoke on the "Diffusion of Folk-Lore." He stated that, as the Jews from the earliest times have been a monotheistic people, there is no peculiarly Jewish folk-lore. They had, however, been the distributors of foreign folk-lore, especially that of India. The collections of fables and tales were noticed, which had through Jewish agency been translated into Spanish and other European languages. He read a song from the Passover evening service, the "Chad Gadya," or One Kid, similar in structure to the House that Jack Built, and probably interpolated into the ritual during the fifteenth century. Two ancient Jewish songs were sung by the students of the Hebrew Union College. A motion was put and carried that the Branch meet monthly instead of every two months.

December 12. A paper of Prof. Van Cleve, on negro music, which had been announced for this meeting, was of necessity postponed. Prof. I. U. Lloyd read an original story illustrating numerous negro superstitions. Kissing the hand of a dead person, or entering a house with an axe on the shoulder, were mentioned as perilous. Persons marrying on the last day of the year destroy all prospect of a happy life. Mr. Dabney, a colored musician, discussed the origin of the banjo, and played a number of negro melodies.

The meetings are held at the rooms of the Woman's Club, and are concluded in the tea-room in a social manner. A number of new members have been proposed at every meeting, so that the limit of membership is nearly reached, and it is felt that the Cincinnati Branch is in an excellent condition, with every prospect for future prosperity.

MONTREAL. — *October 12.* The Branch met at the house of Mrs. Robert Reid, 57 Union Avenue, the President, Professor Penhallow, in the chair. Mr. John Reade read an interesting paper on "The Myth of Psyche." After indicating the characteristics of the age in which lived the author, Apuleius, and giving an outline of his literary career, he summarized the contents of the *Metamorphoses*, of which the story of Psyche is one of the episodes. The essayist mentioned some of the many interpretations of the story regarded as an allegory, and finally gave the views as to its meaning which have been expressed by modern students of mythology. Professor Penhallow gave an account of his personal experience in well-hunting with the aid of a sweet-apple bough. The well on which the diviner's skill was exercised was situated in Kittery, Maine, and, though closed for some years, had once been well known in that neighborhood.

Professor Penhallow wished to have it reopened, and had engaged a man to dig at a spot which his memory indicated as correct, when a diviner offered to locate it. Holding the bough with both hands, the angle foremost, he walked slowly over the ground until he reached a certain spot, when all the force he was able to exert seemed insufficient to prevent the twig from dipping toward the ground. Indeed, in the apparent conflict, the stem in his right hand was broken. The water was found, but it is suspected that the diviner's memory assisted as much as his art, of which the implements were exhibited. The evening was concluded with conversation and music.

November 16. The second meeting of the season was held at the house of Professor Penhallow, 215 Milton Street, the President in the chair. Mr. Henry Mott read a paper on the McTavish building, long known as "The Haunted House." The traditions of that once famous relic of an older Montreal had been at a previous meeting the subject of conversation, and Mr. Mott had offered to collect all accessible data. Mr. Mott quoted from a paper read by Mr. P. S. Murphy before the Numismatic and Antiquarian Society, in which the reputation of the place was explained as a natural phenomenon.

December 14. The meeting was held at the house of Mrs. Stroud, 117 Mackay Street. The usual business was transacted, after which Dr. Drummond read seven unpublished poems, as written in the broken English spoken by French Canadian *habitants*. These will be included in a book to appear during the spring of 1897. Dr. Johnston, who has been engaged in African exploration, treated of the negro folk-lore of Africa and Jamaica.

January 18. The annual meeting was held at the house of Mrs. Macdonald, 1160 Dorchester Street. The number of members was reported as forty-five resident and fifteen corresponding. Seven regular meetings were held during the year. An address by the President called forth expressions of interest, and it seemed probable that the Society had before it a year of better work and increased zeal. The election of officers resulted as follows: President, Prof. D. P. Penhallow; Vice-Presidents, Mrs. Robert Reid, Mr. Deacon; Treasurer, Mr. Mulock; Secretary, Miss Blanche Macdonell, 32 Fort Street; Ladies' Committee, Mrs. Penhallow, Mrs. Stroud, Mrs. Nichol, Miss F. Macdonell, Miss A. Van Horne.

As has been mentioned in this Journal, a prize of \$25 was offered by the Branch for the best essay on some subject of Canadian folk-lore. This prize was awarded to Mr. Charles Hill Tout, Buckland College, Vancouver, B. C. The paper was on the Cosmogony and History of the Squamish Indians of British Columbia, and was read at the annual meeting. The paper considered as second in order of merit was on "The Folk-Lore of the Eastern Townships," by Mrs. Noyes, Cawansville, P. Q.

Carrie M. Derick, Secretary.

WASHINGTON. — The only organized body for the study of folk-lore is the Folk-Lore Section of the Woman's Anthropological Society. In March was held a "Folk-Lore Evening," at which all resident members of the American Folk-Lore Society were invited to be present and read papers.

Papers were presented by Dr. H. Carrington Bolton, Mr. F. W. Hodge, Miss W. B. Johnston, Miss E. M. Fuller. The meeting was exceedingly successful, both in regard to the character of the papers presented and as to the social reunion which followed. In 1897 it is intended to hold a similar joint meeting.

Alice C. Fletcher.

HARVARD FOLK-LORE CLUB.—The Harvard Folk-Lore Club is not a Branch of the American Folk-Lore Society, but an independent club organized among the students of the University in 1894.

During the past year the Harvard Folk-Lore Club has been able to make itself known, and its work recognized by the University as a whole, more than in former years. Three lectures, open to the members of the University and the public, have been given under its auspices in the lecture-room of the Fogg Museum. The lecturers and subjects have been as follows: Prof. A. R. Marsh, "Beast Fables in the Middle Ages;" Prof. F. W. Putnam, "The Ethnic Significance of Conventionalism and Symbolism in Ancient American Art;" and Prof. A. F. Chamberlain, of Clark University, "The Mythology and Folk-Lore of Invention."

At the regular meetings of the Club, papers on the following subjects have been read: "Glooskap," "Some Australian Myths," "The Abenaki," "Survivals in Southern France," "Moon Myths," "Ojibwa Myths," "The Crees," "Ojibwa Tales," "Samoyed Tales" and "Copper as a Magic Metal."

The Club has at present an active membership of thirteen, and several corresponding members (former active members who have left the University) in Japan and Hawaii.

The officers for the year are: President, H. H. Kidder; Vice-President, M. L. Fernald; Secretary and Treasurer, R. B. Dixon.

Roland B. Dixon, Secretary.

HARVARD UNIVERSITY, March 2, 1897.

PHILAFRICAN LIBERATORS' LEAGUE.—Mr. Heli Chatelain, a Councillor of the American Folk-Lore Society, the author of the first volume of its *Memoirs*, and well known as long a resident in Angola and active in the cause of African education, has for some time been occupied with the plan of a society which should assist in the performance of the duty which America owes towards enslaved Africa. The nature and necessity of this obligation he set forth in a brief pamphlet of "Africa's Internal Slave-trade, and a Practical Plan for its Extinction," printed in 1896. In this document it is pointed out that, at a conference in Brussels, the Powers, in laying down the rules which should govern them in the suppression of the slave-trade and the abolition of slavery, had called for the assistance of special societies organized for the purpose of liberating, settling, and educating the victims of the slave-trade. In response to this summons, the Catholic churches of Europe in one day raised \$100,000, a sum speedily increased to \$300,000. The Belgian Society obtained by one appeal

\$34,000 in addition to its regular contributions. On the other hand, the people of America, far more closely bound to a movement for the succor of Africa, have collected nothing. From the burning words of Mr. Chatelain, who, without personal motive or prospect of advancement, has given health and life to the cause of human brotherhood in Africa, — strange contrast to the brutality too frequently belonging to African explorers, on whose achievements is lavished so much undeserved flattery, — we cannot refrain from citing a few sentences : —

“During my twelve years of unpaid service in the African cause, I have had abundant opportunity to become acquainted with African slavery and slave-trade. I know the roots of the system ; its workings, its fruits. Gangs of slaves, ten, twenty, a hundred at a time, from all parts of the interior, scarred and starved, walking skeletons, picking up dirt to beguile the gnawings of hunger, have again and again passed before my eyes. And I could not help ! In agony of soul, I had to turn away, and try to forget. But the thought of it clung to me ; it preyed on my vitals ; it helped to bring me down to the borders of eternity. But even there the vision kept haunting me by day and by night. . . . Emerging into convalescence, I vowed that, rather than wither under the stare of that vision, I would die, if need be, in the attempt to create in America a League of Liberators, which would achieve for captive Ham what, short-lived and single-handed, I could not hope to accomplish.”

The result of this appeal, of which the project had already been officially indorsed by a resolution of the African Congress held in Atlanta in 1895, and which has more recently received the approval of numerous persons well known for sagacity as well as benevolence, has been the organization of the Philafrican Liberators' League, a humanitarian and unsectarian society, founded to work for the extinction of the slave-trade, the diffusion of authentic information respecting African conditions, and the practical solution of African social problems. All persons annually contributing one dollar or more to the League are members, while provision is made for larger contributions from Life Members and Patrons. Local Leagues are provided for, and provision is made for an International Council of a character honorary and advisory. The reputation and worth of the persons associated with Mr. Chatelain in this honorable enterprise is such as to insure the fullest confidence in the wisdom of the management. In offering this inadequate notice, it may be proper to express admiration of the unselfish devotion and energy of the originator of the League. It is such purposes and ambitions that modern life especially needs ; and it is especially gratifying to see the cause of learning united with that of philanthropy, and a recognition of the usefulness of ethnological information for purposes of civilization. The address of the League is at the United Charities' Building, Fourth Avenue and Twenty-second Street, New York, N. Y.

W. W. N.

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6

THE MYTHOLOGY AND FOLK-LORE OF INVENTION.

TO-DAY man is monarch of cold and heat, lord of winter snow and summer rain ; the winds are his servants, the lightning his messenger ; for him, night is turned into day, the very mountains are removed, and the sea becomes dry land. The forms and features of those he has admired and loved remain to glad his eyes long after their bodies have crumbled into dust ; their very actions and motions he can view again ; their very voices he can hear once more, not as of old in the loneliness of his bed-chamber, when sleep brought him to the shadowy land of spirits, but freely and easily, when and where he wills. Not far, indeed, is he from the realization of the world-heard prayer of sorrowing humanity, —

But oh for the touch of a vanished hand,
And the sound of a voice that is still !

Whence came they, these wonderful arts of man, these triumphs of inventive skill ? Science tells us that they belong to him as rightfully as heat to the sun, or the waters to the great sea ; they are as natural as the coming of the springtime, the colors of the flowers, the singing of the birds, the frolics of little children, — they are humanly human.

Yet ever and anon does not a feeling of awe and mystery come over even the wisest of us as we contemplate the miraculous achievements of our fellow-men ? Is it not with a certain secret sense of satisfaction that we call Edison "the Wizard of Menlo Park," and repeat over and over the unintelligible Greek name belonging to his latest invention ? How many centuries have elapsed, indeed (Professor White's "History of the Warfare of Science and Theology" tells the tale), since "fabrication of Satan," "invention of the Devil," "sorcery of the Evil One," etc., were terms readily and commonly applied to improvements and new devices in science and the arts ? It is but fair to say, however, that some inventions were assigned a celestial origin, — a birth directly or indirectly from God himself.

With primitive peoples, as with the "folk" of our own race and age, this feeling of uncanniness is often very strong.

There is no dearth of ingenuity among savage and barbarous tribes. Prof. O. T. Mason, in his interesting volume on "The Origins of Invention" (London, 1895), has shed a flood of light on the inventive genius of primitive man, exploding "lost arts," but finding everywhere present something of the mechanic instinct, the delight of forming and shaping, the passion for experimentation. The Australian boomerang, the outrigger of Polynesian canoes, the inflated skin rafts of the ancient Assyrians, the tree-climbing device of the natives of the island of Timor, the blow-pipe of tropical America and the East Indies, the stone-lamp of the Eskimo, the bamboo suspension bridge of southeastern Asia and the Indies, show alike the wide range of the instinct for invention among primitive races, and their practical anticipation of many principles elaborated and perfected by civilized man.

Professor Mason, however, tells us hardly anything (save in the story of the Muses and the deities of the household and the corn-field) of the ideas of primitive peoples as to the ultimate origin of the arts and inventions possessed by them, or of the mythology of their discovery, and it is to such few data concerning these topics, as I have been able to gather together from many authorities, that this brief essay is devoted.

In the languages of many peoples "God" is simply "the creator, maker, fashioner, framer, builder," and the translations of the first verse of the first chapter of Genesis into primitive tongues reveal Him as the first artist in many diverse spheres of invention. As Andrew Lang notes, the Polynesian god and goddess to-day, like the classic deities of Greece and Italy, are departmental in character, — hunters, smiths, potters, etc. In the legends of the Quichés of Guatemala, according to Dr. D. G. Brinton ("Myths of New World," 3d ed., 1896, p. 74), "the Supreme Being is called *Bitol*, the substantive form of *bit*, to make, to form, and *Tzakol*, substantive form of *tsak*, to build, the Creator, the Constructor;" and the creation-legends of American and other primitive peoples tell of the divine artist who, like the Hebrew Jhvh and the old god of the Greeks, fashioned men (and animals) out of clay, carved them out of stone or wood, or remodelled them from existing things, plants, and animals, and often taught somewhat of these arts to the first men and women.

The Zulu Ulunkulu gave to each tribe at its birth their arts, knowledge of marriage, etc.; Pundjel, an Australian creator, before he ceased to live among men, taught them all the needful arts of life (the men how to spear kangaroos, the women how to dig roots);

the Andaman Puluga taught the first men and women many of the arts, and gave each tribe their languages, dialects, etc. ; the Bilqula Yulátimat, Dr. F. Boas tells us in the creation-legend of these Indians ("Rep. Brit. Assoc." 1891), "made a man and woman in each country," and to these, who became "the ancestors of all the numerous tribes," Masmasalá'niq gave their arts, teaching them "to build canoes, to catch salmon, to build houses," etc. It is interesting to learn that the Bilqula believe that "Masmasalá'niq and his brothers still continue to give new ideas to man. They say that any new design of painting or carving, or any other new invention made by a member of their tribe, has been given him by Masmasalá'niq." With the Hidatsa, a Siouan Indian tribe, the "Old Man Immortal" made the first representatives of all animate and inanimate things, and "instructed the forefathers of the tribes in all the ceremonies and mysteries now known to them ;" with the Tolówa of California, Kodayampeh, the world-maker, institutes the assembly, the sacred dances and songs (Powers, "Tribes of Calif.," Contrib. to N. Amer. Ethnol. vol. iii. 1877) ; the medicine-dances of the Ojibwa were taught them by the sun-spirit (Hoffman, "Rep. Bur. Ethn." 1885-86, p. 172) ; the Heavenly Twins of the Sia Pueblo Indians organized the cult-societies, with all their mysteries (Mrs. Stevenson, "Rep. Bur. Ethn." 1888-90) ; and under the leadership of the two sun-children the primitive Zuni progressed from ignorance and darkness to the world of light and knowledge (Cushing, "Rep. Bur. Ethn." 1880-81). Of Pokoh, the creator, among certain Californian Indians, who made "every tribe out of the soil where they now are," we read : "In the folds of his great blanket he carried around an immense number of gifts, with which he endowed every man according to his pleasure, with which gifts every one ought to be satisfied" (Powers, p. 394). One of the Peruvian Creators "made clay images of all races, attired them in their national dress, and animated them," then "provided them with national songs, and gave them seed corn ;" these images, being put into the earth, "emerged all over the world at proper places, some out of fountains, some out of trees, caves, rocks," and so the first tribes of men were born, and their arts as well (Lang, "Myth, Rit., and Relig." vol. i. p. 209), — and there is much more of the same sort in American creation myths.

In the cosmogony of the Iroquois, according to Mr. J. N. B. Hewitt, Yoskehá', or Otěšfōfinā, — the former name means "it is the dear little sprout," and the latter has about the same signification, — is the personification of the reproductive, rejuvenating force of nature, as opposed to Tawiskarà, his brother, who exemplifies chiefly "the destructiveness of frost, hail, and ice, often holding for months in its stiffening, solidifying, deadening embrace the rivers,

lakes, and ponds, the sap of the trees, plants, and vegetation of the land." Of this kindly god — to whom are due also "the rivers, lakes, seas, and all the cooling water-fountains," and of whom we are told that "he labors, plants corn, drinks, eats, sleeps, and is lascivious like man; his lodge is like their own, being well supplied with whatever sustains life" — Mr. Hewitt observes: "Having learned the invention of fire from the tortoise, he taught men the art of fire-making, so that they could have, when needful, new fire. The corn they eat was given them by Yoskehă; it is he who causes it to sprout, grow, and come to maturity: if, in springtime, their fields of corn, beans, and squashes are green; if they gather ripe and plentiful harvests, and if the lodges are filled with well-matured ears of corn, — their gratitude is given to Yoskehă' alone." ("Proc. Am. Ass. Adv. Sci." vol. xlv. p. 247.)

According to a Polynesian legend, recorded by Rev. W. W. Gill ("Myths and Songs of S. Pacific," p. 100), Vātea, "the father of gods and men," is the hero of the first great fish-story. Vātea invented a huge net, which, when let down into the sea, was by the aid of Raka, the god of winds (who made the sea rough, and hid the net from the eyes of the fish), after the fishermen (six in number, the first hunters of the finny tribe, instructed by Vātea) had toiled in vain, filled with such a draught of fishes that only the aid of Tane, the son of Vātea, prevented the loss of the net. "Eight days and nights," we are told, "the finny prisoners raced through the wide ocean carrying the net with them. At last they became exhausted, and Tane exultingly dragged the rich spoil to the feet of his father. Vātea turned out the fish one by one, pronouncing for the first time the various names by which each kind has since been known; and thus, also, originating the useful art of counting. At last, utterly wearied with reckoning, he gave up the remainder as being in truth innumerable." It is satisfactory to learn that Vātea did not attempt to carry home all his catch, but left them on the beach, and the rising tide floated them off safely into the blue deep. To Tarauri, eldest son of Ina the beautiful and the great Tangaroa, is attributed the invention of the thorn-fishhook, which boys still employ to catch the little fresh-water kokopu (p. 118).

A female fairy, however, named Uti (the will-o'-the-wisp is her torch), who delights in ascending from the depths of the nether-world to earth in search of food, it was "who first taught the women of the upper world the pastime of catching the sleeping fish by torchlight, or waylaying crabs ashore, or shrimping in her favorite lake on the south of the island [Mangaia]" (p. 125).

According to a legend of the Assiniboin, after the earth had been formed by the Great Spirit "out of a confused mass," and the fox

(made of clay), who had several times gone round the earth and found it too small, failed to return, — the earth being judged large enough, — “trees were then made, and when they grew large enough a man and woman were made of the timber. Every other living thing was made of clay, male and female of its kind; all were sent forth with a command to multiply. It seems the work of creation was done on the borders of a lake; and amongst the most absurd portion of the creed is a belief that a fish swam to the shore, offered itself as a sacrifice, and told the newly created pair to boil and eat it all, except the scales and bones, which they were directed to bury in the earth. From this sprang up powder, balls, fusees, knives, and other implements of warfare” (“*Journ. Amer. Folk-Lore*,” vol. v. p. 72).

“The Ponka tribe has a legend of Ictinike and the Deserted Children. It begins with the account of a tribe of Indians that had a grizzly bear for their chief. He was a tyrant, and one day he ordered all the people to send off their children to play at a distance from the camp. As soon as the children had gone out of sight, the chief ordered the camp to be broken up, and the people to abandon their children. So all moved their lodges to another part of the country, moving in various directions from the deserted camp-site, in order to prevent the children from following them, but coming together at the place which had been agreed upon before the removal. The children managed to shift for themselves and reached maturity, becoming a large and prosperous tribe. It was then that Ictinike came to them, and offered to be their friend. He made bows and arrows for them; he taught them certain war-customs; and he went in search of their parents, whom he found after a journey of many days. He induced the parents and the grizzly bear to camp very close to the village of the children, and, at a given signal, he slew the grizzly bear, and exterminated his followers” (“*Journ. Amer. Folk-Lore*,” vol. v. p. 303).

The Omaha Indians say that Ictinike, the cunning rival of the Rabbit, “created fruits and vegetables, as well as grapes, out of parts of himself” (“*Journ. Amer. Folk-Lore*,” vol. i. p. 213); while “in the Huron account of the Creation, as given by Mr. Hale, corn, beans, and pumpkins are said to have sprung from the body of the first woman, whose death resulted from the birth of one of her twin sons” (*Ibid.* vol. ii. p. 67).

In the Cherokee story of “Kanati and Selu” given by Mr. Mooney, “two brothers, one of whom is especially active and malignant, kill their mother, cut off her head, and drag the lifeless body over the ground, and corn springs up wherever her blood drops upon the earth” (*Ibid.* vol. ii. p. 67).

In an Abnaki legend, a solitary Indian, lamenting his loneliness,

saw near him "a beautiful woman with long light hair, very unlike any Indian." In response to his appeals, "at last she told him, if he would do just as she should say, he would always have her with him. He promised that he would. She led him to where there was some very dry grass; told him to get two very dry sticks, rub them together quickly, holding them in the grass. Soon a spark flew out; the grass caught it, and quick as an arrow the ground was burned over. Then she said: 'When the sun sets, take me by the hair, and drag me over the burned ground.' He did not like to do this, but she told him that wherever he dragged her something like grass would spring up, and he would see her hair coming from between the leaves; then the seeds would be ready for his use. He did as she said, and to this to-day, when they see the silk (hair) on the cornstalk, the Indians know she has not forgotten them" (Ibid. vol. iii. p. 214). The variations of this, as may be seen from the Hiawatha legend, are quite numerous.

A very curious myth of the Mandans tells of the uses of thought: "Their [Mandans] great ancestor, the first man, had promised to render them aid in time of need, but had departed and disappeared in the West. Trouble came, they were beset by foes, and they would fain get from the divine ancestral man the help they now sore needed. But how to communicate with him? One thought to send a bird, but no bird was equal to so long a flight. One would reach him by a look, but sight was limited, the hills hid him. A third said thought must be the medium; he could send this to the first man. So he wrapped himself in his buffalo-robe, and he fell down and said, 'I think—I have thought—I come back.' He threw off the robe; he was bathed in sweat" (Mills, "Tree of Mythology," p. 240). Communication with the gods has been of diverse kinds, and not by thought and speech alone.

Many of you, doubtless, are familiar with the expression, "God's country." In northeastern Ontario (Canada) the term is applied to the rocky, uncultivated "no man's land," because "it is just as God left it at the Creation;" in the extreme west of the United States this name was given to the "land flowing with milk and honey," which met the enraptured gaze of those pilgrims who had crossed the mountains from the "Great American Desert" into the fertile valleys of California; here the land was "God's country" because so fair and beautiful.

In "God's country"—understood in these two senses—the sages of primitive peoples tell us the birth of countless inventions took place.

A familiar proverb runs: Necessity is the mother of invention, — *Noth macht Erfindung*, — and Persius, the old Latin poet, ascribes much to the first great necessity:—

Magister artis ingeniique largitor Venter, —

an idea shared, seemingly, by the Navaho Indians, who say that when the "Child of the Sun," the elder of the Heavenly Twins, destroyed the Giant Monsters, "Hunger was spared on his representation of his usefulness to mankind" ("Journ. Amer. Folk-Lore," vol. ix. p. 46). Professor Mason, both in his "Origins of Invention" and in his suggestive essay on "Migration and the Food Quest" ("Amer. Anthropol." vol. vii. pp. 275-292), has shown the importance of food-seeking in the growth of civilization, and there is some little truth, perhaps, in the coincidence of the New England "Pie Belt" and the massing of inventions in that region. Culture-myths all over the globe tell us that, if the stomach has caused the loss of Paradise, it has been the means of vastly increasing human knowledge, arts, and invention.

Modern spiritualists of the *outré* sort claim to receive wonderful information from the spirits of those dead and gone; and the idea that this world, its inhabitants, their arts and inventions, are but a mimic show of another world (heaven, hades) is by no means infrequent among primitive races. In Polynesia the idea that human arts and inventions originate from the under-world (Avaiki, Savai'i, Hawai'i, Po) is widespread. Says Mr. Gill ("Myths and Songs," p. 130): —

"The employments of mortals are mere transcripts of what was supposed to be going on in Avaiki, their knowledge and skill being derived from the invisible world. The first *axe* ever seen on earth (*i. e.* Mangaia) was, handle and all, of stone from the shades. The grand secret of *fire* was introduced by Māui from the nether-world. The female employment of *cloth-beating* was derived from the she-demon Mueu, who in the shades is ever beating the flail of death. The art of *torch-light fishing* was gained from the goddess Uti, who on damp nights loves to come up from Avaiki with a lighted torch (*ignis fatuus*) to wander over the island. The art of *stealing* would infallibly come to grief, did not Iro himself come up on moonless nights from spirit-land for the express purpose of assisting mortals in playing their thievish tricks. The *ovens* in daily use, especially the enormous ovens for cooking *ti* (*Dracæna terminalis*) roots, are derived from Miru's awful oven ever blazing in Hades. The *art of war* was learnt from Tukaitana and Tutavake, denizens of nether-land. The *intoxicating draught* was copied from that which the hateful mistress of the invisible world presents to her victims. The pleasant and harmless *game of ball-throwing* was first taught to Ngaru by fairy-women, and introduced by him to this world. *Veë-tini* came from the dead to instruct mankind how to *mourn for their deceased relatives*."

These people may feel the force of the words of M. Gustave Le Bon, the French ethnographer: "The dead generations impose upon us not alone their physical constitution, but their thoughts as well. The dead are the only undisputed masters of the living. We bear the burden of their faults, we reap the reward of their virtues" ("Lois psych. de l'évolution des peuples").

In another place Mr. Gill expresses the Polynesian idea very succinctly: "The arts of this world are facsimiles of what primarily belonged to nether-land, and were taught to mankind by the gods. The visible world itself is but a gross copy of what exists in spirit-land. If fire burns, it is because latent flame was hidden in the wood by Manike in Hades. If the axe cleaves, it is because the fairy of the axe is invisibly present. If the ironwood club kills its victim, it is because a fierce demon from Tonga is enshrined in it" (p. 154).

In a Polynesian legend, the first canoes were made by Te-erui, the first man, and his brother Matareka. Te-erui, who was son of Te-tareva (*i. e.* "the expanse"), had "lived long in utter darkness in the shades (Avaiki)," but had heard of a brighter country. Four times did the brothers (three times the canoes they had made were unpropitiously named and came to grief) in two separate vessels paddle away to the "land of light." The last effort succeeded, and they reached the island of Aītutaki (*i. e.* "God-led"), which became their new home (Gill, "Myths and Songs," p. 139). It is interesting to note that, after death, the soul paddles off in its canoe to the nether-world. Kite-flying, too, is another art learned originally in shadow-land. These stories of the under-world receive some curious light in the valuable essay of Horatio Hale on "Above and Below" ("Jour. Am. Folk-Lore," vol. iii.).

From the ghosts and the spirits upon earth, men have also learned much; the wizards, "medicine-men," "doctors," shamans, and magicians of many peoples claim to have been instructed by the shades of the dead, with whom they are able to hold constant communication. The Australian Birraarks learn their songs and dances of the Mrarts, or ghosts; the magic verses of the Zulu diviner come from the spirits; the Wakanda of the Dakotas dictates songs and chants to the "medicine-men," and these latter, with certain Brazilian tribes, are said to have invented most of the arts of man. In trances and dreams have been said to come not alone many of the arts and inventions of primitive peoples, but much of the lore of the church in all ages, and of the knowledge of the world in the days when monk and scientist were one.

Dr. Brinton has devoted an entire volume to the consideration of "American Hero-Myths," and the stories of the introduction of cul-

ture, the inventions, arts, etc., by heroes therein contained, constitute the most fascinating pages in all American mythology: the Incas, Quetzalcoatl, the Twins of Old and New Mexico, Manabozho, Hiawatha, and many more, — all these are types of heroes, demigods, or godlike men (sometimes naively human), who bestowed upon the race, often at the cost of great discomfort, even sometimes of life itself, the nobler arts that go to make up the best of the lower stages of culture and civilization.

But the Old World has its culture-heroes, — Saturn, of whose golden reign Virgil sings; Prometheus, the fire-stealer; Wainamöinen, the Finnish civilizer; Maui, the Polynesian sun-snarer, who fished New Zealand out of the depths of the sea, stole fire for men, invented barbs for spears, and was the cause of the coming of death into the world; the Andaman Puluga (a god, rather than a culture-hero), who, after the deluge, retaught men and women the lost arts; Uhtlakanyama, the far-travelled, a Zulu solar-hero; and many more.

No culture-myth, however, is so widespread as that which tells of the origin of fire; the story of its theft is world-known, and the classic Prometheus has his representative in the Coyote among the Shastikas, Achomawi, Gallinero, Karok, and other Indian tribes of California, the Raven among the tribes of the Northwest coast, the Kingfisher among the Andaman Islanders, the cuttlefish among the Ahts, and many other creatures, half-divine, half-human, half-animal, in all parts of the world, who bear to this day some mark made by the sacred flame when they first came into contact with it. A most inspiring tale is sometimes this story of the fetching of fire from the very hearth-stones of the gods in heaven. From fire followed cooking, warmth, and all the inventions the possession of such a thing could give rise to. Fire, however, was not the only thing stolen in early times.

One of the most interesting chapters in Mr. E. S. Hartland's "The Science of Fairy Tales" (London, 1891) treats of "Robberies from Fairyland," — a special type of the "theft of valuables from supernatural beings," stories of which are found all over the globe. Golden balls, fruit, flowers, jewels, and ornaments, wine-cups, beer-cans, drinking-horns, knives, pipes, etc., to some of which strange and wonderful powers belong, have from time to time been stolen from the elves by the human beings in whom they confided too much. Presents, too, the elfins often give to their faithful human friends, while those who seek to deceive them, or who disobey their injunctions, soon discover that "all that glitters is not gold."

Those who tread within the "fairy rings" on the grass, in Celtic tales, "hear sweet music," and join in the dance of the elves, with no more sense of the passing of time than in the visits to fairyland

itself. Oisín, who, Irish legend tells, visited Tir na N'og, the "land of perpetual youth," was, by the queen of that country, who became his bride, "gifted with wisdom and knowledge far surpassing that of men;" the prophetic powers of Thomas of Ercildoune (thirteenth century) were said to have come from the Queen of the Fairies; and Ogier le Danois received from Morgan the Fay the crown of forgetfulness.

Imitation, to which Tarde has assigned so important a rôle in the development of the phenomena and institutions of humanity, has certainly been a great factor in invention. From observation of the processes of nature, the habits and customs of animals, birds, insects, etc., man has learned much, as Professor Mason has pointed out in his valuable essay on "Technogeography:" in construction, manufacture, clothing, transportation and commerce, storage, the earth and its inhabitants have been tireless teachers of the human race. Professor Mason writes with enthusiasm:—

"Among the animals, there is scarcely one that has not obtruded itself into the imaginations of men and stimulated the inventive faculty. The bears were the first cave-dwellers; the beavers are old-time lumberers; the foxes excavated earth before there were men; the squirrels hid away food for the future, and so did many birds, and the last named were also excellent architects and nest-builders; the hawks taught men to catch fish, the spiders and caterpillars to spin, the hornet to make paper, and the crayfish to work in clay" ("Amer. Anthr." vol. vii. p. 144).

Primitive man has much the same tale to tell.

In an Algonkian legend, Manabozho, after the subsidence of the waters of the great deluge, learns to build a hut by imitation of the houses of the muskrat; and in an old Chinese tale of the beginnings of civilization we read that the first men, from observation of the birds, built nest-houses in trees. That the art of spinning was learned by man of the spider is an idea found in the folk-lore of many primitive races.

Mr. Kumagusu Minakata has recently pointed out that in the Chinese cyclopædia, "Yuen-kien Lui-han" [1701], the following statement occurs: "In 'Pau-puh-tsze' it is said 'Tai-hau [or Pão-hsi] made a spider his master and knitted nets'" ("Nature," 1895, p. 197). In the "Yi King," however, it is simply said: "He [Pão-hsi] invented the making of nets of various kinds by knitting strings, both for hunting and fishing. The idea of this was taken, probably, from Li [the third trigram and thirtieth hexagram]" ("Sacred Books of the East," vol. xvi. p. 383).

In the collection of Indian tales from the North Pacific coast, published by Dr. Franz Boas, the invention of net-weaving by the

spider is more than once referred to. In a myth of the Awk-y'ēnog, Masmalā'niq [one of the creators], in answer to the prayer of Nōakana, tried to make a net so that men might catch fish. Being unsuccessful, he asked the spider to teach him. The spider not only granted his wish, but made him the necklace of red-cedar bast for the winter-dance, and showed him how to peel off cedar-bark. Needles were made by Masmalā'niq, and with them the bark-threads were spun by the spider, — all in consequence of the thought of Nōakana (p. 213).

According to a Bilqula myth, the spider taught the art of net-making to the raven who wanted to take salmon (Ibid. p. 246).

In a Blackfoot sun and moon myth, recorded by Mr. Grinnell, we read the following: "A long time ago, very far back, before any of these things had happened or these stories had been told, there was a man who had a wife and two children. This man had no arrows nor bow, and no way to kill food for his family. They lived on roots and berries. One night he had a dream, and the dream told him that if he would go out and get one of the large spider-webs such as hang in the brush, and would take it and hang it on the trail of the animals where they passed, he would be helped and get plenty of food. He did this, and used to go to the place in the morning and find that the animals had stepped in this web, and their legs were tangled in it, and they would make no effort to get out. He would kill the animals with his stone axe, and would haul the meat to camp with the dog travois."

We learn also that the man employed the cobweb to entangle his unfaithful wife ("Jour. Amer. Folk-Lore," vol. vi. p. 35).

The Creator, the first of all living beings in the lower world, in the cosmogony of the Sia Pueblo Indians, was Sūs'stinnako, a spider, who by singing called forth, first, two women, Ūt'sēt (mother of all Indians) and Now'ūt'sēt (mother of all other nations), and afterwards animals, birds, etc., till the creation was complete. The first cult-society of these Indians was "the Kápina, which included only the spider people, its hó-na-ai-te, or theurgist, being Sūs'stinnako himself; and the members of this society were directly associated with Sūs'stinnako, — they knew his medicine secrets" (Mrs. Stevenson, "Rep. Bur. of Ethn." 1889-90, pp. 26, 69). The spider appears also as the Creator among certain Negro tribes of West Africa.

In the religion of the Pawnees, the various wild animals, reptiles, birds, fishes, etc., — to whom the term *Nahúrac* (i. e. "animal") is applied, — are regarded as agents or servants of *Atlus Tirdwa*, the father and ruler of all things. These *Nahúrac* — the messengers or "angels" of Atlus — "had an organization and methods of con-

veying information to favored individuals;" into their lodges the favored persons were sometimes taken and instructed. But "they most often appeared to persons in sleep, telling them what to do, giving them good advice, and generally ordering their lives for them" (*Jour. Amer. Folk-Lore*, vol. vi. pp. 115, 118).

We find, also, that with many primitive peoples the animals shared with the divine powers in the making of man, and his instruction in knowledge and the arts. Reminiscences of such ideas occur perhaps in the parliaments of animals and birds so sung of in the Middle Ages.

On the prows of their boats the Annamites paint eyes, which strongly resemble those of sea-monsters. This, according to tradition, is done because "the Giaochi, the alleged ancestors of the Annamites, were fishermen, and in danger from marine monsters. To prevent disasters from the genii of the waters, the king directed the people to tattoo their bodies with the forms of the marine monsters, and afterwards the dragons, crocodiles, etc., ceased their persecution. The painting of the eye on the boat-prow is a remnant of the practice thus inaugurated" (Mallery, "*Rep. Bur. of Ethn.*" 1888-89, p. 413). The story of the relations of animal forms and art, of symbolism, totemism, etc., is a long one, and there are most interesting cases in which the peculiarities of animal forms and marking have given rise to new departures in pictorial and textile art. More than one legend of the origin of the alphabet belongs here also.

Prof. O. T. Mason, in his volume on "*Woman's Share in Primitive Culture*" (New York, 1894), has ably shown the debt the world owes to woman in all ages of human history in the development of civilization and the arts. Food-Bringer (Ceres), Weaver (Arachne), Skin-Dresser, Potter, Beast of Burden, Jack-at-Trades, Artist (the Muses), Linguist, Founder of Society, the Patron of Religion (Virgin Goddesses, Mary),—she has been all these. The first poet, the first priest, the first painter, was a woman; she was the first farmer, the first builder. The origination of agriculture through woman is beautifully remembered in the *Shi-King*, the sacred book of the Chinese, where "Tseih (Grain) is born of a shepherdess who treads on a footprint of God." So thoroughgoing is this recognition of woman's art that certain Brazilian Indians say the first woman sprang into being from a maize-pestle, while the first man was born of an arrow.

Alexander F. Chamberlain.

X

WEATHER AND THE SEASONS IN MICMAC MYTHOLOGY.

THE Micmacs relate that their hero, Glooscap, issued from a cave near Cape Dauphin, at the eastern extremity of Cape Breton. He instructed the people, travelled westward, and finally disappeared. But he is to return some day, issuing again from his eastern cave; so, at least, the Cape Breton Micmacs still believe. Such was his strength that he left his footprints imbedded in the solid rock at Blomidon. And the Passamaquoddies add that he was accompanied by two dogs, — one black, one white. Before his coming, the world was in darkness; he brought the light.

Surely it is evident that this is but one version of the world-wide story of the solar hero who comes forth from the cave of night, and returns to the shadows of the west to reappear at to-morrow's dawn, always accompanied by his two dogs day and night. But climate interferes to modify the story. In these northern latitudes the strength of the frost giants is seen to be quite as great as that of the solar warmth. Instead of constructing a distinctly dual system upon this basis of heat and cold, however, the Micmacs seem to have preferred to retain their hero's strength intact, or to sacrifice consistency to simplicity by giving him command over frost as well as sunshine. And so Glooscap is made to fight frost with frost, always conquering his adversaries at their own game; while, in another myth, with complete inconsistency, he releases the waters that have been imprisoned by the power of the winter. But the special Micmac ruler of the seasons is Coolpujot. It is said that Glooscap, when he departed, first went west, then turned southward, and kept travelling on and on until finally, far to the south, he came to the home of Coolpujot, an old man who dwells in solitude broken only by occasional visitors. His name, as Dr. Rand has shown, is translated "rolled over with handspikes." He is without bones, and his corpulence is so great that he lies upon the ground in one position, unable to move. Twice a year, in spring and autumn, he is turned over by visitors armed with handspikes, hence his name. And tradition has it that to whomsoever performs this kindly office he gratefully grants any request, however difficult of attainment. When he lies facing the north, his warm breath produces those balmy southern zephyrs which bring with them the song of birds, the perfume of flowers, and the wealth of summer vegetation. When he is turned towards the south, the birds and flowers follow, and the icy northern winds resume their sway.

Two men and a boy journeyed far to visit him. At length they

found him lying in his wigwam with his back towards them. He asked them to turn him over, so that he could see them. After a bounteous meal he inquired for what purpose they had come. The first man replied : "I am ill. I have come to ask you to cure me." "Turn me," said Coolpujot, "so that I can touch you where you feel ill." The man did so, and Coolpujot cured him instantly. "As long as you remember me," said he to his visitor, "you'll be well, but as soon as you forget me your illness will return." He then asked of the other man the object of his visit. "I seek success in hunting," answered the second man. "Replace all your old traps with new ones," said Coolpujot ; "then you will have success." The man afterwards did so, and found, like his companion, that his request had been granted. Now came the boy's turn. Said he to Coolpujot : "I would like to live with you always, to bring your water and tend your fire for you." "Then you shall be my boy, and stay with me forever," responded the magician, who thereupon directed the boy to place himself inside the hollow trunk of a cedar-tree which stood directly in front of the door of the wigwam. The boy, having done this, instantly became part of the tree. Every spring, as soon as he is turned to face the tree, Coolpujot looks at it and raises his hand. Immediately the fresh green foliage springs forth into full bloom. When autumn comes, before he turns his back upon the tree, he looks at it again and lowers his hand. Again the tree obeys his will, and its foliage withers and falls off nor is renewed until with returning spring the lord of the seasons again commands it to bud forth.

There are several points which may be thought worthy of notice about the legends thus far related. The cave birth of Glooscap will be recognized as a world-wide attribute of the solar gods and heroes, as might naturally be expected. The Micmacs believe there were three heroes in existence before Glooscap created man. These three were Glooscap, Coolpujot, and Keuhkw, ruler of earthquakes. But Glooscap, in various myths, invades the prerogative of both of his associates to such an extent that we are at least justified in suspecting that the three were once regarded as one being named in three differing aspects. Indeed, several Micmacs have assured me, in respect to Coolpujot, that he lived before any one else ; that he himself became Glooscap, and returned to his former position when his mission in the world had been accomplished. The three visitors in Dr. Rand's version are made to seek Glooscap instead of Coolpujot, thus showing an interchange of incidents between the two heroes. Again in these versions of the same collection the granting of requests is apparently Glooscap's exclusive prerogative.

But it is to the incident of the cedar-tree and the renewal of its

verdure by the ruler of the seasons that I especially desire to call attention. This concept may possibly be held to be vaguely suggestive of the famous "flower-pot trick," of the knowledge of which there is evidence amongst the medicine-men of the Zûñi and other tribes. But, passing over this, we find a very natural source for the connection between trees and the seasons in Indian mythology, not only in their changing foliage, but also in the shadows which they cast, and by means of which many of the Micmacs are still able to tell the time of day in the forest with marked accuracy. This recalls the manner in which the Micmacs divide a tree from which medicinal slips are to be taken into four quarters, according as they face the morning or afternoon sun, or the portions remaining in shadow. Again, in a Micmac myth collected by Dr. Rand, the two weasel girls, who visit the star world, afterwards descend upon the top of a pine-tree, and while they remain upon it four animals pass by. Each announces his proper mating season. First the moose names autumn, then the bear names spring. Next the marten names early spring, but I understand that late winter would be quite as appropriate. Last of all comes the badger,¹ who names no season, but the girls promise to become his wives in what is then evidently the summer season, for they are described as sleeping under the starry sky after digging ground-nuts. They then descend from the tree. In the version of this legend which I have obtained, the two weasel girls pass four more animals while being paddled down stream in a canoe by the loon and the wood-duck. These animals are named as the caribou, bear, beaver, and muskrat, varieties whose habits bear the same relation to the seasons, if I am correctly informed, and are named in the same order, as the four animals in Dr. Rand's version. Curiously enough, these animals are called the four dogs of the loon, and the loon is the special messenger of Glooscap. This suggests the annual Seneca festival at which four dogs were sacrificed, each being suspended from an arm of a cross. When we recall that the cross is throughout America the symbol of the cardinal points and seasons, as Dr. Brinton and others have shown, we may well suspect that the association of the four dogs or animals with the seasons in the Micmac myth is not a chance affair. But, not to wander farther, I may add that in another curious Micmac myth in my collection the hero is said to drive two wizards out of a pine-tree, and a contest follows. One wizard is half red, half black; the other is half blue, half yellow. Are these the colors of the cardinal points and seasons among the Micmacs? An Ojibwa myth related by Mr. H. I. Smith contains the dragon in a tree, and he is slain by another animal,

¹ It may be noted in passing that the badger is the symbol of summer amongst the Zûñis, according to Mr. Cushing.

which is revived by the sacrifice of six dogs. Schoolcraft's Algonkin legend should also be mentioned, in which Osseo, son of the evening star, while inclosed in a log, overcomes the power of an evil star, and regains his youth. Moreover, an Ottawa myth given by the same author, although corrupted by evidently modern interpolations, describes the journey of five men and a boy to the home of the sun. On the way they meet the mighty hero, Manabozho. Two ask for eternal life, and one is transformed to a cedar-tree. Immediately after, the sun is described as dividing day and night into the same four portions marked upon the Micmac medicinal tree. It seems, therefore, that the tree is used in Indian mythology as the symbol of time or the seasons.

Pierrot Clemeau, a famous Micmac story-teller, asserts that his tribe has always been able to control its weather supply by the appropriate use of certain legends. His directions are as follows: To bring rain or warm weather, talk of whales, or relate a legend describing the migration of the birds and the alternations of the seasons. Such is the curious confusion of cause and effect. Several other legends will produce a like result, and in general any discussion of old times has a tendency to cause wet weather. To bring cold or dry weather, amongst several legends that of Umtil, or Fair Weather, is especially efficacious. This personage was a strong and handsome chief who dwelt with his two sisters. He was a great hunter, and often remained away from his wigwam for days at a time. Sometimes, when he returned, his sisters used to hang up his moccasins just outside the camp, and whenever they did so a frost was certain to occur. As long as he remained at home the weather would be calm and beautiful whatever the season, but as soon as he left the storms would return. This legend was first related to me by Newell Glode, who said that he had heard it, when a child, from the lips of a very old squaw. It suggests another, in which the rainbow is called Glooscap's carrying strap. When he is at home he hangs it upon the sky, that men may know that all is well. This is especially interesting because it identifies Glooscap with the Invisible Boy of Dr. Rand's legends, who, in turn, represents the moose or sky god. The same idea appears in the Zuni representation of the rainbow as the handle of a prayer-meal bowl. As to the Fair Weather legend, a hero upon the Pacific coast is said to bring fair weather or storms by putting on or removing a magical hat.

When we turn to Micmac thunder legends, we meet with some more familiar features. The thunders are seven flying rattlesnakes who dwell in the west under a mountain seven miles high. They cause the thunder by crying to each other, and rattling their tails as they fly across the sky. For every now and then they mount to the

top of the mountain in the west, put on a magic cloak called *minoos*, and start out through the air hunting serpents, which with frogs form their only food. Their sight is so strong that they can perceive the serpents hiding in the ground under trees. Then they leap upon their victims, cutting them into pieces, and we see the flash of the lightning. Having quickly collected their prey, they return to their homes on the third or seventh day. In the latter period they pass over the entire world.

Thus we find amongst the Micmacs the same cloud serpent which is so conspicuous in the mythology of the southern tribes, but here it plays a subordinate rôle. This myth seems to have been generally known amongst the Algonkin tribes. Analogous concepts are also reported by Dr. Brinton amongst the Iroquois and Shawnees.

As for Micmac weather proverbs, I have learned but three: If the stars appear closer together than usual, there will be a storm. If partridge feathers grow long, there will be a severe winter. When fireflies first appear, birch bark will peel well.

Stansbury Hagar.

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8 "OFFRENDA" ON ALL-SOULS' DAY IN MEXICO.

LAST fall I chanced to spend a couple of months at San Elias, one of the villages of peons on the Hacienda de Pozo del Carmen, a large estate lying some thirty miles a little south of east of San Luis Potosí. The people there were the most primitive whom I have yet seen. They even spoke differently from the average Mexican, using a slow drawl and a sing-song delivery that was most comical. My servants called these backwoodsmen "muy payos," very countrified. Since I had to buy my own eggs and chickens, because these same servants could not count above twenty-five, I was highly amused at their scorn of the San Elians.

While living at this point, I chanced to learn of a queer custom which, I have since found by inquiry, extends over the country quite generally. It consists in making offerings of food to the dead on the eve of the first of November, or All-Souls' Day. This is called the "offrenda." It is observed, so far as I have been able to learn, solely by the lower classes, not by the rich.

On the morning of the "fiesta de todos santos," everything is bustle and hurry in the plaza where the marketing is done. Each baker's stall has dozens of little dough images of a corpse. The sweetmeat venders display candy counterfeits of dead people, heads made of sugar, baskets, wonderful birds, and what-not toothsome confections. The fruit and vegetable dealers put out their best wares. And all through the market wanders a crowd of people making purchases of from one to six cents. Very few are so extravagant as to spend a real (twelve pennies) for any one article. Having made their purchases, the housewives hasten home. Each matron sweeps neatly the earthen or tile floor of her front room. Next she places a table, covered with a clean cloth, against the bit of wall on which the saints' pictures belonging to the family are hung. On this table she puts first a candle for each dead member of her household. These candles range in value from a few cents to a dollar and over, according to the state of the señora's pocket. Next come the sugar and bread images of a dead person, each laid, if possible, in a tiny cardboard coffin covered with gayly colored paper and filled with moss. Then the food is spread out.

There must by all means be a bottle of white grape wine. That is essential; and if one of the dear departed liked to smoke, a package of cigarettes is included, but no matches. Bread, cheese, roasting ears, stewed pumpkin, boiled sweet potatoes, scorching preparations of chili (red pepper), and heaven knows what else; apples, peanuts, and oranges are the articles usually chosen.

After all is neatly arranged, the table is proudly shown to whoever may call during the day. When night draws on, the candles are lit, and the assembled family devoutly say their rosaries for the rest of the souls of their dead. Then the tapers are extinguished, to be relighted either at cock-crowing or at eleven o'clock mass the next day. After that the eatables are gayly devoured, even to the candy dead men, by the family and their neighbors. To an especial friend, it is the proper thing to send a tray loaded with a portion of each article included in the offrenda. She is expected to return the favor in kind.

There is no offering of money nor of counterfeit clothing, as among the Chinese. Neither do the Mexicans shoot off fireworks at this fiesta, though the explosion of gigantic fire-crackers, each fastened to a stick and thrown up into the air like a skyrocket, is an important feature of their other festivals. No offerings are made on the graves. And the priesthood, who control almost every detail of life here in Mexico, are left out entirely.

To be sure, many pay to have a mass said for the repose of a loved soul gone before; and in that case some one must go to hear the mass for the dead person. I have also heard that upon the payment of a certain sum the priest will try a "rifa" (raffle or lottery) to see whether such and such a soul is yet out of purgatory, but have not yet found any person who has seen such a thing done. However, all of this is apart from the "offrenda," which is a popular lay festival.

Mrs. V. A. Lucier.

SAN LUIS POTOSI, MEXICO.

✂
MEXICAN SUPERSTITIONS RELATING TO
MATERNITY.

My husband's business has been such that we have lived for the past five years among the peasantry of Mexico. As we have had no near American neighbors, we have learned more of the customs, beliefs, and superstitions of the lower class than do most foreigners in Mexico. Having no associations of our own, we naturally observed the people around us all the more.

It is almost impossible for any one in the United States to realize the emptiness of the lives of the Mexican lower class, which comprises about nine millions of a nation of ten millions of people. Most of them can neither read nor write. They have no books nor papers. My servants do not know their own ages, and actually cannot count up to twenty-five. A man or woman who has been to Tampico, or Monterey, or the City of Mexico, is a much-travelled person. Most of the peasants die with but a limited knowledge of the country around them for a radius of thirty miles. All beyond that is as vague to them as is Matabele Land to us; more so, for they have no idea of a map, nor of anything not Mexican.

As is natural among people who have so little to occupy their minds, everything pertaining to maternity is treated very solemnly. Also, many superstitions are current concerning this interesting topic. I have often been asked to give a dish of food from my table to a woman in delicate health, because she had taken the fancy that she wanted it. I always gave it, as a refusal might have caused the expectant mother to be sick before her time. The woman herself would have confidently looked for such a result. The oddest thing that I ever heard of in that connection was, that a woman with a new-born babe must not eat a cooked rooster, but may have the broth and meat of a hen. That superstition caused me to exchange one of my fat pullets for a scrawny old cock in order to help the wife of one of our workmen to a happy recovery. The little woman did finely.

Another idea of the Mexican midwives is that a slow birth may be hastened if the mother will only eat a little of whatever dish she has particularly desired during pregnancy. Drinking the water in which some amber beads have been put has the same result, the old women say; however, I saw it tried once with the effect which a cynical American woman would expect.

Mrs. V. A. Lucier.

ESKIMO TALES AND SONGS.

IN volumes ii. (pp. 123 ff.) and vii. (pp. 45 ff.) of this Journal will be found texts and translations of a number of tales, ditties, and songs which were collected by me in Cumberland Sound in 1883 and 1884. The following pages contain a continuation of the series.

I. A STORY.

"Anangilā' unikartualā'orin!"	"Unikartua saxajangine'ma ;
"Grandmother tell a story!"	"A story I do not know it ;
sinikdjapilerin, kamuksapi'lerin!"	"Anangilā' unikartualā'orin!"
go to sleep, go to snore!"	"Grandmother, tell a story!"
"Unikā', unikalā', unikartualā'	iqaixā'nanga qareaqdjumin
"Story story, a story	before I think of it from the annex of the house

avigna'qdjung miqoitua'qdjung unirmū'dlō maunga pulaijumaju-
a little lemming a little one without hair and into the armpit hither liking to crawl under
a'qdjung totutō'q niomajua'qdjung tōtutō'q.
a little totutō'q liking to crawl out a little tōtutō'q.

TRANSLATION: "Grandmother, tell a story!" "I do not know any stories; go to sleep!" "Grandmother, tell a story!" "Before I can think of a story a little lemming without hair will come out of the corner of the house. It will crawl under your armpit, tōtutō'q, and will crawl out again, tōtutō'q."

II. SONG OF AN ADLA.¹

Paniga una Kōungmiū'tang, ² Nedlurmiū'tang, ² Kōukdjuarmiū'-
My daughter that inhabitant of river, inhabitant of peninsula, inhabitant of large
tang, ² angutining una amijaktuksaq una Kivadlimun ³ una
river, with men she not enough for them she to Kivadleq she
aijumartoksaq una.
she will have to go she.

TRANSLATION: My daughter cannot marry all the men of the river, of the peninsula, of the great river. She will have to go to Kivadleq.

Notes: 1. The Adla are a fabulous people believed to inhabit the interior of the country. In Greenland and on the West Coast of Baffin's Bay they are called Eqigdleq. In Labrador, Adla signifies an Indian; west of Hudson Bay, Eqigdleq has the same meaning (see F. Boas, "The Central Eskimo," in "Sixth Annual Report Bureau of Ethnology," p. 637). 2. All these place names signify parts of the country in the interior: Kōung and Kōu'kdjuarng, the river, and the large river; Nedlung, a peninsula on a lake, where the cariboo take to the water when crossing. 3. Kivadleq is a small island opposite a point, connected with the mainland at low water.

III. ABOUT THE TÖRNGIT.¹

Törngigō'uq angutā'n itirasu'riman² chesuakeq.³ Kinaubit?
 The Törngit their husband when he came in with a load over his shoulder. Who are you?
 Nurala'qdjuq. Kina anā'na? Kangirtlua'qdjuq. Kina atā'ta?
 Little point of land. Who his mother? Little fjord. Who his father?
 Kotilua'qdjuq. Kina anē'apin? Ī'tiq.
 Little drop. Who your younger brother? Anus.

TRANSLATION: When the husband of the Törngit entered the house with a load (they asked): "Who are you?" "Little point of land." "Who is your mother?" "Little fjord." "Who is your father?" "Little drop." "Who is your younger brother?" "Anus."

Notes: 1. The Törngit are a fabulous people who are believed to have inhabited the country in olden times (*l. c.* p. 634 ff.). 2. I read, instead of itivasuriman, itivasuangman. 3. This tale was told by a girl about six years old. This may account for the *h* sound, which is not found in Eskimo except in a few interjections. The translation of this word is doubtful. It may be: eqsugalik, with a load.

IV.

A fox has been caught in a trap. The hunter does not come to look after the trap, and the fox sings:—

Ujaqā'n akungna'nutle qinirtunga, ija, ija.
 Stones their midst in but I look at, ija, ija.

TRANSLATION: I see only stones around me, ija, ija.

V.

Ixalōuq sōlō itsiqdjua'nga pisitikta'rimaut sōlō aitjengine'ma.
 A salmon like its anus one who is going to buy it like I should not go after it.

TRANSLATION: If I went to get them I should be like one who is going to buy a salmon's backside.

Note: This was told by the same little girl who gave me No. III. It is evidently a proverb.

VI. OPI'KDJUARLO QOPE'RNUARLO.¹

OWL AND SNOWBIRD.

The owl says: Oxatlarau'nerin² kukiliutiksaqangitutin.

You say (?) you have nothing to pick your teeth with.

The snowbird says: Qungase'qdjuaq tautu'nartog.

Large neck to look through.

TRANSLATION: The owl said to the snowbird: "They say that you have nothing to pick your teeth with." The snowbird replied: "And your throat is so wide that one can look right through it."

1. Qope'nuag is *Plectrophanes nivalis* (L.) Meyer. 2. Translation doubtful. It may be oxatlanēiarit, try and say.

VII. OWL AND LEMMING.

The owl says : Qimusining mā'qoining qaijuxalē ; nirdjun una
Two dog teams two are wanted ; great animal that
 sapigipā'.
he lost it.

The lemming says : Neqetiateneleravingadlo qenelutin. Qilau-
Whenever you give me something I am looking The sky
nice to eat (?) for you.
 pingna qaqapingna maungatilagung sikungilū'tin.
up there the hill up there join them with your eyes shut.

The owl says : Utivitē' utivitē'.

TRANSLATION : The owl said to the lemming : "Two dog teams are needed to carry the great animal that has been lost" (viz., the lemming). The lemming replied : "I am looking for you to give me something nice to eat. Bring sky and mountain together while your eyes are shut!" The owl : "Utitivē', utivitē'."

VIII. LEMMING AND FOX (*l. c.* p. 655).

The lemming was married to the fox. They had a son. While the fox went out hunting, his son was lazy and stayed at home. His father was so much annoyed by his laziness that he left the house without having partaken of any food. Then the woman said to her son that, since he did not help his father hunting, he should at least help her. She sang :—

Sōrmē' oxomējamē'k qangelirpī'uq tajajaja.
Why with fair wind he passes his time jajaja.
 Irniq nukingnak ujarqam ōma' satuaiaim akbirā'nga-
Son strong the stone that thin its part
 perietukilaunga.
make for me stones to hold the tent down.

TRANSLATION : Why are you lazy when the weather is fair? My son, you are strong : break that thin stone, that I may use it to hold my tent down.

I obtained this identical ditty from a young Eskimo woman from Hamilton Inlet, Labrador, who is living in New York. The Labrador version is as follows :¹—

Sōglē' aquaminami'k xangiliqē'it lē lē lē ?
Why with fair wind do you pass time lē lē lē ?
 Irneq sangijō'q ujarau'p omā' satoasō'up abvā'nga
Son strong stone that thin its half
 peguksakliagilau'voq.
stone for holding the tent down.

The identity of these two ditties is very remarkable, considering the distance between the two districts in which they were collected.

¹ I have used the same phonetic spelling for the Labrador text that I use for the Baffin Land dialect.

Hamilton Inlet is in the south of Labrador. The Eskimo of Baffin Land and Labrador have intercourse only at the western entrance of Hudson Strait, and there very rarely only. Intercourse between that point and southern Labrador on the one hand, and Cumberland Sound on the other, is indirect only, there being communication from tribe to tribe. The song must have been preserved, therefore, in its old form for a very long time in several parts of a vast district.

IX. THE LEMMING SAYS (*l. c.* p. 649):

Ikerгна'pigen, They are burning,	ikergna'pigen, they are burning,	simatuginai? will you take some- thing sour?	axēagoktu'ginai will you take stomachs
nakasu'ngming bladder	auktuginai? will you drink blood?	pijungmakangiletit; you did not like to have it;	qialungniara- you should not cry

lu'ngnang.
any more.

This very obscure speech becomes a little clearer by the following version, which I had the good fortune to obtain from the same young Eskimo woman from Hamilton Inlet, Labrador, who gave me the Labrador version of No. VIII.

A'ngnaq ō'xaqpoq avignamut: Qanuikē'it? sunagukē'it?			
The woman	says	to the lemming:	How are you? what will you eat?
A'vignaq ō'xaqpoq: Itlugulungila'nga su'namik.			
The lemming	says:	I do not desire what.	
A'ngnaq ō'xaqpoq: Axea'roktuginai, nakasu'ngmik auktu'ginai?			
The woman	says:	Will you have a stomach,	bladder will you have blood

pijumangituaqtsuā'luk toxokululigi't.
if you do not want anything we kill you.

The Labrador tale runs as follows: An old male lemming and a young female were living together. The old lemming was sick. Then the young woman (lemming) went out and picked one bucket of blackberries and one of cranberries. On returning she asked the man: "Do you prefer blackberries or cranberries? The blackberries are wholesome." He replied: "I want cranberries." Then she grew angry and said: "They are not wholesome. You will die, and I shall use your body as fuel." She gave him the cranberries, and he ate them, while she herself ate the blackberries. Then the man fell very sick. She went to gather wood, and, on bringing it back, said: "Now I am going to burn you." While the man was asleep she assumed the shape of a lemming, crawled over his body, and ran away. The next day a man came to visit the patient. As soon as he entered, the latter was transformed into a lemming and ran away.

In this story the blackberries are called *akigū'inait* = only limbs, the cranberries *nakasu'ngmik* = blood of the bladder. The Eskimo of Cumberland Sound from whom I obtained the tale, explained

nakasup aunga as meaning kelp, which may have been substituted for cranberries in that northerly region. In recording the version from Cumberland Sound I wrote sirnatuginain, also axeroktuginain and auktuginain. I suggest the above reading, since it gives better sense. It is also doubtful if we must read axea'roktuginain, or akēroktuginai, will you have blackberries?

X. SONG OF A MAN WHO IS WAITING FOR A SEAL TO RISE.

Pikeniq tusariva imarmē'na. Pijangnētusita'rivoq.

The sudden I hear it in the water here. It is difficult to catch it.
diving

Sigjamē'na angutimitla'rivoq.

At the beach here it is where the man is.

Uva ū'na puiqujiluarpoq

And he he asks it urgently
to come up.

Asū'idla! puitaqsungutlane'men.

I thought so! it is tired of coming up to blow.

Kingumna'me akiqsuala'qpoq.

After I am gone it will show itself.

TRANSLATION: I heard it diving suddenly into the water. It is difficult to catch. Now it is at the beach, where the other man is who wants very much to see it rise. I thought so! It has been tired of coming up, and after I am gone it will show itself.

XI. OXAITOQ'S SONG (*l. c.* pp. 651, 654).

1. Tavunga tavunga tavunga tavunga.

Tavunga tavunga tavunga tavungadlo tavunga.

2. Pisuktarama imā'q tavunga tavunga.

I walk so long thus inland inland.

Pisuktarama imā'q tavunga tavungadlo tavunga.

I walk so long thus inland inland and inland.

3. Negligingilenga, tavunga tavunga.

I am not loved inland inland

Negligingilenga, pimarijame'na tavungadlo tavunga.

I am not loved, she is the greatest inland and inland.
of all (8)

4. Negliginiktsa'rivain tavunga tavunga.

They love best inland inland.

Negliginiktsa'rivain pijeksakali'koa tavungadlo tavunga.

They love best what I obtain inland and inland.

5. Negliginiktsa'rivain tavunga tavunga.

They love best inland inland.

Negliginiktsa'rivain nexetsakalikoa tavungadlo tavunga.

They love best that my food inland and inland.

TRANSLATION:

1. Inland, inland, inland, inland.

2. I am walking long inland, inland.

3. Nobody loves me, she is the greatest of all, I walk inland.
4. They love me only on account of the things I obtain for them.
5. They love me only on account of the food I obtain for them.

This song was composed by Oxaitoq, who, believing himself offended by some people, left the village and went on a long hunting trip inland. In the solitude of the mountains he gave vent to his feelings by this song.

XII. SUMMER SONG (*l. c.* pp. 650, 653).

1. Ajaja, adlenaipa adlenaitariva silekdjuaq una aujaratarame.
Ajaja, it is pleasant, it is pleasant at last the great world that when it is summer at last.
2. Ajaja, adlenaipa, adlenaitariva silekdjuaq una tuktugut tikilektlune.
Ajaja, it is pleasant, it is pleasant at last the great world that our caribous when they begin to come.
3. Ajaja, nipītuōvokpā'n, nipītuōvokpā'n, kōuvadlalit makua nunatine
Ajaja, when it makes great noise, when it makes great noise, the brooks there in our country
aujadle.
when it is summer.
4. Ajaja, imiqdjuamana manirautingman pisudjanguitunga ikergamut
Ajaja, this great water when it has spread over I cannot walk to the rock
taikunga.
across there.
5. Ajaja ogōrivikikā,¹ ogōrivikikā oxagunga'ngitun naujan makoa.
Ajaja I feel sorry for them, I feel sorry for them, not being able to speak the gulls these.
6. Ajaja ogōrivikikā, ogōrivikikā, oxagunga'ngitun tuluqan makoa.
Ajaja I feel sorry for them, I feel sorry for them, not being able to speak the ravens these.
7. Nirdjunmik mane takovungna'tun angejutivunga oxagunga'ngitun
A great animal now those who cannot see I keep secret they do not speak
tulugaumimenan.²
raven.
8. Nexedjaming una pijunarsijanginema tuā'gilē piqī'ka kana-
Food that I cannot obtain it quickly I got them little
jua'nguin⁴ ō'koa.
sculpins those.
9. Ajaja, aneovaksitarivoq aneovaksitarivoq terieniarā'luk.
Ajaja, he has found a smooth slope (of sand or snow) he has found a smooth slope the bad fox.

TRANSLATION: 1. Ajaja! The great world is beautiful when summer is coming at last.

2. Ajaja! The great world is beautiful when our caribous begin to come.

3. Ajaja! When the little brooks roar in our country in summer.

4. Ajaja! The water has spread over the ice, so that I cannot reach yon little rock.

5. Ajaja! I feel sorry for the gulls, for they cannot speak.

6. Ajaja ! I feel sorry for the ravens, for they cannot speak.

7. ?

8. I cannot obtain that kind of food, but I got quickly sculpins.

9. The old bad fox has found a slope (in which he will make his hole).

Notes : 1. This translation is not quite certain. I should expect ogōrivaktaka, "I feel sorry for them;" but the form piqī'ka, in line 8, is quite analogous. We should expect piqa'ka instead of piqī'ka. 2. This whole line is unintelligible and doubtful. 3. See under 1. 4. Probably from kanajoq, sculpin, but meaning not certain.

Franz Boas.

8

NEGRO HYMNS FROM GEORGIA.

I.

Wuz yo dar when dey crucified de Lord?
 Wuz yo dar when dey crucified de Lord?
 O sometimes it causes me to
 Tremble, tremble, tremble,
 Wuz yo dar when dey crucified de Lord?

Wuz yo dar when dey nailed him to de cross?
 Wuz yo dar when dey nailed him to de cross?
 O sometimes it causes me to
 Tremble, tremble, tremble,
 Wuz yo dar when dey crucified de Lord?

The hymn proceeds with similar questions, "Wuz yo dar when de blood cum trickling down? Wuz yo dar when dey laid him in de tomb? Wuz yo dar when dey rolled de stone away?" and concludes:—

Wuz yo dar when he wore de starry crown?
 Wuz yo dar when he wore de starry crown?
 O sometimes it causes me to
 Tremble, tremble, tremble,
 Wuz yo dar when dey crucified de Lord?

II.

One day I wuz a walkin'
 Long dat lonesome road,
 King Jesus spoke unto me,
 An' lifted off de load.
 Rockaway, rockaway, rockaway,
 Rockaway home to Jesus.

When John he wuz a writin',
 Writin' de holy law,
 De angels cum from heaven,
 Dey light wuz what John saw.
 Rockaway, rockaway, rockaway,
 Rockaway home to Jesus.

We will baptize wid water,
 An' dat is God's command,
 An' John he tell de story,
 An' all de mournin' band.
 Rockaway, rockaway, rockaway,
 Rockaway home to Jesus.

Mrs. E. M. Backus.

COLUMBIA CO., GEORGIA.

THE LEGEND OF THE HOLY GRAIL.

Folk-Lore

I. THE PERCEVAL OF CRESTIEN.

IN several romances of the twelfth and thirteenth centuries, mention is made of a sacred vessel, to which, in English rendering, has been given the name of the Holy Grail. The legend, which is related in various forms, has commonly been supposed to depend on a basis of inherited tradition, and therefore to come within the territory of folk-lore. An understanding of the story, and of its connection with chivalric ideas, can only be obtained by a critical examination of the literary works in which the material is contained. All that will be attempted in the present paper is to give some account of the earliest of these compositions, the poem from which, according to one opinion, the whole cycle originated, and of which all subsequent tales of the Grail would in that case be regarded as only interpretations and expansions.

An "idyll" of Tennyson has made readers in England and America familiar with a story of the Holy Grail. The sacred vessel, according to this account, was the cup of the sacrament, employed in the Last Supper. After the Crucifixion, it passes into the possession of Joseph of Arimathæa, by whom it is carried to Britain. It is kept in a "spiritual city," whence it issues on miraculous journeys, and makes an appearance at the Round Table of King Arthur; it becomes the object of a "quest," to be accomplished only by the most perfect of knights. The hero of the adventure is found in a mysterious youth by the name of Galahad.

Widely different is the part played by the vessel, in the earliest of the productions where it makes an appearance. This is a poem relating to Perceval, written about the year 1175, by Crestien (that is to say, Christian) of Troyes. The development of the cycle of romances treating of the Grail can be comprehended only by proceeding from this interesting work; but I am not aware of any analysis which brings out with clearness what to my mind are the essential characteristics of the tale. It is, therefore, necessary to set forth, in a concise manner, the ideas which, in the opinion of the present writer, are embodied in the remarkable production.

In his earliest extant romance, the author made allusion to a knight of Arthur's court, entitled Perceval li Galois, or Perceval the Welshman. It is, therefore, fair to presume that he may have been acquainted with adventures narrated concerning this personage, with whose fortunes the most important part of his poem is concerned.

Together with the fortunes of his principal hero, the writer also

undertook to recite achievements of Gauvain (in English spelling, Gawain), nephew of Arthur and chief knight of the Round Table, whose fortunes he had in previous compositions only incidentally noticed. For the purpose of avoiding monotony, and bringing into relief the portrait of his central character, he seems to have intended that the secondary portion of the drama should exhibit a certain parallelism to the primary part of the fiction. This ambitious design was carried out with the crudeness inseparable from essay in a new style of composition, and with the result that the two sections remained separable. Furthermore, the task proved too extensive to accomplish within a limited space. After carrying on the tale to a length greater than that of its forerunners, Crestien left the narration unfinished, insomuch that it is not now possible to conjecture in what manner he had proposed to connect the divisions of the fiction. The work, which was probably published after the death of the author, excited universal admiration. Many attempts were made to complete the history, but with total want of success. The continuators evidently possessed no knowledge in regard to the fortunes of the characters other than that obtained from the verse. The deficiency goes far to make it probable that no popular tale existed which had analogy to the poem.

The part of the work devoted to Perceval may be said to constitute the most original and interesting literary production of the twelfth century. The writer undertook to set forth the process of education in chivalry. For this purpose he selected as his hero a simple, but sensitive and intelligent, youth, brought up in the wilderness under the charge of a fond mother, and acquainted with as much as a woman can teach, but wholly unversed in the ways of the world. The tale falls into three sections, reciting respectively instruction in arms, love, and duty.

In order to understand the scenery, it is necessary to take into account the *Historia Regum Britanniae* of Geoffrey of Monmouth, whose work (according to my own opinion) supplied the outlines into which French Arthurian poets inserted romances which are of an episodic nature. Here it is related that after the death of Uter (Uther) Pendragon, Britain was wasted by Saxons, and the inhabitants of the island reduced to great distress.

In the account of Geoffrey, Loegria, that is to say, England, with the exclusion of Northumbria, formed the essential part of Arthur's kingdom. Following him, French romancers made the realm of "Logres" an ideal land of courtesy and chivalry. According to the terminology of the time, Wales (French Gales) included the Scottish border, Carlisle (in mediæval orthography, Carduel) being designated as belonging to that province. The North of England,

in the twelfth century, formed a vast forest, in which might be encountered giants and fairies, and where might be expected marvellous adventures. This reputation was long retained by the woods of Cumberland. It is accordingly to this region that the widowed mother of the hero withdraws for safety. In the wilderness she builds a manor, and here educates her only son. The time of this flight is not clearly stated, but apparently supposed to have taken place at the period named, previous to the accession of King Arthur, twenty years before the date of the story.

The boy grows up in the simplicity which is the necessary consequence of isolation. Of necessity, he wields the arms, and wears the costume of Welsh rustics, being attired in breeches and gaiters, the hempen shirt and coat, described as the dress of the peasantry. His mother intentionally withholds information in regard to chivalry, being well aware that, in the event of his attaining such knowledge, the youth would insist on seeking his fortune in the world.

An accident furnishes the enlightenment from which he has been jealously guarded. While roving in the forest, the lad falls in with a party of knights, whom he takes for supernatural beings. Being especially struck by the beauty of their equipment, he seeks instruction regarding their armor, inquiring the name and use of each weapon, and learns that it is from King Arthur that the outfit was obtained. Falling in love with the magnificent exterior which he takes for the essential element of knighthood, he determines to visit the king, who is holding court at Carlisle. Unable to prevent her son from carrying out his design, his mother gives him her benediction, and recommends to him the duties associated with chivalry, in especial succor of the unprotected and piety toward the Creator. On his departure, the lady dies of heartbreak.

The youth arrives at Carlisle, and receives an insult from Kay the seneschal. With his own hand he wins the armor he desires, but refuses to return to court until the injury shall be avenged. On his way, he meets a nobleman of honorable aspect, and, following the admonition of his mother, who has charged him to heed the advice of worthies, accepts his lessons. He is shown the use of the arms he bears, and admitted to the honor of knighthood. In performing the ceremony, the tutor, according to custom, enforces the important obligations devolving on a knight. Of these, the principal are the precepts already inculcated, of charity and piety. More specific injunctions are to spare a fallen foe, and to be reticent in speech. The young knight insists on departing to inquire as to the safety of his mother, concerning whose fate he is anxious. So ends the first section, narrating the *enfances* or boyhood of the hero.

The second division of the narrative supplies another step in the

progress of the young warrior, who is made to acquire the enlargement of mind arising from the love of woman. This is accomplished by a mediæval method, through the relief of a distressed damsel. Although the idea is in itself conventional, it is likely that the manner in which the action is described may have been an innovation of the poet. In this new relation, the young champion exhibits the simplicity which is his characteristic, but also the quickness of attainment belonging to his intelligent nature. The desire to learn the condition of his mother prevents him from delaying. With a promise of return, he parts from his friend, and sets out on his homeward journey.

It is the third part of the history, which, according to the statement above made, is principally occupied with ethical problems; and it is in this section of the tale that is introduced a sacred vessel, afterwards called the Holy Grail.

The young knight wanders through the desert, on his way to the manor of his mother, and arrives at the brink of a river. While in doubt as to his course, descending the stream, he observes a skiff, in the bow of which is seated an angler. The latter informs him that the stream is impassable, but that lodging may be obtained in the house of the fisherman. Following the directions vouchsafed, the hero ascends a hill, from the summit of which at first he perceives only woods. Presently he makes out the turrets of a castle embosomed in the trees, whither he repairs. He is received with the usual courtesies, and, after a period of waiting, is conducted to a vast hall. Here he perceives a chimney, carried on pillars of bronze; the hearth is so large that four hundred men might have gathered round it. In front of the fire, reclining on a couch, he sees the master of the castle, who turns out to be the fisherman who had given the invitation; the latter is supported on his elbow, and his head is besprinkled with white hairs. (It is not the intention of the writer to represent him as old.) The host, excusing the infirmity which prevents his rising, summons the stranger to a place at his side; while the two are engaged in conversation take place several remarkable incidents.

An attendant brings a sword, which the master of the castle bestows on his visitor, explaining that the weapon was destined for the guest, but that it will break under certain conditions, which he fails to particularize.

In the hall are visible two doors, opening into separate chambers. From one passage issues a youth, carrying a lance, the head of which exudes blood. He passes between the couch and the fire, and vanishes in the second apartment.

Presently, by the same entrance, appear two youths with ten-

branched candlesticks, aflame with candles. These are followed by a maiden, who in both hands carries a dish (*graal*). The splendor of the vessel, which is magnificently decorated with jewels, astonishes spectators. She is succeeded by another maiden with a small silver platter. Like the bearer of the lance, the party disappears in the other chamber. At every course, the dish and platter reappear. The guest, who remains seated beside his host, wonders at the sights before him, and has on his lips a series of questions. He desires to learn why the lance bleeds, and who is the unseen person served with the dish.

The youth, however, recalls the warning of the preceptor, who had especially charged him against over-freedom of speech. Out of respect to this direction, he holds his peace, although with some doubt; for he remembers to have heard it said that it is possible to err by keeping silent too long, as well as by saying too many things at a time. The hour for retiring arrives; the lord of the house bids good-night to his guest, and is borne to his room, while for the stranger a bed is made up in the hall. On the morrow, the visitor awakens to find himself alone. Vexed at this apparent slight, he dresses himself to the best of his ability, and perceives his arms lying on the dais; he goes to the doors which he had observed on the evening before, and find the chambers closed; he leaves the hall, descends the stair which leads to the court of the castle, at the foot finds his horse, which is saddled and bridled, while his lance leans against the wall. He sees that the bridge is lowered, and takes it for granted that his host has ridden out to the hunt; he rides across, and, as he does so, the bridge is hoisted by an unseen hand; he turns, and shouts an inquiry, but obtains no response.

The road from the castle shows the hoof-prints, which indicate the passage of a body of horse. On this trail he rides, until the signs disappear. He continues his journey by a wood-road, and finds a lady weeping over the body of a headless knight. As in duty bound, he offers his services, and a conversation ensues. Perceiving the sleek condition of his steed, the damsel expresses her astonishment, averring that for a long distance no habitation is to be found. This the youth denies, affirming that he found hospitality in a neighboring mansion, and is then informed that he must have received shelter in the house of the Fisher King. Respecting this personage, — the lord of the mysterious castle, — she furnishes additional information: in a battle he has been shot through both hips with a javelin; and, in consequence of this unhealed hurt, is unable to mount steed. His sole amusement is angling in the river, whence his title of the Fisherman. Had the guest made proper inquiries, the good king would have been healed. As it is, great

evils will ensue alike to himself and others. She now demands the name of her interlocutor, who announces it to be Perceval li Galois, or Perceval the Welshman. (This is the first time that the hero has been named.) The first part of the appellation she recognizes, and reveals herself as his cousin, also informing the youth of the death of his mother. She declines an invitation to accompany the young adventurer, who proceeds on the track of the knight who has caused her distress.

In regard to the name, the poet observes that Perceval guessed it rightly, although he did not know it. This way of statement is obscure, and the ambiguity of the pronouns has given occasion to miscomprehension; but the context shows that the solution is simple. The reference is not to the proper name, by which Perceval calls himself, and which is recognized as his appellation; it is the epithet that was new; he could not guess that he would come to be known by the title of Welshman. The significance of this remark will presently be explained.

The hero now accomplishes a series of adventures, in the course of which he attains distinction; he avenges the injury of his cousin by defeating the injurer of her knight, and chastises the seneschal for the insult formerly received; he becomes the friend of Gawain, the noblest of cavaliers, and is received with honor in the court of Arthur. At the height of his success, and while he is the cynosure of all eyes, falls the blow that the reader has felt impending; a damsel of hideous aspect appears, who denounces the youth for the negligence that had kept his lips sealed in the presence of his kind host. As a result of this indifference, and in virtue of his failure to make proper inquiries, the Fisher King would never be healed of his infirmity. In consequence, the country, deprived of its protector, would suffer calamity, and orphans and widows would come to abound; for all this misery, he alone would be responsible. Overcome by this unexpected accusation, Perceval vows never twice to sleep in the same house, and never to turn aside from the most desperate adventures, until he shall have learned why the lance bleeds, and who is the mysterious person served with the dish. The tale now leaves the main hero, and proceeds with the adventures of Gawain.

After an intermission of five years, the story returns to Perceval. During the intervening time, the latter has been engaged in his hopeless quest, an exile from Arthur's court, and unable to visit the lady of his love. His sole consolation has been the warfare in which he delights to risk his unregarded life. In these five years, he has sent to Arthur as prisoners sixty knights, but all the while never bethought him of God.

*Paulo G. Barton
contin.*

On Good Friday, while riding in complete armor, he meets in the wilderness a party of pilgrims, both knights and ladies, who have repaired to the cell of a hermit, where they have made the confession and received absolution. They proceed barefoot, clad only in the woollen gowns which were the ordinary attire of penitents. The leader of the troop censures the magnificent stranger for bearing arms on the day when Christ died. This rebuke awakens religious thoughts in the mind of Perceval, who, in his distress, has taken no note of times and seasons. He follows the wood-road through which the pilgrims have passed, signing the way by bent boughs, in order that others may be conducted to the place where they have found peace. In a little chapel he finds the hermit, who is reciting the highest and sweetest service that in Holy Church is said. Perceval makes confession to the holy man, who proves to be his uncle. The latter censures his nephew for the death of his mother, who had died of sorrow, on account of the son's departure. This sin it is that has sealed his lips, and prevented him from putting the questions that would have caused the recovery of his host, the Fisher King. The unseen occupant of the chamber into which the dish had been carried is the brother of the hermit, and father of the Fisher King (who is therefore Perceval's cousin). During twenty years this personage has kept his room, nourished by no food other than a consecrated wafer, which is borne in the dish. This sustenance supports his life, so holy is the dish, while the recipient is himself so spiritual that he stands in need of no other food. Perceval receives the exhortations of his uncle, who repeats the injunctions of charity and piety, in the beginning of the tale, inculcated by the youth's mother. During the intervening days he shares the lodging of the anchorite, and on Easter partakes of the sacrament.

The story proceeds with adventures of Gawain, and does not return to Perceval.

The word *graal*, or *greal*, a familiar Romance term, seems to be nothing else but a modification of the Latin (originally Greek) *crater*, bowl. In significance, it answers to the English dish, by which it has been translated. Like the latter, it might or might not have feet to stand on; it might or might not be covered, for the purpose of keeping the viands warm. In the poem, stress is laid on the absence of such covering. The vessel was completely visible, and its magnificent decoration might be noted, a circumstance calculated to intensify the curiosity of the beholder. A usual feature in the description of any remarkable mansion is the splendor of the ware. There is nothing peculiar in the description, other than the epithet holy, applied to the dish.

This attribute of holiness was afterwards explained on the theory that the vessel had been employed in the paschal supper of Jesus. It is, however, to be noted that the dish occupies a subordinate position. The point to be ascertained is not the use of the vessel, but the person therewith served. Moreover, in a later part of the tale, we read of a quest after the lance, but none after the dish. Leaving out of the account the subsequent expansions of the story, one would not think of the eucharist. A hundred other legendary reasons might have been given for the sanctity of a sacred utensil.

The bleeding lance was understood to be that with which Christ was wounded. Such interpretation would not be inconsistent with the ethical design of the poem, and would be sufficiently in accordance with mediæval conceptions and usages. On the other hand, it does not follow that the author intended such explanation. In this case, also, other ideas might have been possible, more in accordance with the spirit of the narration. If some of Crestien's imitators assumed this reference, others discarded the conception, and considered the marvel of the ensanguined spear to be sufficiently accounted for by a supposed historic or prophetic relation to the fortunes of the hero's family. All such notices, one way or the other, are nothing better than guesses, made with no more illumination than belongs to a modern peruser of Crestien's work. Gawain is sent in search of the weapon, which he is apparently expected to carry away with him, and the acquisition of which was to put an end to his feud. It appears unlikely that he would have ventured so to acquire the weapon of the crucifixion.

It is worth observing that the sword, also designed to figure in subsequent story, likewise received a legendary character, as that with which St. John the Baptist had been beheaded; a conception only remarkable as showing the manner in which Christian myths were introduced into matter which originally had no such connection.

Setting aside additions and reconstructions, there is no difficulty in comprehending the poet's idea. To an unseen person are carried a dish and platter, the ordinary utensils of a repast, with a pomp usual in the banquets of royal personages. In the present instance, however, the vessels are almost empty. The tenant of the chamber has no need of ordinary food. This exemption arises from his religious vocation. In virtue of ascetic piety, he is able to dispense with secular nutriment, subsisting by the grace of God. Such superiority to the partaking of daily bread is otherwise mentioned as the reward of pious affection. A symbol of the divine bounty, the wafer which has received the priest's blessing and become the body of Christ, is made to take the place of meat, and is carried in the dish. In this representation, the poet only followed a common

belief of his time, which accepted the notion that it was possible for holy persons to be nourished by the host. The dish, the means of conveying this support, would naturally be described as beautiful in ornament, and would also be regarded as possessing sanctity as a relic. The epithet holy would therefore be natural, and might well have been written into the text on the impulse of the moment, as serviceable in the rhythm of the verse. This single word it was, however, which, in the later literature, occasioned the tale to be altered and developed into an elaborate legend of the Holy Grail, the vessel of the eucharist.

According to this view, sword, lance, and dish are mere properties of the literary theatre, applied for stage decoration. The mention of a dish or grail may well have been, not only an incident, but an accident.

That the mention of a sacred vessel is merely incidental is made clear by the ethical purport of the narrative. Crestien's work deals with moral conceptions, presented with astonishing skill, genius, and beauty. A proper understanding will be promoted by two observations, which may be offered as the principal contributions made in this paper to the theory of the poem.

The first remark relates to the proper name of the chief personage. Perceval li Galois, or Perceval the Welshman, has hitherto been understood to signify that the hero belonged to a royal family of Wales. In this manner the epithet was understood by the mediæval successors of the minstrel, and so modern critics have interpreted the appellation.

However, according to the scheme of the author, Perceval is no Welshman. His mother, a Loegrian lady, has only retired to Wales, a land of deserts, for the sake of concealment and security. From the exigencies of the case, the boy uses the dress and arms of Welsh peasants, and for this reason is mistaken as a Welshman. This character, assigned to him by the knights he encounters in the wood, is voluntarily retained by his own choice.

Britons, that is to say, the Celtic population of Great Britain and Brittany, were originally regarded with contempt ; but the publication of the history of Geoffrey of Monmouth, and the consequent credit obtained by ancient Britain, as a land of ideal chivalry, altered this feeling. Britons were now named with reverence, and regarded as the authors of romantic poetry. The like credit, however, was not conferred on existing Welshmen. On the contrary, Anglo-Normans considered these as foolish and brutal. In the words of the riders who fall in with Perceval, Welshmen are stupid as cattle. The term *galois*, Welshman, thus came to mean rude and rustic. It is so employed as a term of reproach, even without conveying

the idea of Welsh nationality. It is with this sense that the word is used by Crestien. Perceval li Galois means Perceval the simple. The name of the hero thus expresses the object of the poem, intended to describe the education of a simple nature.

Bearing this in mind, it will be perceived that the parallels which have been suggested are inapplicable. Thus Mr. Nutt compares the tale with a Scotch-Gaelic narrative of "The Great Fool;" but Perceval is no fool; on the contrary, an exceptionally intelligent youth, whose simplicity, the result of isolation, at once disappears on contact with the world. Any similarity which the French poem may appear to have with folk-tales of this class arises, not from the author of the story, but from alterations and additions made by later remodellers who altered a scheme, the intellectual significance of which they did not fully comprehend.

The second observation concerns the part played in the story by the recommendation of silence.

It has been observed that, according to the poet, the essential virtues of chivalry are charity and piety. It is these which are at the outset inculcated by the mother, emphasized by the knightly instructor, and finally repeated by the religious teacher. In the importance assigned to the care of the unprotected and prayer to God, the minstrel had in mind the statement of the apostle concerning pure religion and undefiled, which is to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world. Such conduct the poet makes the essence of knightly obligation.

The work is arranged to develop the application of these cardinal principles of action; the love-tale arises from protection of the orphan; the story of the unasked question is made to elucidate the theory of religious obligation.

In addition to the general injunctions mentioned, the preceptor of Perceval lays stress on two specific duties, — mercy and reticence.

The propriety of sparing the fallen is illustrated by an important part in the action. Under circumstances of extreme provocation, the hero twice forbears to take the life of an enemy, whom he contents himself with sending to King Arthur. This clemency, contrary to the spirit of the older heroic poesy, was perhaps an addition of the *trouvère* to the morality of romance.

Less obvious is the necessity of reserve in speech. The purpose of the author and meaning of his work can be made clear by an incursion into the proverbial philosophy of the Middle Age.

A collection of sententious maxims used as a handbook for the instruction of youth, and familiar to every schoolboy of the twelfth century, was that of Dionysius Cato, whose Latin distichs, rendered into many languages, were universally known.

Cato designates control of the tongue as the first of merits, and as a virtue approved by heaven : —

Virtutem primam esse puta compescere linguam;
Proximus ille Deo est, qui scit ratione tacere.

In the words of an English translator of the eighteenth century : —

Think it a vertue chief, to speak in season;
He's next to God, who can hold 's tongue with reason.

The prose condensation of the adage only has: *Magna quidam virtus nostræ est moderatio linguæ.* A great virtue is the government of our tongue.

Translators were apt to think this maxim too sweeping, and to modify the approbation of silence by that of seasonable speech; thus the Anglo-Norman Everard translated the distich so as to make it signify that the man is near to God who knows how when to speak and when to be silent.

La vertu premere
Ki a tei seit chere
Est lange refrener;
A Deu est prochein,
Ki par resun certain
Set taisir e parler.

So an Anglo-Saxon renderer, whose version states that it is best before God that one be discreet and able to regulate both his speech and his silence, and to wot when he hath spoken and when he is answered.

The adage is only one of a class of proverbial expressions respecting the relative merits of speech and silence, — a debate forming familiar literary material of the Middle Age, and frequently referred to in the works of our author.

The first of the extant productions of Crestien turns on the same question, whether or not to suppress the free utterance of thought. Enidè, who has fallen into disgrace by open censure of her husband, considers whether she shall further violate his prohibition by warning him of his danger. In her regret for her freedom of language, she represents to herself that no man ever regretted keeping his ideas to himself, while speech would have often been his bane : —

Einz teisirs a home ne nut,
Mes parlars nuist mainte foiee.

The lines are a paraphrase of a saw, found in a more pithy form in the German Cato : —

Swigen schadet keinen tac,
Klaffen wol geschaden mac.

It is a habit of the *trouvère*, to which sufficient attention, in my opinion, has not been paid, to furnish, in his later works, contrasts and counterparts to preceding compositions. This is the case in the present instance. As in *Enidè* he portrayed a lady who had practised blunt freedom, in *Perceval* he described a knight who exhibits excessive reserve. Yet this restraint is not without scruple. *Perceval* remembers having heard that it was possible to be mute too long, as well as to converse over-much :—

C'ausi bien se puet on trop taire
Com trop parler a la foie.

Here, again, the poet paraphrases a proverb, which appears in a quatrain of a later Spanish writer, the Rabbi Sem Tob :—

Mal es mucho callar,
Peor es estar mudo,
Que non es por callar
La lengua segunt cudo.

The same rhymers devote a long discussion to the dispute concerning the excellencies of speech and silence. If sages had not taught, disciples would not have existed.

Sy los sabios callaran,
El saber se perdiera ;
Sy ellos non ensennaran,
Deçiplos non uviera.

It is to a French saying answering to this last citation, that *Crestien* has reference in the first lines of the *Erec*. The poet excuses himself for venturing to embark on the sea of literature. In his apology, he seems to defend himself against critics who were inclined to rebuke his presumption. After his manner, he answers by a proverb. The *vilain* (clown of the jest-book) saith in his saw that folk scorn things more precious than they guess. If one were silent, he might leave unuttered a thing which would conduce to pleasure if uttered ; therefore every man ought to do his best to use the gift he hath. Such is the retort of the poet, who presently boasts, with good reason, that he has undertaken a work which will endure as long as Christianity.

The proverbial philosophy, in which is discussed the relative advantages of utterance and secrecy, is represented, as above observed, in the lines of *Dionysius Cato* ; but the latter, a writer of the period of the *Antonines* (perhaps only a name for a series of proverb-makers), merely gathered sententious sayings, of which, in the second century, some were already ancient. Before *Plato*, *Theognis* laid stress on the virtue of measure in speech, as opposed to the cackling of the worthless ; and old saws noted the dinner-hour as an especially

important time for refraining from being a bore. As Cato, in another distich, stated the warning : —

Inter convivas fac sis sermone modestus ;
Ne dicare loquax, dum vis urbanus haberi.

In the words of the English translator : —

Say little at a feast, lest thou be named
A tattler, whilst thou would be civil famed.

The advice, not to be loquacious lest you be held impolite, is translated in the words put by Crestien into the lips of Perceval's tutor : —

Nus ne puet estre trop parliers,
Qui sovent tel chose ne die
Que on li tourne a vilonie.

These comments and parallels will make clear how often the poet had reflected on the ideas involved in the discussion, and how natural it was for the preceptor of the young knight to place the virtue of reticence beside that of clemency.

The man dear to heaven is he who can use measure in speech, says the proverb ; Perceval, an inexperienced lad, has not the knowledge which would enable him to do so. The failure to make inquiry is therefore natural. But is the action more than a jest without serious meaning? Why punish the well-meaning youth for his inevitable mistake? The poet knew that this is what Nature does. The best intentions do not save men from the consequences of their defect of wisdom. The tragedy of life is the inability to grasp opportunity.

It is in the nature of achievements required from heroes of romance that they can be accomplished only by the right person. The adventure can be performed only by the perfect knight. Perceval, the rude boy who has broken his mother's heart, is no such ideal deliverer. It is his sin that has sealed his lips. Here, again, the meaning must be read between the lines. The hero may not succeed in his task until a hard education has fitted him for a responsible task. Disappointment is a necessary step in education. Such is the conception, for the sake of which the poem exists.

Of the two cardinal obligations, one has been observed ; even in his misery, the hero has not neglected charity and mercy. But the sense of unmerited hardship, of unjust desertion, induces him to set aside religious emotion. Feeling himself lost and forgotten, on his part he has endeavored to forget. The religious adviser, who, as a third instructor, repeats and reinforces the precepts of the mother and of the tutor in arms, reveals to him that such rebellion has been a mistake of simplicity. The last lesson is the folly of despair, —

the last injunction that conveyed by the pithy English saying, Never too late to mend. The conceptions of duty at the outset of the tale enjoined by the beautiful lines put into the mouth of the mother, at its end are confirmed by the equally lovely verses ascribed to the hermit : —

Encor poras monter en pris,
S'auras honor et paradis ;
Dieu croi, Dieu aime et Dieu aore ;
Preudome et preudefame honore.

When it is considered that the part of the narrative devoted to Perceval, and every scene it includes, is ingeniously and naturally arranged in such manner as to enforce this series of ideas, — that no incident could have occupied any place other than that assigned, that the future grows out of, and is rendered necessary by, the past, — it seems out of the question that the work of Crestien could have borne any close resemblance to a ruder original. As a consequence, later works which follow the outlines of the action must be considered to owe their existence to the composition of which they are only interpretations.

The Arthurian scenery is obviously a decoration. If in any part of his narrative Crestien followed a folk-tale, such possible ruder antecedent must have undergone a recast so complete as scarce to have remained recognizable.

No doubt the Perceval, in several situations, exhibits the influence of folk-tales. That a hero should arrive at an enchanted castle, find the master of the mansion in straits which he was destined to relieve, and fail in consequence of his wilful ignorance as to the course which he was required to pursue, is a state of things which has a resemblance to the action of certain stories, the origin of which is probably mythologic. But such similarity is remote and indefinite. No particular tale has been pointed out which bears any close analogy to the scenes of Crestien's poem.

It may probably be that the composition is founded, not on any single traditional narrative, but on elements taken from many folk-tales, combined freely for literary purposes. These situations, borrowed from the most various quarters, arranged themselves about the central ideas, as filings about a magnet. The whole of this labor could hardly have been the work of Crestien ; he may have had predecessors who worked in a similar spirit, and who brought into a ruder form the story which he altered and elaborated. But the work of such possible forerunners must also have been literary, and distant from anything which could have been contributed by a Cymric reciter.

The affiliation which Irish and Welsh literatures fail to offer is furnished by matter nearer to a Frenchman of the twelfth century.

According to the analysis above given, the main theme of Crestien's tale is the instruction of simplicity. In the beginning of the poem, it is related in what manner the hero is led to follow the profession of arms, from which his mother and guardian has been anxious to deter him, by keeping from his knowledge all particulars respecting knights. In the course of wanderings, he falls in with the very persons from whom he was to have been isolated ; in consequence of information thus obtained, he is led to covet the advantages of knighthood, and in the end to pursue the career against which he was to have been protected.

To the general idea of this narration exists a parallel in the famous legend of Barlaam and Josaphat, a Christian recast of the life of Gautama Buddha. In the latter story, a king, after for a long time desiring a male heir, has a son respecting whom it is predicted that one day he shall embrace Christianity. Fearing the accomplishment of this prediction, the child is shut up from the world, in order to prevent him from beholding such human vicissitudes as might incline his will toward asceticism. Arrived at adolescence, the lad is suffered to go abroad, and obtains a view of human suffering, and a consequent knowledge of the certainty of disease and death. The thoughts awakened by the spectacle disturb his peace of mind ; in the end, he is instructed in Christian faith by the hermit Barlaam, who obtains admission under the disguise of a merchant.

As the central idea of the legend is to set forth instruction in Christianity, so that of the Perceval is to recount education in chivalry ; and it would seem necessary to seek no further for the fundamental conception of Crestien.

The Perceval opens with a scene, in which the simple youth is made to behold objects of armor and apparel concerning the name and use of which he inquires. (It may be noted that the contrast between the natural curiosity of youth and the self-control of his later reserve constitutes one of the many delicacies of the verse.) The legend of Barlaam also makes mention of a similar incident. The magician Theudas, in order to impress on the king the necessity of employing the influence of woman, relates a story of a youth, who, to be protected from ill-fortune, must be shut up from the sun until the completion of his fifteenth year. At the end of this time he is allowed to observe the splendors of the world. "Here, gold and silver ; there, pearls and precious stones ; spacious chariots with royal steeds, and, in brief, everything after its rank and class they show the boy. When he inquired what each of these was called, the servants of the king indicated the appellation ; but when he anxiously desired to learn the name of women, the sword-bearer

of the king jestingly said : 'These are the demons who seduce men.' Now the heart of the boy, taken by desire, panted for these more than all beside ; wherefore, after everything had been displayed, they bring him back to the king. Then the king demanded of his son what he most loved of the things he had seen. 'What, father!' said he, 'save the demons who seduce mankind ! for of none of those things which have been shown me did my soul so burn as for their friendship.' And the king was amazed at the words of the boy, and saw how tyrannous a thing is the love of women."

This parable, in separate form, became part of the collections of *Exempla*, or stories pointing a moral, used by the mediæval clergy. In these is developed the trait of inquiry, on the part of a simple-minded youth, into the names and qualities of objects used in the great world. The connection with our tale seems obvious. All that was necessary was a change from women to knights, as the dangerous beings encountered ; and it may be that the *Perceval* contains an allusion to the legend.

It cannot be supposed that Crestien was the first inventor of the Arthurian story ; he must have been acquainted with some narrative regarding *Perceval the Welshman* ; but how much such a story contained cannot be conjectured. It is possible that the narrative known to the *trouvère* may have been of a comic character, and that the seriousness and significance of Crestien's work may have been entirely due to the talent of the poet, who probably recast and completely altered his original.

The origin of the jest which conferred on the hero the epithet of *Welshman* has already been set forth. The designation points to an Anglo-Norman origin, as only inhabitants of the island of Britain would have been likely to give to a jesting tale a Welsh reference.

The nursery literature of our own day has preserved this habit of ridicule directed against folk of Wales. A familiar rhyme recounts the absurd mistakes of the "three jovial Welshmen" who are represented as hunting on St. David's Day, and who suppose a ship to be a chimneyless house, the moon to be cheese, and so on. An American variant has retained a verse more consonant with the chase. The hunters suppose a horse to be a hornless deer. It cannot be doubted that the ridicule is ancient, perhaps as old as the time of Crestien. The reference, no doubt, primarily was to ignorance of habits and usages of the polite world in the days of chivalry. The verses, therefore, seem to belong to the same root as the narrative which, according to the suggestion, may have been transformed into the beautiful story of the French minstrel.

In the attribution to Welshmen, however, we have only an example of the habit of attaching ridiculous histories to localities and races.

Kindred with the nursery rhyme is a folk-tale recorded by the brothers Grimm, directed against Suabians; and Wolfram of Eschenbach affirms that, in point of stupidity, Bavarians had the reputation of the countrymen of Parzival. Thus the former were made to play a similar unheroic part, and became the point of attachment of the winged seeds of jests, which fly about the world ready to adhere to any convenient object.

The brief examination here offered into the meaning and sources of Crestien's work might have been expanded to much greater length and provided with abundant citations; but it will be more useful, as well as agreeable, to leave these remarks in the form of suggestions.

In a future paper, it may be possible to point out the manner in which, according to the opinion of the writer, ideas and situations supplied by the poem of Crestien came to undergo such alteration as to furnish the basis for a legend of the Holy Grail.

NOTES.

See A. Nutt, *Studies on the Legend of the Holy Grail*, with Especial Reference to the Hypothesis of its Celtic Origin, in *Publications of the Folk-Lore Society*, No. xxiii., London, 1888. For mention of later works, including those of G. Paris and W. Golther, consult A. Nutt, *Les derniers travaux allemands sur la légende du saint Graal*, in *Revue Celtique*, 1891; also as appendix to *Folk-Lore*, vol. ii., London, 1891, pp. 1-xlviii.; M. Gaster, *The Legend of the Grail*, *Folk-Lore*, vol. ii. 1891, pp. 50-64, 198-211 (Remarks of A. Nutt, pp. 211-219); R. Heinzel, *Über die französischen Gralromane*, in *Kais. Akad. d. Wiss., Phil.-hist. Classe, Denkschriften*, Vienna, 1892, vol. xl., iii., pp. 91-196.

The work is set down by modern critics, even Golther, as properly to be called a story of the Grail, — *conte del graal*. This appellation is given in the proem attached to the work, the unguineness of which seems to me apparent. Apart from other indications, it may be noted that some of the lines imitate the preface to the *Chevalier de la Charrette*. Crestien was the last person to repeat himself. The occurrence of rhymes and expressions used by the minstrel does not offset the absurdity of the preface, which must have been indited by an imitator, who endeavored to copy the trouvère's style of expression. According to this view, the term *conte del graal* should be discarded.

With regard to the time at which the mother of Perceval is represented as having retired into the desert, it is manifest that this must have been before Arthur's accession; and the parallel given in the adventures of Gauvain, regarding the retreat of Igerne, Arthur's mother, fixes the date as twenty years earlier than the narration. The reference to the history of Geoffrey of Monmouth seems obvious. As to the long passage in which the mother of Perceval is made to give her son an account of the fortunes of his father and brothers, the doubtful genuineness may be left to be determined by the critical editor. Wolfram of Eschenbach must have used a text which represented the lady as a widow at the time of her flight; and such probability coincides with the parallel of Igerne.

Especially to be mentioned is the article of W. Golther, in *Sitzungsberichte der philos.-phil. u. hist. Classe der K. Bayern Akad. d. Wiss.*, Munich, 1890, vol. ii. pp. 174-217, with whose general principles the present writer unreservedly coin-

cides. Golther sets forth the freely fictitious character of the French romances, the ability of each writer to use the work of his predecessors, and recast at will the material, and the impropriety of citing later stories as if they were independent traditional narratives which can be compared with predecessors of which in reality they are only free and arbitrary transformations. He does not, however, give any analysis of the poem; and, so far as I know, the previous article is the first attempt to expound the significance of the romance from the point of view here adopted, while neither the meaning of the proper name nor the relation of the action to the proverbial literature of the time have before been noted.

The rhyme mentioned as possibly connected with the root of the Perceval was recorded by J. O. Halliwell-Phillips, *Nursery Rhymes of England*, 1840:—

There were three jovial Welshmen,
As I have heard them say,
And they would go a-hunting
Upon St. David's Day.

All the day they hunted,
And nothing could they find,
But a ship a-sailing,—
A-sailing with the wind.

One said it was a ship,
The other he said, nay;
The third said it was a house
With the chimney blown away.

The American rhyme is nearly the same, but the verse above noted recites:—

The one says, "It's a horse,"
The other he said, nay;
The one says, "It's a deer,
But its horns are blown away."

See my *Games and Songs of American Children*, New York, 1883, No. 34, and note; *Journal of American Folk-Lore*, vol. ii. 1890, p. 243.

For the extensive literature of the parable relating to the youth who had never seen a woman, see T. F. Crane, *Exempla of Jacques de Vitry* (in *Publications of Folk-Lore Society*), London, 1890, p. 37, and note; J. Jacobs, *Barlaam and Josaphat*, London, 1896, p. lxxxvii. Jacobs observes that the story, occurring in both the Mahabharata and the Ramayana, is distinctly a Hindu conception. The notice of the parable above given is after the Greek text of H. Zotenberg, Paris, 1886, p. 125; this Greek form is regarded as the source of western versions, like the Latin of Johannes Damascenus, *Historia de vitis*, etc., Antwerp, 1593, c. xxx.

An Armenian folk-tale, having some affinity with the story of Percival's departure from home, and subsequent search for his mother, will be found in the following pages of this Journal (pp. 135-142).

William Wells Newell.

THE WICKED STEPMOTHER.



AN ARMENIAN FOLK-TALE.

7

ONCE upon a time there was a hunter, who was a widower and had a son from his former wife. He married another wife, but soon was mortally sick. On his death-bed he said to his new wife:—

“Wife, I am dying, and I know that when my son grows up he will follow my profession. Take care, do not let him go to the Black Mountains to hunt.”

After the death of the hunter, the son growing up began to follow his father’s profession and became a hunter. One day his step-mother said:—

“Son, your father, when dying, said that after you grow up, if you follow his profession, you should not go to the Black Mountains to hunt.”

But the lad, paying no attention to what his father had advised him, one day took his bow and arrow, mounted his horse, and hastened to the Black Mountains to hunt. So soon as he reached there, lo! a giant made his appearance on the back of his horse of lightning, and exclaimed:—

“How now? have you never heard my name, that you have dared to come and hunt on my ground?” And he threw three terrible maces at the lad, who very cleverly avoided them, hiding himself under the belly of his horse.

Now it was his turn: he drew his bow and arrow, took aim, and shot the giant, who was nailed to the ground. He at once mounted the giant’s horse of lightning, who, galloping, soon brought him to a magnificent palace, gilded all over with gold and decorated with precious jewels. Lo! a maiden as beautiful as the sun appeared in the window, saying, —

“Human being, the snake upon its belly and the bird with its wings could not come here; how could you venture to come?”

“Your love brought me hither, fair creature,” answered the lad, who had already fallen in love with the charming maiden.

“But the giant will come and tear you into pieces,” said the maiden, who also had fallen in love with the lad.

“I have killed him, and there lies his carcass!” answered the lad.

The door of the palace was opened, and the lad was received by the maiden, who told him that she was the daughter of a prince, and that the giant had stolen her and kept her in that palace, where she had forty beautiful handmaids serving her.

“And as you have killed the giant,” she added, “I, who am a

virgin, shall be your wife, and all these maidens will serve us." And they accepted one another as husband and wife.

Opening the treasures of the giant, they found innumerable jewels, gold, silver, and all kinds of wealth. The lad thought such a magnificent palace, with so many treasures worthy of a prince, and the most beautiful wife in the world, were things that he could hardly have dreamed of, and he decided to live there, going to hunt every day as usual.

One day, however, he came home sighing, "Ah! alas, alas!"

"How now? what is the matter?" said the beautiful bride. "Am I and my forty handmaids not enough to please you? Why did you sigh?"

"You are sweet, my love," said the lad; "but my mother also is sweet. You have your place in my heart, but my mother also has her place. I remembered her; therefore I sighed."

"Well," said the young bride, "take a horse-load of gold to your mother; let her live in abundance and be happy."

"No," said the lad; "let me go and bring her here."

"Very well, go then," said the young bride.

The lad went to his stepmother, and, telling her all what he had done, brought her to the palace of the Black Mountains. Here she was the mother-in-law of the fair bride, and therefore the superior of the whole palace. Both the bride and the maidens had to submit to her.

The lad used to go out for hunting. The stepmother, being well versed in witchcraft and medicine, went secretly and administered some remedy to the corpse of the giant, so that he was soon healed. Falling in love with the giant, she took him to the palace and hid him in a cellar, where secretly she paid him daily visits, as she was afraid of her stepson. Wishing, however, to make her coquetry freely, the witch one day said to the giant, —

"Giant, you must advise me a way where I may send my son on an errand, and from where he may never come back."

Upon the advice of the giant she entered her room, and, putting under her bed pieces of very thin and dry Oriental bread, lay down upon the bed and pretended sickness. In the evening the lad returned from hunting, and, hearing that his stepmother was ill, hastened to her side and asked, —

"What is the matter, mother?"

"O son!" exclaimed the witch, with a sickly voice, "I am very sick; I shall die!" and, as she turned from one side to the other, the dry bread began to crackle. "Hark," exclaimed the witch, "how my bones are cracking!"

"What is the remedy, mother? what can I do for you?" asked the lad.

"O my son," said the witch, "there is only one remedy for my sickness, and that is the Melon of Life. I shall never be healed if I do not eat one of that fruit which you could bring for me."

"All right, mother," said the lad; "I will fetch you the Melon of Life."

He at once started on the expedition, and, after a long journey, was guest in the house of an old woman, who inquired where he was going. When she heard of the errand she said to the lad, —

"Son, you are deceived; the expedition is a fatal one; do not go."

But, as the lad insisted, the old woman said, —

"Well, then, let me advise you: on your way you will soon meet with a mansion which is the abode of forty giants, who in daytime go out hunting. But you will find their mother kneading dough. If you are agile enough to run and suck the nipples of the open breast of that giantess without being seen by her, you are safe; else she will make a mouthful of you and devour you."

The lad went, and found as foretold by the old woman. He was clever enough to suck the nipples of the giantess without being seen by her.

"A plague on her who advised you!" exclaimed the angry giantess, "else I would make a good morsel of you. But now, having sucked of my breast, you are like one of my own sons. Let me hide you in a box, lest the forty giants should come in the evening, and, finding you here, devour you."

And she shut the lad in a box. In the evening the forty giants came, and, smelling a human being, said, —

"O mother! all the year long we hunt beasts and fowls, which we bring home to eat together; and now we smell a human being, whom no doubt you have devoured to-day. Have you not preserved for us at least a few bones which we might chew?"

"It is you," answered the dame, "that are coming from mountains and plains, where no doubt you have found human beings, and the smell comes out of your own mouths. I have eaten no human being."

"No, mother, you have," exclaimed the giants.

"How if my nephew, the son of my human sister, has come here to pay me a visit?" answered the giantess.

"O mother!" exclaimed the giants, "show us our human cousin; we will not hurt him, but talk with him."

The giantess took the lad out of the box, and brought him to the giants, who were very much pleased to see a human being so small, but so beautiful and manly. Holding him up like a toy, the giants handed him to one another to gratify their curiosity by looking at him.

"Mother, what has our cousin come for?" inquired the giants.

"He has come," answered the giantess, "to pick a Melon of Life, and carry to his mother, who is sick. You must go and get the Melon of Life for him."

"Not we!" exclaimed the forty giants; "it is above our ability."

The youngest of the forty brothers, however, who was lame, said to the lad:—

"Cousin, I will go with you and get the Melon of Life for you. You must only take with you a jug, a comb, and a razor."

On the following day the lad took what was necessary and followed the lame giant, who soon brought him to the garden of the Melon of Life, which was guarded by fifty giants. The guards being asleep, the lad and his companion entered the garden without being perceived, and, picking the melon, began to run. But they were just crossing the hedges when the lame leg of the giant was caught by the fence, and, in his haste to release it, he shook the hedges, which crackled like thunder; and, lo! all the fifty giants awoke, crying:—

"Thieves! human beings! a good prey for us!" and began to pursue the lad and his lame companion.

"Throw the jug behind you, cousin!" exclaimed the lame giant.

The lad did so, and, lo! plains and mountains behind them were covered by an immense sea, which the fifty giants had to cross in order to reach them. By this means they gained quite a distance till the fifty crossed the sea.

"Now, cousin, throw the comb behind you!" exclaimed the giant.

The lad did so, and, lo! an extensive jungle between them and the fifty giants. They gained another great distance before the giants finished crossing the jungle.

"Throw the razor now, cousin!" exclaimed the giant.

The lad did so, and, lo! all the country between them and the fifty was covered with pieces of glass sharp like razors. Before the fifty could cross the distance, the thirty-nine giants came to the rescue of the two and took them safely to their borders.

The lad took leave of his adopted aunt and cousins, and, taking the Melon of Life with him, returned home. On his way, however, he was again the guest of the old woman, who, seeing him come safely, asked if he had succeeded in bringing the precious fruit.

"Yes, I have brought it, auntie," answered the lad, and told her his tale.

In the middle of the night, when the lad was sound asleep, the old woman got out the Melon of Life from the lad's saddle-bags and put a common melon in its place. In the morning, the lad brought the melon to his stepmother, who ate it and exclaimed:—

"Oh, happy ! I am healed !"

(The story, after the manner of folk-tales, continues with repetition. The lad once more hunts, while the witch and the giant devise new methods to destroy him. This time it is the milk of the Fairy Lioness which is to be obtained. As before, the youth proceeds on the expedition and becomes the guest of the old woman, who at first dissuades him, but finally gives him advice. He is to shoot the lioness in the forehead. This action will perform the part of a surgical operation by relieving the beast from a pustule, and the gratitude of the animal will thus be secured. The lad obtains the milk, but steals the cubs of the lioness and is pursued. He is saved by his clever response to her censure. He had wanted the cubs as a keepsake. The milk is presented, but the witch replaces it with goat's milk. The stepmother blames the giant, whom she had asked to send the youth on a journey whence he would never return, and the giant advises that the youth be asked to procure the Water of Life. The step-mother again pretends sickness, and asks the help of the hero to seek the Water of Life. The lad mounts his horse and takes with him the two cubs, which by this time have grown into young lions. As in previous journeys, he comes to his hostess, who warns him : "This is the most dangerous expedition that ever human being has undertaken, and no one has ever returned from the way you intend to go. Be advised, go back ; your mother is surely false."

"Let come what may, I will go," said the lad, and, taking the two lions with him, started for the fountain of the Water of Life.

He came to the fountain and found the water oozing in with the thickness of a hair. As soon as he placed his jug under it, a sound sleep overpowered his senses, and he remained there benumbed for seven days and nights. Soon innumerable large scorpions began to attack the sleeping hero, but the lions destroyed all of them. Then thousands of terrible serpents made their appearance and assaulted the lad, hissing with their forked tongues. The lions, after a bloody fight, destroyed them also. Soon a whole army of voracious beasts surrounded the fountain in search of the lad. The lions, after a sanguinary strife, succeeded in destroying them also.

At the end of the seven days and nights the lad awoke, and to his great horror saw that he was surrounded by a high wall, which the lions had built of the carcasses of the beasts and serpents they had killed. The two faithful guards were now sitting at both sides of their master and watching his every motion. The lad, seeing them stained with blood from head to foot, understood how much he owed them for the preservation of his life. He then washed them clean with the Water of Life, and taking the jug, which by that time was filled, went to his hostess.

"Did you bring the Water of Life?" asked the old dame.

"Yes, auntie, I did," answered the lad, presenting her the jug full of water.

"It was not you that succeeded," returned the old woman, "but Heaven and your faithful lions preserved your life."

During the night, as the lad was sleeping, the old woman poured the Water of Life in another vase, and filled the jug with common water, which the lad in the morning took to his stepmother, who, drinking it, said:—

"Oh, happy! I am healed!"

The following day the lad again went hunting. The witch said to the giant:—

"Can you not devise some means to destroy my stepson? By Heaven, I will destroy you this time if you do not advise me how to destroy him."

"Your stepson is brave," answered the giant; "he is an unique hero, and no one can kill him but yourself."

"How? how?" exclaimed the witch with great joy; "tell me and I will do it."

"Do you not remember the three red hairs among his black hairs on his head? So soon as they are picked, your son dies."

On the following day the witch said to the lad:—

"Come, son, lay your head in my lap and take a nap."

The lad did so and soon slept. The witch immediately took hold of the three red hairs and picked them out. A spasm or two, and the hero died.

"Now, giant," said the witch, "take that sword and chop this corpse into small pieces."

"Not I," answered the giant; "my hand will not rise to chop such a hero."

"You coward!" exclaimed the witch, and, taking the sword herself, chopped the corpse into small pieces, put these in a sack, and threw them over the garden wall. One of the little fingers, however, fell in the garden.

The lions apprehended that their master was killed, and his chopped body was in the bag. They immediately took hold of the bag and carried it to the old woman, the hostess of the hero. Opening the bag, she got out the body, and, putting every part to its proper place, made a whole; only the little finger was missing. She explained to the lions what was missing, and they at once went, and, smelling their master's finger in the garden, found and brought it to the old woman, who put it in its place. Now she brought the Milk of the Fairy Lioness, which she had secretly preserved, and poured it over the body. Immediately all the broken bones, muscles,

and sinews came together, and, the members being united, the body became as sound and delicate as that of a new-born babe. Then she brought the Melon of Life and put it before his nostrils. So soon as the lad smelled it, he sneezed seven times. Then she poured the Water of Life down his throat. At once the lad opened his eyes and jumped up, saying :—

“Oh, what a sound sleep was this that overpowered my senses!”

“Sleep!” exclaimed the kind woman. “Yes, a sleep out of which you would have never awaked had not Providence preserved you.” And she told him what had happened.

“Now, my good hostess,” said the lad, “you have done me a kindness next to God,—a kindness that I can never reward. May Heaven reward you!”

He brought her from his treasures a horse-load of gold and a horse-load of silver, saying :—

“These are for you ; spend as much as you like and pray for me so long as you live.”

The lad came to his palace and found that his beautiful bride was imprisoned in a dark cellar, where she was left to starve ; while the witch, his stepmother, was in excess of merriment with the giant and half a dozen younglings around her. They were all horror-struck to see the hero enter it, and the giant was about to make his exit from a secret door in the wall, when the lad seized hold of him, saying, —

“How now, coward ? are you running ? Stop and solve me this puzzle : who are those ugly younglings that are infecting the very air of my palace ?”

“They are my children out of yonder woman, your mother,” answered the giant.

“Mother ? I have no mother !” exclaimed the lad. “You increase so soon, do you ? Now we are going to have a great merriment. Go and bring me from the yonder mountain wood enough to build a large pile.”

The giant obeyed, and soon a large pile of wood was built in the courtyard of the palace. The lad struck a flint and lighted the wood. Soon the whole pile was on fire burning like a furnace.

“Now, giant,” said the lad, “take hold of these bastards, and throw them into the fire one by one.

The giant obeyed, and all the younglings were burned on the pile.

“Bring now yonder witch, and throw her into the fire !” ordered the lad. She also shared the fate of her bastard children.

“Now shall I throw you also ?” asked the lad of the giant.

“Hero !” exclaimed the giant, “I honor you ; I will obey you.”

"Well, then," said the lad, "I will not kill you. Come, pass under my sword and swear obedience to me."

The giant kissed the sword, and, passing under it, became the bond-man of the lad.

The lad then released his beautiful bride from her dark prison. They celebrated anew their nuptials for forty days and forty nights, and enjoyed a happy life thereafter.

Thus they attained their wishes. May Heaven grant that you may attain your wishes!

Three apples fell from heaven : one for me, one for the story-teller, and one for him who entertained the company.

A. G. Seklemian.

POPULAR AMERICAN PLANT-NAMES.

VI.

LAURACEÆ.

Umbellularia Californica, Nutt., pepper-wood, Cal.

THYMELÆCEÆ.

Dirca palustris, L., Indian wickape, West.
wickopy, Hartford, Me.

ELÆAGNACEÆ.

Shepherdia argentea, Pursh, buffalo berry, Nebr.

EUPHORBIACEÆ.

Euphorbia corollata, L., milkweed, Madison, Wis.
Euphorbia Cyparissias, L., milkweed, Vermont.
graveyard moss, Ind.
Euphorbia hypericifolia, and *E. maculata*, L., corn-pusley, Southold,
L. I.
Euphorbia maculata, L., French pursley, Sulphur Grove, Ohio.
Euphorbia marginata, Pursh, snow-on-the mountain, Sulphur Grove,
Ohio ; N. Dak.
milkweed, ghost-weed, snow - on - the-
mountain, Waco, Tex.
*Fatropa stimulos*a, Michx., bull nettle, South.
Ricinus communis, L., castor-bean, Sulphur Grove, Ohio.
Simmondsia Californica, Nutt., pig-nut, Arizona.
Tragia nepetæfolia, Cav., stinging nettle, Southwestern Mo.

URTICACEÆ.

Laportea Canadensis, Gaudich, wood nettle, Southwestern Mo.
Maclura aurantiaca, Nutt., Osage orange, hedge-tree, "bois d'arc,"
Southwestern Mo.
Pilea pumila, Gray, water weed, Sulphur Grove, Ohio.
Ulmus Americana, L., red elm, white elm, Southwestern Mo.
Ulmus fulve, Michx., slippery elm, white elm, Southwestern Mo.

JUGLANDACEÆ.

Carya alba, Nutt., walnut, New England.
black hickory, Southwestern Mo.
Carya microcarpa, Nutt., black hickory, Sulphur Grove, Ohio.
Carya porcina, Nutt., spignut,¹ Ind.

¹ A corruption of pignut.

- Carya sulcata*, Nutt., shell-bark hickory, Southwestern Mo.
Carya tomentosa, Nutt., white hickory, Southwestern Mo.
 pull-nut, mocker-nut, Sulphur Grove, Ohio.
Juglans cinerea, L., oil-nut tree, West.
 white walnut, Southwestern Mo.

CUPULIFERÆ.

- Betula balsamifera*, sycamore, black poplar, West.
Carpinus Caroliniana, Walt., swamp beech, hornbeam, Sulphur
 Grove, Ohio.
Fagus ferruginea, Ait., white beech, red beech, black beech, West.
Quercus coccinea, Wang., and var. *tinctoria*, Gray, black oak, South-
 western Mo.
Quercus imbricaria, Michx., swamp oak, pin oak, Southwestern Mo.
Quercus rubra, L., red oak, Spanish oak (lowland variety), South-
 western Mo.

SALICACEÆ.

- Salix cordata*, Muhl., var. *vestita*, And., diamond willow, Burnside,
 S. Dak.
Salix, sp., with catkins very prominent, pussy willow, Sulphur
 Grove, Ohio.

EMPETRACEÆ.

- Empetrum nigrum*, L., squirt plum, Rumford, Me.

CONIFERÆ.

- Abies alba*, Link, cat spruce, Andover, Me.
Juniperus communis, L., juniper, West.
Juniperus Sabina, L., juniper, West.
Juniperus Virginiana, L., juniper, West.
Larix Americana, Michx., juniper, West.
 cypress, Oxford County, Me.
Pinus Banksiana, Lambert, shrub pine, West.
Pinus resinosa, Ait., Norway pine, hard pine, Oxford County, Me.
Pinus strobus, L., yellow pine, West.
Torreya Californica, Torr., California nutmeg tree, Cal.

ORCHIDACEÆ.

- Arethusa bulbosa*, L., swamp pink, meadow pink, Mass.
Cypripedium acaule, Ait., valerian, nerve root, Paris, Me.
 Indian slipper, Oxford County, Me.
Cypripedium spectabile, Swartz, shepherd's purse, Lepreau, N. B.
Goodyera repens, R. Br., adder's tongue, Paris, Me.
Habenaria psycodes, Gray, and *Habenaria fimbriata*, R. Br., wild hya-
 cinth, Woodstock, Me.
Spiranthes cernua, Richard, hens' toes, Paris, Me.

IRIDACEÆ.

Iris versicolor, L., blue lily, Madison, Wis.

Sisyrinchium angustifolium, Mill., forget-me-not, Hartford, Me.

AMARYLLIDACEÆ.

Agave Parryi, Engelm., century plant, Ariz.

Cooperia Drummondii, Herb., rain lilies, star flowers, Waco, Tex.

Narcissus (all species), Easter flowers, Sulphur Grove, Ohio.

LILIACEÆ.

Camassia esculenta, wild hyacinth, "kmass," Cal.

Chlorogalum pomeridianum, Kunth, soap root, soap plant,¹ "amole," Cal.

Clintonia borealis, Raf., hound's tongue, calf corn, Hartford, Me.
wild corn, corn flower, Oxford County, Me.

Dasyllirion Wheeleri, Watson, bear grass, Ariz.

Erythronium albidum, Nutt., tulip, Southwestern Mo.

Erythronium Americanum, Ker., wild yellow lily, Norridgewock, Me.
jonquil, cornflower,² Oxford County, Me.

Hemerocallis flava, L., lemon lily,³ Sulphur Grove, Ohio.

Hesperocallis undulata, Gray, California day lily, Cal.

Lilium Philadelphicum, L., freckled lily, South Berwick, Me.

Maianthemum bifolium, DC., wild lily of the valley, Fairhaven, Mass.

Muscari racemosum, Mill., var. *plumatis*, feather hyacinth, sugar loaf, Sulphur Grove, Ohio.

Oakesia sessilifolia, Watson, wild oats, Paris and Hartford, Me.
corn-flower, Oxford County, Me.

Smilax Bona-nox, L., bamboo vine, stretch-berry, Waco, Tex.

Smilax rotundifolia, L., horse brier, dog brier, Mass.

Streptopus roseus, Michx., Jacob's ladder, Paris, Me.
Solomon's seal, West.

Trillium erectum, L., red Benjamin, Woodstock and Paris, Me.
wild peony, or "piny," Oxford County, Me.

Trillium erythrocarpum, Michx., white Benjamin, Woodstock and Paris, Me.

Trillium recurvatum, Beck., cowslip, Parke County, Ind.
Jack-in-the-pulpit, Central Ill.

Trillium sessile, L., nigger-heads, Ind.

¹ Used in washing.

² Sometimes used for "greens."

³ Lemon-colored.

Veratrum viride, Ait., Indian poke, Oxford County, Me.

Xyrophyllum setifolium, Michx., turkey-beard, N. J.

Yucca filamentosa, L., Adam's needle and thread, Harding's "With the Wild Flowers."

Yucca gloriosa, L., Roman candle, the Lord's candlestick, So. Cal.

PONTEDERIACEÆ.

Pontederia cordata, L., moose-ear, Grand Lake, N. B.

COMMELINACEÆ.

Tradescantia crassifolia (green), Jacob's ladder, Wandering Jew, Sulphur Grove, Ohio.

(striped), Joseph's coat, Sulphur Grove, Ohio.

Tradescantia, sp., in greenhouses, small white flowers pointed like corn, corn lily, Sulphur Grove, Ohio.

Tradescantia, sp., Indian paint,¹ Mineral Point, Wis.

ARACEÆ.

Arisæma triphyllum, Torr., wake-robin, West.

bog onion, Rumford, Me.

memory root, Rutland, Mass.

Calla palustris, L., water arum, West.

ALISMACEÆ.

Sagittaria variabilis, Engelm., water lily, Southwestern Mo.
arrow-head, swan root,² Cal.

CYPERACEÆ.

Cyperaceæ (all grass-like species), ornamental grass, Sulphur Grove, Ohio.

Scirpus lacustris, L., cat-tail flag,³ Cal.

GRAMINEÆ.

Agropyrum repens, L., witch grass, Oxford and York counties, Me.

Andropogon furcatus, Muhl., and related species, blue-stem grass, Southwestern Mo.

Cenchrus tribuloides, L., sand spur, Fla.

sand bar, Waco, Tex.

Danthonia spicata, Beauv., witch grass, Oxford and York counties, Me.

¹ The juice said to irritate the skin and make it red.

² Used as food by Indians.

³ Used as food by Indians.

- Panicum capillare*, L., tickle grass, Sulphur Grove, Ohio.
Panicum virgatum, L., switch grass,¹ Central Neb.
Setaria glauca and *viridis*, Beauv., barn grass, Oxford County, Me.
Sorghum, sp., cane, sugar cane, Sulphur Grove, Ohio.
Sporobolus Buckleyi, Vasey, crawly grass,² tickle grass, Waco, Tex.
Sporobolus serotinus, Gray, blue ruin, Oxford County, Me.
Triticum repens, twitch grass, dog grass, Oxford County, Me.
Zea mays, L. (yellow striped with red), bloody butcher, Sulphur Grove, Ohio.
(hard grains without dents), flint corn, Sulphur Grove, Ohio.

EQUISETACEÆ.

- Equisetum hiemale*, L., gun-bright,³ Penobscot County, Me.
snake weed, Jones and Delaware counties, Iowa.

FILICES.

- Aspidium Novæboracense*, Swartz, bear's paw, Plattsburg, N. Y.
Cystopteris, sp., bladder fern, N. Y.
Onoclea sensibilis, L., polypod brakes,⁴ Oxford County, Me.
sugar brake, Penobscot County, Me.
Polypodium (a Florida species), resurrection fern,⁵ Fla.
Pteris aquilina, L., poor man's soap,⁶ Ala.
Woodwardia, sp., chain fern, N. Y.

OPHIOGLOSSACEÆ.

- Botrychium Virginianum*, Swartz, indicator,⁷ Jackson, West Va.

LYCOPODIACEÆ.

- Lycopodium clavatum*, L., stag-horn evergreen, Concord, Mass.
Lycopodium complanatum, L., trailing Christmas Green, West Va.
trailing, running, or creeping vine,
Ferrisburgh, Vt.
evergreen, Oxford County, Me.
Lycopodium, sp., fox-tail, St. Andrews, N. B.

¹ Also called "wild red-top" by the farmers.

² Very troublesome to the mower, eluding the scythe.

³ Said to have been used by the Indians for polishing their guns.

⁴ It would be an interesting investigation to trace out the origin of this application of a name evidently derived from *Polypodium*.

⁵ From its habit of unrolling upon being wet with rain.

⁶ Because it will make a lather with water.

⁷ Name derived from the fact that its growth is thought to indicate the presence of ginseng.

MUSCINEÆ.

Polytrichum commune, bear's grass, Penobscot County, Me.
bird's wheat, Kennebec valley, Me.

FUNGI.

Boletus, sp., cow mushroom, N. H.
Exobasidium, sp., May apple, N. J.
Phallus, sp., carrion flower, Mass.

ALGÆ.

Spirogyra, sp., frog slime, N. H.
Ulva latissima, glit, Mace's Bay, N. B.

Fanny D. Bergen.

RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Cheyenne*. In "Globe" (vol. lxxi. s. 143), Dr. W. J. Hoffman writes of "Der Hut des Cheyenne-Indianers Spotted Bull."

IROQUOIAN. In the "Journal of the Anthropological Institute" (vol. xxvi. pp. 221-247) for February, 1897, appears a paper by the late Horatio Hale, entitled "Four Huron Wampum Records: A Study of Aboriginal American History and Mnemonic Symbols." After giving a sketch of Huron history and ethnology, Mr. Hale takes up the consideration of the Huron wampum records, their origin, manufacture, use, etc., and concludes with a detailed account of "the four historical Huron wampum belts:" (1) The "double calumet Treaty belt," probably more than 250 years old; (2) the "peace-path belt," of which a memory only remains; (3) the "Jesuit missionary belt," perhaps the most remarkable and memorable wampum belt in existence (made by Indians under missionary guidance); (4) the "Four-Nations Alliance belt," belonging probably to the second decade of the eighteenth century. A description is also given of the "Penn wampum belt," supposed to record a treaty made with the Delaware Indians in 1682. Mr. Hale's general conclusions are as follows: (1) "When the Spanish, English, and French colonists arrived in America, with the intention of taking possession of the land, which necessarily meant the extermination of the native inhabitants, they found these inhabitants enjoying frames of government and forms of civilization which evinced intellectual and moral faculties of no mean order. These statements are not only true of the populous communities of Peru, Mexico, and other Central and South American countries, but in some respects will apply with even greater force to the tribes of North America who then occupied what are now the United States and Canada; (2) "Scholars who have made what they deem a careful and impartial study of the languages, customs, and traditions of the American race and of other so-called inferior races have found in them, as they believe, evidences of natural endowments not inferior to those of any other races, but merely kept down and made torpid by centuries and perhaps millenniums of unfavorable environment." Mr. Hale warns against "the agreeable and popular taste of exalting the race to which one happens to belong," as perhaps "helping to prepare for the future millions of the self-sufficient and intolerant Aryan race the same deplorable destiny that is now overtaking the self-sufficient and intolerant millions of China."

To the paper of Mr. Hale, Prof. E. B. Tylor adds some notes and criticisms on "The Hale Series on Wampum Belts" (pp. 248-254), now in the Pitt-Rivers collection in the Oxford University Museum. Professor Tylor and Mr. H. Balfour, from observation of the beads making up these belts, conclude that "they belong to the European period and cannot be much earlier than 1600." Professor Tylor also thinks that, "considering how many obvious fables have centred in Iroquois legend round the name of their national hero, it is too much to accept as real history the details of his foundation of the Iroquois League." While not feeling able to credit Hiawatha with the invention of the wampum belt, as some have done, he concludes that "a map of the region of the wampum belt will be found to centre in the Iroquois country, leading to the inference that it was there that it had its origin."

MEXICAN. In the "Muséon" (vol. xvi. pp. 21-48), published at Louvain, H. de Charency discusses "L'historien Sahagun et les migrations Méxicaines." — To "Science" (n. s., vol. v. pp. 479, 480), Mr. J. D. McGuire and Mrs. Zelia Nuttall contribute notes on "Mexican Hieroglyphs," thought to have been representations of the fire-drill, but really referring to the digging-staff and the spinning-wheel. — In the "Antiquarian" (vol. i. pp. 57-61, published at Columbus, Ohio, Prof. Frederick Starr writes of "A Shell Gorget from Mexico."

MUSKOKI. *Seminole.* In the "American Naturalist" (vol. xxxi. pp. 357-359), for April, 1897, Mr. H. C. Mercer, *vide* H. G. Bryant, describes some "Recent Pile Structures made by Seminole Indians" in the salt estuary of New River, Dade County, Florida. The author regards these platform-beds (constructed to avoid the pest of mosquitoes) as an interesting example of "the adaptation of the life of savage peoples to daily environment," and suggests the same idea as explanatory of certain similar structures elsewhere.

Choctaw. To the "Lake Como Normal," for January-February, 1897, H. S. Halbert contributes a brief account of "The Choctaw Game of Achahpih."

PUEBLOS. *Tusayan.* In "The Tusayan Ritual: A Study of the Influence of Environment on Aboriginal Cults," which appears in the "Report of the Smithsonian Institution" for 1895 (Washington, 1896), pages 683-700, Dr. J. Walter Fewkes writes of the struggle of the Mokis with an unfavorable environment, and its influence upon their religious development, ritual especially. It is interesting to learn that "the ritual of the Tusayan Indians is as composite as their blood kinship. Peoples from other parts of the arid region have joined in the original nucleus, each bringing its rites and its names of the sun-god. Each of these components clung to their own ceremonies, and thus several series of rites developed side by side, adding

new names to supernatural beings already worshipped " (p. 690). In the nature and meaning of symbols appears the influence of arid conditions. Back of environment, so the author thinks, "are laws, as yet not clearly made out, which control the evolution of man," and "throughout all history man, from his own consciousness, has recognized that controlling influence to be higher than environment, and no science nor philosophy has yet succeeded in banishing the thought from his mind " (p. 700). — To the same "Report " (pp. 557, 588), Dr. Fewkes contributes also a detailed and well-illustrated "Preliminary Account of an Expedition to the Cliff Villages of the Red Rock Country, and the Tusayan Ruins of Sikyatki and Awatobi, Arizona, in 1895." Most interesting to folk-lorists is the account of the food-bowl decorations.

SIOUAN. Miss Alice Fletcher's "Notes on Certain Beliefs Concerning Will Power among the Siouan Tribes," which appears in "Science " (n. s., vol. v. pp. 331-334), is a most interesting and valuable expert contribution to primitive psychology and folk-lore. Etymological and psychological notes are given on words for *will*, *railroad train*, *kindness*, *patience*, *intelligence*, etc. Noteworthy is the high estimate placed upon personality by these Indians.

CENTRAL AMERICA.

HONDURAS. *Carib*. In his article on "Mittelamerikanische Cariben," in the "Internat. Arch. f. Ethnogr." vol. x. (1897), pp. 53-60, Dr. Carl Sapper discusses the Caribs of British Honduras, Spanish Honduras, and Guatemala, treating of life, clothing, arts, language. Special note is taken of loan-words and verb-forms, woman's language, etc.

MAYAN. J. T. Goodman's "Biologia Centrali-Americana. Archæology. The Archaic Maya Inscriptions" (London, 1897, 4to) is an expensive work, betraying no insight into Mayan linguistics, mythology, or civilization, and of comparatively little scientific value, since it is not based upon the recognized canons of American palæography. — To the "American Antiquarian " (vol. xix.) for January, 1897, Lewis W. Gunckel contributes (pp. 1-10) an article on "The Numeral Signs of the Palenque Tablets." — Under the title, "The Old Indian Settlements and Architectural Structures in Northern Central America," an interesting paper by Dr. Carl Sapper, which appeared originally in "Globus " (vol. lxxviii.), is reprinted in the "Report of the Smithsonian Institution " for 1895 (Washington, 1896), pp. 537-555. It is worth noting that "any influence of Asiatic styles of architecture is absolutely excluded," and "so far the study of the architectural ruins has given no clue to the original home and to possible former migrations of the Maya family " (p. 555).

NICARAGUA. In the "American Antiquarian" (vol. xix. 1897, pp. 21-25) for January, 1897, Mr. John Crawford discusses the "Names and Statues of the Amerrique People" of Nicaragua. The conclusion of the author is that "the type of man represented by the above stone images [on the island of Momotombito, in Lake Managua] is represented in Nicaragua by these Amerrique people, and that the evidence establishes beyond doubt that Amerrique is the correct manner of spelling of the name of the people and mountains under discussion." One must wait for further evidence before accepting Mr. Crawford's refusal to style the Amerriques Indians "because of their peculiar, though clearly defined, Micronesian type."

SOUTH AMERICA.

BRAZIL. *Tupi*. In his article, "Due singolarissime e rare trombe da guerra guernite di ossa umane dell' Africa et dell' America meridionale," in the "Arch. per l' Antropologia" (vol. xxvi.), Prof. Enrico H. Giglioli describes (pp. 110-112) a sacred war-trumpet of bamboo garnished with a human skull, in use among the Yuruna, a Tupi tribe of the lower Xingu regions. The native name of the instrument is Panétadada-tabá.

COLOMBIA. In the "Journal of the Anthropological Institute" for February, 1897 (p. 29), C. H. Read has a brief note on "Aboriginal Goldsmiths' Work in Colombia."

GUIANA. *Caribs*. In the "Internationales Archiv. für Ethnographie" (vol. x. pp. 60-68), under the title "Geräthe der Caraiben von Surinam," Dr. J. D. E. Schmeltz describes a number of implements and instruments of the Caribs of Dutch Guiana, — pottery chiefly, in bird and animal shapes.

VENEZUELA. In the "Comptes Rendus" (tome cxxiv. pp. 572, 573) of the Academy of Sciences at Paris, F. Geay has a brief paper, "Sur la composition d'anciennes poteries indiennes du Vénézuëla," noting the use of the *pica-pica*, a sort of fresh-water sponge, which is burned to ashes and mixed with the clay of the llanos, giving the pottery an easily recognizable characteristic appearance.

GENERAL.

DOLLS. Of interest to the folk-lorist is the extended article, "A Study of Dolls," by A. Caswell Ellis and G. Stanley Hall, which appears in the "Pedagogical Seminary" (vol. iv.) for December, 1896 (pp. 129-175). The main contents are child-lore of present day American Aryans, but many notes and discussions of the use of dolls by American Indians are included.

ENVIRONMENT. Maj. J. W. Powell's "Relation of Primitive Peoples to Environment, illustrated by American Examples" ("Smith-

son. Rep.," 1895, Washington, 1896, pp. 625-637), initiated the anthropological part of a series of lectures on the influence of environment, tendered by the various scientific societies of Washington, D. C., to the citizens of the capital. To Major Powell: "Man is man by reason of his mind, and his evolution is intellectual evolution," and therefore environment works chiefly upon the human mind. — The most elaborate lecture of the series is that by Prof. O. T. Mason (*Ibid.* pp. 639-665), on "The Influence of Environment Upon Human Industries or Arts." A table is given which shows "American Environments in Association with Aboriginal Industries." The continent is divided into eighteen areas (Arctic; Athapascan; Algonquin-Iroquois; Southern United States; Plains of the West; North Pacific; Vancouver-Columbia; Interior Basin; California-Oregon; Pueblo; Middle America; Littoral and Insular Americas; Cordilleras of South America; Andean Atlantic Slope; Eastern Brazil; Mato Grosso, Central South America; Argentina-Patagonia; Fuegian), and the relation of these to physiography, animals, plant, mineral life, alimentation, dress and ornament, house and house-life, manufactures, arts, and industries, locomotion and transportation, duly indicated. Professor Mason's contribution will be welcomed on all hands as a most interesting and valuable summary of a very difficult investigation.

IMPLEMENTS, INVENTIONS. Mr. H. C. Mercer, in the course of a brief article on the "Grooved Axe in South America," contributed to the "American Naturalist" (vol. xxxi. pp. 559, 560), observes: "The idea of the ethnic unity of American Indians is strengthened by the fact that so common an implement of the stone age as the axe should have been hafted among them in a peculiar fashion (namely, by means of a groove), unknown, it seems, in all parts of the world except Australia" (p. 359). — In the "Popular Science Monthly" (vol. l.) for March, 1897, Prof. O. T. Mason publishes (pp. 676-679) a brief illustrated article, "The Cliff-Dweller's Sandal: A Study in Comparative Technology," from which the following interesting fact appears: "The ancient sandal of Arizona and New Mexico never had the single toe-string between toes No. 1 and 2" (p. 677).

INSTITUTIONS. Ch. Letourneau's "L'Evolution de l'Esclavage" (Paris, 1897, 538 pp. 8°) is an interesting account of the serfdom of peoples and classes in all ages and among all peoples. — "The Relation of Institutions to Environment," a Washington Saturday Lecture by Prof. W. J. McGee, is published in the "Smithsonian Report" for 1895 (Washington, 1896), pages 701-711. In this interesting contribution to a most important subject, the author utilizes in skilful fashion the data of the Papago region.

MUSIC, etc. In the "Amer. Antiq." (vol. xix. pp. 19, 20), Dr. D.

G. Brinton writes briefly of "Native American Stringed Musical Instruments," — the *Quijongo* (monochord) of Central America, the "Apache fiddle," the sounding-board of the "Nachee" Indians, and a reed-jar instrument from Brazil. The subject is one of great interest, and evidence as to borrowing may soon be forthcoming if these instruments are carefully studied.

OCCULTISM. Under the title, "Der Occultismus der nordamerikanischen Indianer" (Leipzig, 1897, 68 pp.), Dr. L. Kuhlenbeck has published his studies of shamanism, spiritualism, as present among the Indian tribes of North America.

PSYCHOLOGY. J. Robinsohn's "Psychologie der Naturvölker. Ethnographische Parallelen" (Leipzig, 1896, 176 pp. 8°) is a résumé of general interest, but not strikingly original in theme or treatment.

RELIGION. The Rev. John Maclean's "Canadian Savage Folk" (Toronto, 1896, viii, 641 pp. 8°), besides many other items of general interest, contains (pp. 420-455) a chapter on "Native Religions," in which sacred numbers, names of God, Canadian Indian theology, the Indian Messiah, etc., are discussed.

A. F. C.

FOLK-LORE SCRAP-BOOK.

THE CHOCTAW GAME OF ACHAPIH. — In the "Lake Como Normal" (published in the interest of the Lake Como Normal School), January-February, 1897, H. S. Halbert gives an account of this amusement : —

"This ancient game, played with a circular stone about five inches in diameter, and poles, became almost extinct among the Choctaws of Mississippi about the beginning of the present century, although it was occasionally played by the Six Towns Choctaws of Jasper County as late as 1842.

"Writers of the last century have left us more or less imperfect descriptions of the game, which they call chungkee, but it was never known by that name among the Choctaws, who invariably speak of it as achapih, and the stone used in playing the game as tali chanaha. 'Kil ittim achapi,' — 'Let us play achapi,' — one Choctaw would say to another in soliciting him to play the game.

"The statement in M. F. Force's 'Mound Builders,' that chungkee is the Choctaw word for this game, is a mistake ; also the statement that the name of the game is preserved in Mississippi in the name Chunkey River. Chunkey River and the old Indian town of Chunkey both derived their names from chunki, the Choctaw word for black martin, perhaps so called from the great numbers of those birds in that region.

"Many years ago there lived in Neshoba County an aged Choctaw named Mehubbee, who had often seen the achapih game played in his youth, and who still had an achapih stone in his possession. In the summer of 1876 this aged Indian prepared an achapih ground in an old field on Talashu Creek, and instructed some young Choctaws how to play this almost-forgotten game of their forefathers. This was undoubtedly the last time this ancient game was ever played in the State of Mississippi. From a conversation with one of those players, the following facts were learned : —

"A level piece of ground is selected, and an achapih yard — ai achapih — laid off, being about one hundred feet long and twelve feet wide. The yard is cleared off, tramped hard, and made as smooth and level as possible. The achapih poles were made of slender swamp hickory saplings, from which the bark was stripped and the poles scraped perfectly smooth and seasoned over a fire. They were about ten feet long and the size of an ordinary hoe-handle. The head, or striking end, of the pole was made round. Near the head were cut around each pole four parallel grooves. One fourth of the way down, the poles were cut two more grooves, and a single one around the middle of each, making seven grooves in all. Twelve was the game, and the play alternated from one end of the ground to the other. Two men played the game, taking their stand at one end of the ground, a third man standing between them, whose duty it was to roll the stone toward the other end. The two players, whom I shall call Hoen-tubbee and Tonubbee, held their poles in a slanting position, one end resting against the palm on the fingers of the right hand, which was thrust to the rearward, the body resting loosely in the left hand. The stone being thrown

by the third party, both players darted their poles at it as it rolled toward the other end of the ground, each trying to strike the stone with the head of the pole. The object in striking the stone was that, if the pole should hit the stone, there was greater probability of their stopping near each other. As soon as the throw was completed, the distances between the stone and the grooves on the poles were measured. The game was counted as follows: If the four grooves on Hoentubbee's pole were nearer than any on Tonubbee's, then Hoentubbee counted four; if the single groove was nearer, he counted one; if the two grooves were nearer, he counted two. In case the nearest grooves on each pole were the same distance from the stone, no count was made. It was possible for a player to win the game in three throws by having the good fortune to make four at each throw. If the players had no one to throw for them, they threw it alternately for each other.

"The achahpih game was often kept up the entire day. Like other Indian games, there was much betting among both players and spectators. My informant considered the game a very tedious one, and expressed surprise that his ancestors ever took any pleasure in such a dull and uninteresting pastime.

"A great amount of labor must have been required in making the achahpih stones, as they were handed down from one generation to another as precious heirlooms. As the Indian came in contact with the civilization of the white man with his implements of iron, new habits and industries were introduced, no new achahpih stones were made to take the places of those lost or destroyed; consequently the game gradually passed out of use, and to-day there are but few living persons who have witnessed the achahpih game as played by the Southern Indians."

LOCAL MEETINGS AND OTHER NOTICES.

SUMMER MEETING OF THE AMERICAN FOLK-LORE SOCIETY AT DETROIT, AUGUST 10. — As will be observed by reference to the notice of the American Association for the Advancement of Science, as given below, one of the days of the meeting at Detroit will be devoted to Folk-Lore, and will constitute a joint meeting of the American Folk-Lore Society and of section H. Members of the Society intending to present papers may communicate with the secretary.

It will be remembered that the annual meeting of the Society for the current year has already been announced as to take place at Baltimore, Md., December 28, 1897.

REPORT OF PROCEEDINGS OF THE BALTIMORE BRANCH OF THE AMERICAN FOLK-LORE SOCIETY, FROM APRIL, 1896, TO APRIL, 1897. — During the past year the Society has met at the rooms of the Quadriga Club, 12 East Centre Street, on the second Thursday of the month, at eight P. M.

April, 1896. The officers for the ensuing year were elected as follows : President, Prof. Henry Wood ; Vice-President, Miss Elizabeth T. King ; Secretary, Miss Annie Weston Whitney ; Treasurer, Dr. Henry M. Hurd ; Council, Mrs. Waller Bullock, Prof. Maurice Bloomfield, Mrs. John C. Wrenshall, Miss Mary Willis Minor, Miss Mary Worthington Milnor, Prof. Kirby F. Smith, Mr. G. M. Zacharias.

Prof. Henry Wood read part of a paper on "Custom and Myth in the *Midsummer Night's Dream*," of which the following is an abstract : —

In the *Eddic Skirnismál*, as in the "*Midsummer Night's Dream*," the betrothed lovers are confronted with a trinocitium of waiting before the "night of their solemnities" arrives. The god Frey exclaims, on receiving the message of Gerdr : —

Long is one night ! Two are still longer !
How can I endure to wait three ?

Shakespeare begins the "*Midsummer Night's Dream*" with Theseus' speech : —

Now, fair Hippolyta, our nuptial hour
Draws on apace ; four happy days bring in
Another moon : but, O, methinks, how slow
This old moon wanes !

This coincidence between the earliest and the latest Germanic drama on the advent of summer is not accidental. In both monuments the three nights — the four nights of Theseus' speech are shown to represent three, reckoned inclusively — intervene between betrothal and marriage. But they are a folk-lore variant of a similar prescribed period just after marriage. The Sanskrit House Rules directed that each newly-wedded pair should pass the three nights succeeding their marriage lying upon the ground and tending their marriage fire, and should so long refrain from consummating their nuptials. The most interesting chapters in the "*Ragnar Lodbrok Saga*" recount the same observance, and add several details which may be used to illustrate the "*Midsummer Night's Dream*."

In mediæval Christian Europe the custom became an ecclesiastical requirement. This could be waived if the privilege of conjugal union immediately after marriage was purchased as an indulgence. Dr. Karl Schmidt, "*Jus Primæ Noctis*," Freiburg, 1881, has collected material on the subject, but his book is far from being exhaustive. Among further sources, now for the first time cited in this connection, are Wolfram von Eschenbach's "*Parzival*" and the romance of "*Huon of Bordeaux*." The analogy between the latter story and the "*Midsummer Night's Dream*" is very close. Oberon appears in both as the good Providence of the lovers, but also as their judge. In both he is a kind of lay priest, but also the sovereign guardian of marriage. He officiates in this double capacity in the last scene of the play, and dispenses blessings for a full compliance with nuptial ceremony.

In the *Skirnismál* the same penalties impend over Gerdr which actually overtake Titania in the "*Midsummer Night's Dream*." Oberon corresponds to Frey, and Gerdr to Titania. The plot of both productions has to do with the repentance of an erring lady-love. Titania's punishment for scorning

conjugal duties and the threat against Gerdr's maiden stubbornness are identical. Gerdr represents in general terms the spring, which must each year be wooed and won by the god. She answers, therefore, to both conceptions, — that of maid and of wife. The triple curse of "lewdness, love-madness, and lust," pronounced upon her, is precisely what Titania is visited with. The three-headed monster, whose threatened embraces Gerdr hastens to shun, is the "true-begotten father" of Bottom with his ass's head.

In the "Ragnar Lodbrok Saga" the royal pair were punished with deformed offspring because they violated the rite of the trinoctium. In the "Midsummer Night's Dream," Oberon promises to "all the couples three" immunity, in their issue, from all "the blots of Nature's hand," from "marks prodigious, such as are despised in nativity." The reason for this immunity is now seen to lie in the observance of the three wedding nights, which form the basis of the whole plot.

The second part of the paper is devoted to a discussion of this body of tradition in the Elizabethan period in England. It is shown that Shakespeare's play marks the close of a long development of folk-lore conceptions, which include Proserpina, Queen Mab, and Titania. In tracing the ascertainable steps in this development, particular attention is paid to the Pervigilium Veneris, the Roman Lemuria, the May Marriage, and the lyrics of Thomas Campion.

In the third part of the paper, a new time-scheme for the play is constructed. According to this scheme, which demands the explanation of accompanying text in detail, the action must be supposed to begin on the twenty-eighth of April, and to end on the first of May at midnight. The conclusion is reached that Shakespeare constructed his play upon the old folk-lore basis of the three wedding nights. Confirmation of this conclusion is found alike in the plot of the play, in the characters, and the duration of the action.

The article will soon be published, together with other Shakespeare studies by the same author.

May, 1896. Papers were read by Mr. C. B. Furst, on "Some Western Maryland Folk-Lore," and by Mrs. Brown Davis, of Washington, D. C., on "Astronomical Folk-Lore."

Prof. Kirby F. Smith presented a paper on "A Legend of the Alban Lake." This has been published in the "American Journal of Philology," xvi. 203-210. The President offered some remarks on the "Fiftieth Anniversary of Folk-Lore as a Term and as a Science."

November, 1896. Dr. Charles C. Bombaugh gave an address on "Medical Superstitions." Dr. Bombaugh then called attention to an article by Alfred M. Williams, "A Miracle-Play in the West Indies" ("Jour. Amer. Folk-Lore," ix. 117-120), as offering an example of a curious literary survival. The dialogue there cited appeared to Mr. Williams 'to have been composed by some one of more elaborate literary faculty than the negroes;' but he remarked that "the scene had apparently all the reality to them of a miracle-play to the people of the Middle Ages, and no sense of incongruity or grotesqueness troubled their naïve mind." Dr. Bombaugh

pointed out that the whole dialogue is taken verbatim from Hannah More's "David and Goliath." The question may be asked whether the authoress of this spirited production would have felt consoled for the setting, by the fact that her reading play had at last been acted. But when Mr. Williams informs us that "an attempt has been made to prohibit the play on the ground that it is a travesty on religion," the reader experiences quite another feeling of incongruity and grotesqueness. Hannah More and the censor of morals are at odds at last and in a British colony!

December, 1896. Two papers were presented: "Every-Day Survivals of Folk-Lore," by Dr. Henry M. Hurd; and "The Archaic Smile and the Evil Eye," by Mr. Percy Meredith Reese.

January, 1897. Dr. Anita Newcomb McGee, of Washington, D. C., gave an account of Koreshanity, a new Cult with a new Cosmogony. The leader of this new communism, Dr. Cyrus Teed, bases his "illumination" upon the prophecy of Isaiah as to Cyrus (Persian *Koresh*). His claim to be considered the last of the seven Messiahs — Adam, Enoch, Noah, Moses, Elijah, Christ, and Koresh — finds a more interesting parallel in his conception of physics. The earth, according to "Koresh," is not convex, but rather a concave body. To prove this thesis, he had instruments constructed, with which his disciples are crudely experimenting on the coast of Florida. Koresh claims also to have discovered the secret of making gold, and foresees the time when the expenses of its production will be reduced to six dollars per ton. This, he expects, will procure him the hatred of the moneyed classes. The proof of the concavity of the earth will as surely draw down on him the wrath of men of science, while the strict adherence of his community to celibacy will insure the bitter opposition of the public in general. All this, Koresh claims, will result in his martyrdom before the year 1914. He will pass from earth only to return again as a deified spirit, the true seat of Godhead in the minds of men. A female member of his community, named Vitoria Gracia, shares with Koresh the responsibilities of government. She, it is said, will never die, but will become the mother of a new sexless race, which is destined to sway the future destinies of the world. Dr. McGee, having spent several days in the principal community of the sect at Chicago, was in a position to describe the growth of Koreshanity from within, and from its very beginnings, and also to lay before the Folk-Lore Society pamphlets, documents, money vouchers, etc., with which Koresh enlightens and governs his communities. Prof. W. J. McGee gave an illustrated lecture on "Seriland and its Savages." Professor McGee has twice visited this most primitive and barbarous people on their island in the Gulf of California, and gave an account of their customs, particularly those of marriage.

February. The meeting in February was addressed by Mr. Arthur Bibbins of the Woman's College in Baltimore. The title of his paper was "Some Palæontological Folk-Lore from Maryland." The particular subject discussed was the folk-lore clustering about the fossilized trunk of the sago palm. Besides material now for the first time unearthed, Mr. Bibbins discovered a number of interesting specimens in the possession of country-

folk in the vicinity of Baltimore and Washington. In each case, some folk-lore speculations as to the origin of these "sponges," "fungi," etc., and occasionally some notions of mysterious values and properties, were found to exist in the minds of the possessors. Their primitive notions furnish in themselves a brief chapter in folk-lore, and open up a larger perspective into the historical development of folk-lore ideas. An interesting collection of photographs and originals was exhibited by the lecturer.

In the discussion which followed, the president pointed out the close analogy between these new superstitions and the old barnacle-goose. He also suggested that the "Wunderbares Vogelnest" of Grimmelshausen, a German romance of the seventeenth century, is probably founded upon a precisely similar folk-lore basis.

The meeting concluded with a discussion of the best methods of collecting the folk-lore of Maryland and Virginia. A committee was appointed to consider the matter and report at a future meeting.

March. At the March meeting, two papers were read. Prof. Maurice Bloomfield, in a most instructive communication linking the oldest with the modern superstitions, urged the claims of the "Atharva Veda" as a source of folk-lore. Miss Emma Brent presented a paper entitled a "Folk-Lore Medley."

April. At the April meeting, only routine business was transacted, and the following officers were elected for the ensuing year: President, Dr. Henry Wood; Vice-President, Mrs. John C. Wrenshall; Secretary, Miss Annie Weston Whitney; Treasurer, Dr. Henry M. Hurd; Council, Prof. Maurice Bloomfield, Dr. Kirby Smith, Dr. Charles C. Marden, Mrs. Waller Bullock, Mrs. John D. Early, Miss Mary Worthington Milnor, Miss Mary Willis Minor.

A special meeting was held April 23d in the Donovan Room, Johns Hopkins University, at which Prof. Otis T. Mason, of the National Museum, Washington, D. C., lectured on "The Archæology of Lore and Custom."

CINCINNATI BRANCH. — *February 8.* Dr. I. D. Buck gave an address on the "Supernatural in Folk-Lore." The coincidence in different minds of psychical phenomena was accounted for on natural principles, the process being regarded as analogous to that controlling the transmission of physical epidemics. A very animated discussion followed, and as usual the evening was concluded in the tea-room.

April 13. This meeting was largely for purposes of business; the discussion of various matters of local interest, and the election of officers, occupying a great part of the time. Prof. Van Cleve gave an address on "Negro Music," demonstrating by examples that the scale of this music consists of but five notes, and, like the music of all barbarous people, is in a minor key.

The following officers were elected for the ensuing year: President, Prof. Charles L. Edwards; First Vice-President, Dr. D. Philipson; Second Vice-President, Miss Annie Laws; Secretary, Miss Therese Kirchberger; Treas-

urer, Mr. F. A. King ; Advisory Committee, Dr. I. D. Buck, Mr. Arthur W. Dunn, Mrs. George A. Thayer, Miss Laura Wayne.

An interesting programme for the year 1897-98 was submitted by Professor Edwards, which will hereafter be published.

Therese Kirchberger, Secretary.

ANNUAL MEETING OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.—This meeting will be held in Detroit, Michigan, beginning on Monday, August 9.

The provisional programme for Section H (Anthropology) provides that Tuesday, August 10, shall be devoted to folk-lore. The members of the American Folk-Lore Society are especially invited to join with the section on that day, so as to make a union meeting of the section and the Society.

The days of the week have been assigned by the section as follows : Monday, the organization of the Section and the Vice-President's address on "The Science of Humanity ;" Tuesday, Folk-Lore, as above stated ; Wednesday, the report of the committee on "The Ethnography of the White Race in America," with discussion : in the afternoon, Psychology ; Thursday, Archæology and Ethnology of Mexico and Central America ; in the afternoon, Archæology and Ethnology of the United States ; Friday, the report of the committee on Anthropologic Teaching : in the afternoon, Somatology.

If the Association does not adjourn on Friday night, the section will continue its meetings on Saturday ; but it is expected that the Association will join in an excursion on Lake Erie from Detroit to Buffalo, thence to Niagara and across Lake Ontario to Toronto, in order to join in the meeting of the British Association, to be held in Toronto on August 18. All members of the American Association will be received by the British Association at Toronto on the same footing as regular members of the British Association. Members of the American Folk-Lore Society not already members of the A. A. A. S. are invited to join the Association. The Secretary of the Folk-Lore Society will be pleased to pass in the nomination of any member who wishes to join the A. A. A. S.

F. W. Putnam, Secretary.

BIBLIOGRAPHICAL NOTES.

BOOKS.

NAVAHO LEGENDS. Collected and Translated by WASHINGTON MATTHEWS, M. D., LL. D., Major U. S. Army, Ex-President of the American Folk-Lore Society, etc. With Introduction, Notes, Illustrations, Texts, Inter-linear Translations, and Melodies. Boston and New York: Published for the American Folk-Lore Society by Houghton, Mifflin & Company. (Memoirs of the American Folk-Lore Society, vol. v.) 1897. Pp. 299, vi.

Inasmuch as an outline of the contents of this volume has already been given in the pages of this Journal, it may be proper to leave to other publications a critical estimate of the fifth volume of Memoirs; yet it may be permissible to offer the opinion that the work constitutes a model of the manner in which mythologic material ought to be edited, in order that its character and relations to racial life should be made comprehensible. For the general reader, the brief and excellent Introduction affords the best information as to the nature of aboriginal tradition, while comprehension will be greatly promoted by the illustrations. The melodies written out by Professor Fillmore, and the admirable bibliography prepared by Mr. F. W. Hodge, constitute important appendages to a book that in completeness leaves little to be desired, but which, like all praiseworthy essays in the field of Indian tradition, awakens a keen desire for additional information. The work marks the progress of the new epoch in the record of American primitive religion which was introduced by the Navaho Mountain-chant of the same author, published by the Bureau of Ethnology.

The Creation Legend recites the origin of the people as locusts or other winged insects; their passage from the nethermost of the four lower worlds to the fourth world; the creating (no doubt originally the remodelling) of first man and first woman; the temporary separation of the sexes and consequent conception of the demons by women bereft of their human husbands; emergence into the fifth world or our earth, and the reconstruction of the latter in imitation of the form furnished by the world below; fashioning of sun, moon, and stars; the birth of the demons, or "alien gods," whose origin has been mentioned; the making, apparently as a counterpart, by the tribal gods, of the self-rejuvenating goddess; her impregnation by the solar ray; the bringing forth of the war-gods; their rapid growth and journey to heaven in quest of their celestial father, by whom they are acknowledged and provided with magic arms; their wars with the cannibal demons and the overthrow of the latter, of whom some are spared as serviceable to mankind; the migrations of the Navaho people, and gradual formation of its gentes as a result of fusion with many races. It will be seen, therefore, that we have in the legend an elaborate mythological system; but nothing is said of any creation of the five worlds, or of the other races supposed to be already existent.

Material for comparison is furnished by the outlines of Zufi creation

myths lately furnished by Mr. F. H. Cushing. These outlines represent, not texts, but abstracts of texts. The form is much more complicated, and the impression of philosophic reflection intensified by the biblical language favored by the reporter. Nevertheless the fundamental notions offer a good deal of parallelism to Navaho conceptions. Among the Zuñis also we have four lower worlds; origin from reptile ancestors; ascent to the fourth world, surrounded by four oceans; impregnation by the sun, and birth of twin brothers, who become war-gods; the arming of the latter by their sun-father; emergence to earth, and reconstruction of the fifth world; quarrel of man and woman, and consequent engendering of monsters; destruction of these by the war-gods; migration and intercourse with foreign races. The arrangement of the elements and the details appear somewhat to differ. A section in the outlines to which the Navaho legend offers no counterpart is the first chapter, containing statements of a highly metaphysical nature in regard to evolution from an All-father. It will be necessary to have a more extensive body of material and a variety of versions before it can be predicated just how far extends the correspondence of the Navaho and Zuñi traditions, and whether it must be presumed that the Navahoes borrowed the myths from their more civilized neighbors.

For the further tracing of these mythological elements, material is as yet lacking. Parallels from the half-Christianized Algonkin legends might be cited which would establish a considerable degree of concordance. The indications are that, among the Eastern tribes also, aboriginal religious conceptions were especially concerned with the struggle of gods and demons and with accounts of tribal history. The basis of such traditions is not so much speculative as practical, fed by fear more than by curiosity. As continual danger from demonic and human assaults constitutes the great perils of the present time, the human heart needs the refreshment of hope and trust. This support is obtained from the legends, which recite supernatural protection in the past. Such narratives, if not in their entirety the subject of dramatic representation, were continually referred to in ritual and formed the underlying ground of piety. In the end it will perhaps be found, that no race is so low in the scale as to be devoid of a body of myths and traditions, which serve the purpose of a sacred history. In this respect, primitive man differed from civilized society in a degree much less radical than has generally been assumed.

At this point must be introduced the ever-recurring inquiry: Will American historical societies awake to a plainer sense of their duty? Will they at last pay more serious attention to the sources of history embodied in the life of the present day? Will they assist the American Folk-Lore Society in its efforts to utilize the few remaining years of opportunity? And will the many public libraries and private collectors of Americana furnish such measure of reasonable support that this series of Memoirs may be continued, and the present inadequate means of research and record be made in some degree coextensive with the occasion?

W. W. N.

THE MYTHS OF THE NEW WORLD: A Treatise on the Symbolism and Mythology of the Red Race of America. By DANIEL G. BRINTON, A. M., M. D., LL. D., D. Sc., Professor of American Archæology and Linguistics in the University of Pennsylvania. Third Edition, revised. Philadelphia: David McKay. 1896. xii, 13-360 pp. 8vo.

Though many specialists have devoted themselves to research in the languages, sociology, folk-lore, and mythology of the numerous Indian tribes of the New World, Dr. Brinton's volume, the first edition of which appeared in 1868, is still *sui generis* the only general philosophical analysis of American religions. It goes without saying that the revision — "the present edition has been subject to a thorough revision, much of the text having been rewritten and about fifty pages of new matter added" — has enabled the author to incorporate whatever of value recent investigations have brought to bear upon subjects in which his philosophical insight and critical acumen have enabled him largely to anticipate the conclusions of students of primitive religions both at home and abroad.

After an introductory chapter, "General Considerations on the Red Race," the following topics are characteristically treated: The Idea of God; The Sacred Number: its Origin and Applications; The Symbols of the Bird and the Serpent; Myths of Water, Fire, and the Thunder-storm; The Supreme Gods of the Red Race; Myths of the Creation, the Deluge, the Epochs of Nature, and the Last Day; the Origin of Man; The Soul and its Destiny; The Native Priesthood; The Influence of the Native Religions on the Moral and Social Life of the Race.

Dr. Brinton is a firm believer in the unity of the Red Race and their autochthonous culture, preferring, in the case of many resemblances which have led other writers to postulate early historic connection between the New World and the Old, "the interpretation which in such recognizes merely psychological parallels, — proofs of the unity of the soul of man, obliged or inclined to follow the same paths when setting forth on that quest which has for its goal the invisible world and the home of the gods" (p. 54). In his discussion of the "good and bad gods," especially as regards the Iroquois and Algonkins, he seems to estimate a little too highly European influence since the Indians have become acquainted with the missionary doctrines. Particularly instructive is the chapter on "Sacred Numbers," in which the sacredness of the number four in American religions is emphasized, and its relations to the symbolism of the cardinal points, the cross, the tree, etc., pointed out. The adoration of the cardinal points seems to have given rise to this sacredness of four, "the key to the symbolism of American religions" (pp. 83, 84). In animal symbolism the bird and the serpent — the first the symbol of the clouds and winds, the second usually the symbol of the lightning and the waters — are most prominent, and are both "devoid of moral significance" (pp. 120-143).

Suggestive to a remarkable degree is Dr. Brinton's chapter on the "Myths of Water, Fire, and the Thunder-storm" (pp. 144-190), and no portion of it more interesting than that which deals with the woman-worship of Mexican and Central American tribes, the Tarascas and Tzentals espe-

cially (p. 179). The words with which the chapter on "The Supreme Gods of the Red Race"—in his "American Hero Myths" Dr. Brinton has discussed the topic at much greater length—closes, referring to the Messiah-hope, the culture-idea, so prominent in American mythology and religions, are of deep philosophical significance: "These fancied reminiscences, these unfounded hopes, so vague, so childlike,—let no one dismiss them as the babblings of ignorance. Contemplated in their broadest meaning as characteristics of the race of man, they have an interest higher than any history, beyond that of any poetry. They point to the recognized discrepancy between what man is and what he feels he should be, must be; they are the indignant protests of the race against acquiescence in the world's evil as the world's law; they are the incoherent utterances of those yearnings for nobler conditions of existence, which no savagery, no ignorance, nothing but a false and lying enlightenment, can wholly extinguish" (p. 225). Flood-myths and tales of man's earth-birth are legion in America, and their variations are also legion; they run all along the line, from the Rootdiggers' idea that the earth and sky and sea always were as they now are, to the thought of the Aztecs (like the Greeks of old) that, when the universe shall perish, even the gods will pass out of existence. One of the most interesting chapters in the book treats of "The Soul and its Destiny" (pp. 271-304), in which Dr. Brinton notes (p. 303): "What strikes us most in this analysis of the opinions entertained by the red race on a future life, is the clear and positive hope of a hereafter, in such strong contrast to the feeble and vague notions of the ancient Israelites, Greeks, and Romans, and yet the entire inertness of this hope in leading them to a purer moral life,"—a proof that the "religious is wholly distinct from the moral sentiment." In the section on "The Native Priesthood" (pp. 304-328), the great influence exerted by secret societies, shamans, and priests is fully appreciated, and their power as teachers emphasized. In the final chapter Dr. Brinton states many interesting conclusions, none more so than this, that the secret of the happier influence of this [elevating and mollifying] element in natural worship is all contained in one word,—its *humanity*" (p. 338); the moral value of religions "can be very precisely estimated by the human or the brutal character of their gods." Prayer is recognized as "one of the least deceptive standards wherewith to measure the progress of the knowledge of divinity in the New World" (p. 339), and examples given of the evolution of this act of worship.

From the reading of this volume, with its charity and toleration of races and ideals other than our own, its insight and suggestiveness, its wealth of illustration and example, one will certainly rise sympathetic with the author's closing words: "The more carefully we study history, the more important in our eyes will become the religious sense. It is almost the only faculty peculiar to man. It concerns him nearer than aught else. It holds the key to his origin and destiny."

Two good indexes of authors and subjects, and numerous bibliographical notes, add to the pleasure of using the book.

Alex. F. Chamberlain.

THE SWASTIKA. The Earliest-known Symbol and its Migrations. With Observations on the Migration of Certain Industries in Prehistoric Times. By THOMAS WILSON, Curator. (Report of the U. S. National Museum for 1894. Pp. 1011, 757, plates 1-25, figures 1-374. Washington: Government Printing Office. 1896.

The wide subject respecting which Professor Wilson has brought together a mass of information and many useful illustrations is only on the verge of the field with which this Journal can be concerned. It will therefore be possible only to notice his discussion, in which is brought together information from many quarters. The swastika is defined as the result of bending at right angles, in the same direction, an equal-armed cross. The Sanscrit name signifies "well-being;" and in India the figure is now, as it has been from time immemorial, a sign of prosperity in sacred use. An interesting piece of information obtained by the author from a Hindu informant shows the employment of the sign among the Jains, with whom the emblem has a special form, the bent arms being slightly curved and pointed. By these, the emblem is drawn with the finger on rice or meal spread over a circle, the parts being made according to a fixed rule (p. 805). On the walls of Buddhist cave-temples swastikas are found in great numbers. Considering the known relation of Indian usage to the countries of the extreme Orient, it is only natural that the sign should be in vogue, with corresponding significance, in China, Japan, and Thibet. Professor Wilson passes to consider the classical Orient, Africa, and the classical Occident. Here the case is quite different; for, although the sign almost everywhere occurs, appearing in eastern Asia and Europe during the bronze age, in ancient Troy on early Greek vases, etc., there is no testimony to show the meaning conveyed, nor how far, as in India, the figure was in use in daily worship.

Passing to America, a bent cross is a very common motive of decoration on pottery, in weaving, etc. As to the particular significance of the figure, it appears from a statement of Miss Mary A. Owen (p. 895) that among Kansas Indians it is used as lucky sign by sun-worshippers. The question as to the ultimate origin or origins of the swastika, and associated forms of the equal-armed cross, involve very difficult problems, and a mass of conjectures have been made, which are noted by Professor Wilson. Dr. J. Owen Dorsey observed that among Kansas Indians a cross with arms bent at the end figures as a sign of wind-songs; and Capt. John G. Bourke found that among the Apache the cross is related to the four winds. As to the very doubtful theories of migration, Professor Wilson believes the evidence sufficient to show that the American symbol is an imported sign; but this judgment will not find general concurrence. In this case, as in other inquiries, distinct information with regard to the exact idea conveyed to the minds of different American tribes by the symbol or figure of the bent cross would be a useful addition to knowledge. It is not at all clear that, in the extended early European use of the sign, there existed any religious significance analogous to that of India; and for this reason the word "swastika" seems rather misleading.

W. W. N.

THE NIGHT OF THE GODS. An Inquiry into Cosmic and Cosmogonic Mythology and Symbolism. By JOHN O'NEILL. Vol. ii. London: David Nutt. 1897. Pp. xii, 583-1077.

The first volume of this remarkable work has been reviewed in this Journal, to which Mr. O'Neill was a contributor, and which, as is satisfactory to recollect, was among the first to recognize his labors. The second volume, now before us, is given from his notes in the form of an imperfect sketch containing a vast quantity of useful material. In a touching preface, the wife whose devotion has succeeded in completing this memorial returns thanks to the friends whose aid has made possible the publication. A brief Memoir, contributed by a brother-in-law, gives an interesting notice of the career of the author. An official in a public department, the faithfulness and talents of Mr. O'Neill were rewarded by employment on responsible missions. After the acquisition of Cyprus in 1878, it was his administrative ability which brought order out of the chaos into which had fallen the currency of the island. In 1869, when a contributor to the "Pall Mall Gazette," he was struck by the rich field open in Japanese literature and folk-lore, and undertook the acquisition of that language, of which he printed an elementary manual for the use of students. After leaving Cyprus, and while during many years a resident in France, he was a diligent student of mediæval literature. The results of inquiries into the patois of the Free Companies were embodied in a disquisition on "Li Roys des Ribauds." While engaged in these researches, he was led to the mythological investigations lately terminated by a sudden death.

In an account of the earlier volume has been noted the central idea of Mr. O'Neill's discussion; namely, the place in human thought to be assigned to the revolution of the firmament. In the continuation, the subject is further illustrated by parallels and suggestions from all quarters. Testimony from China and Japan is given side by side with that from ancient India and Persia, classic antiquity, the European Middle Age, modern folk-lore, and, in less compass, American and Australian aboriginal material. The titles of the chapters exhibit the diversity of their contents. Under the head of "Heaven's Myths," we have discussions on "The Wheel" (including the Praying-wheel, Fire-wheel, Wheel of Fortune, Wreath, Rose); "Buddha's Footprint" (mentioning Shoes of Swiftmess, Chakra, Swastika, Labyrinth, Doric Fret, Conch); "Dancing" (referring to Circular worship, Right and Left, Religious dancing); "The Sphere" (The Winged Sphere, Man-bird-god, Feathers, Egg). Other main divisions are, "Some Heaven's Gods," "Polar Myths," "Universe-axis Myths."

The book contains numerous new interpretations and conjectures respecting the meaning of mythologic signs and tales; thus, to the mind of the author, the symbol of the wheel is not to be explained as a solar emblem, but, more mystically, from the conception of celestial motion. It is observed that the "praying-wheels" of Thibetian Buddhists are in reality meditation-wheels, containing sentences intended to assist the worshipper in conceiving the vanity of created existence; the revolution is to be explained in connection with the ceremonial circuit about shrines and holy trees. The

wheel symbol, rather than the sun disk, is considered to be the root of the sign in the Babylonian Sun-god tablet. The Wheel of Fortune, employed for divination, has the same origin. In the rose windows of Christian churches, thinks the writer, we have again an example of the prevalence of the circle symbolizing the heavens. The footprints of Buddha are to be taken not so much in the sense of material homage as growing out of a more spiritual notion. The heraldic device of the "Legs o' Man" (the island) is to be connected with the Three Steps of Vishnu. The swastika is also derived from the heavenly circle. Religious dancing and the ceremonial circuit are imitations of celestial motions.

As particularly instructive chapters may be noted those on the "Heaven-River," in which the author remarks the Chinese conception of the Milky Way as the source of the Hoang-Ho, and "The Mountain," in which the position which heights have in religious philosophy is well set forth. Mr. O'Neill observes that he has found this portion of his inquiry unsatisfactory on account of the difficulty of distinguishing between the peak which carries the firmament and the firmament itself; he seems inclined to explain this confusion as the result of a partial loss of the original idea. It may, however, be remarked that, according to a Japanese informant, and to the testimony of verses expounded by him, the modern inhabitant of China and Japan still makes scarce any separation between the mountain and the sky, as in the case of the classic Olympus.

Most readers, while finding in the book that which most interests an inquirer, an abundance of information, will be inclined to believe that the thesis is carried too far. On the other hand, it cannot be questioned that Mr. O'Neill has done a service by calling attention to a neglected phase of primitive thought. As in all such cases, the only way of insuring certainty is a resort to living tradition. When we understand exactly the extent to which the rotation of the heaven about its axis has attracted the attention of the savage races of the present day, we shall know how far that observation figured in the construction of ancient mythologies. The star-lore of American Indians is as yet very imperfectly studied, and no attention has been paid to the part which the daily revolution of the firmament plays in their system of ideas. Investigators who are concerned in bringing out the true state of the case, in this as in other researches, are therefore equally engaged in the elucidation of Vedic and Greek mythology, as well as of the obscure problems of the significance of symbols.

W. W. N.

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THE NEW RELIGION OF THE IROQUOIS.

WHEN Europeans first knew them, the Iroquois held their primitive belief in Areskoue, Taenyawahkee, and other divinities of whom these were the chief. In a few years they were induced to abandon the sanguinary worship of the former, but the name of Taenyawahkee still survives, though with changed ideas of his person. The Thunders are revered, and lesser deities have yet some influence. As a result of the early missions and their abandonment, religious matters entered into a chaotic state among those who did not adopt the Christian faith. Captives brought innovations, and new rites and superstitions were grafted on the old.

A hundred years rolled by, and one arose proclaiming himself a prophet of the Great Spirit. He had not seen Him personally, but the Four Persons had been commissioned to declare to him the Great Spirit's will. This prophet was a Seneca chief of full Indian blood, but with a half-breed brother of great influence and high standing.

Handsome Lake, or Ga-ne-o-di-yo in the Seneca dialect, slightly differing in the others, was a principal chief of the Senecas, and a half-brother of the noted Cornplanter, or Ga-yan-ta-wan-ka, in whose interest it has been said the revelation was made. This need not be discussed now. He was born at Ganawaugus, on the Genesee river in New York, about 1735, and for sixty years had a reputation only for idleness and intemperance. The natural effects followed and he became ill. Seeming death occurred, but he soon revived, claimed a revelation from Heaven, changed his course of life, and taught a new religion, especially directed against drunkenness and sales of land.

In his history of Onondaga, Mr. Clark places this in 1790, and an authorized preacher of his religion recently gave the same date. Sose-há-wa, his successor, the Seneca chief, Ely S. Parker, and Mr. Morgan place it in 1800. This seems the true date, as the prophet saw Washington very near the doors of Heaven, in his vision, and

that great man died in December, 1799. The prophet soon had followers, and a letter from General Dearborn, in 1802, speaks of his teachings and influence, and of a special message which he claimed to have received from the four angels.

His followers credited his story as he gave it. Others tell circumstances to prove it fraudulent. Several say that he continued unconscious for three days at least, but this is not the statement of the preachers, who say that his trance lasted only from early morning until noon. Clark says: "About the year 1790, while lighting his pipe, he suddenly sank back upon his couch, upon which he was then sitting, and continued in a state of insensibility for six or eight hours." This is not precisely his own account, and part of that given his grandson by him may be quoted from Morgan's "League of the Iroquois."

Handsome Lake told of his four years' illness: "I began to have an inward conviction that my end was near. I resolved once more to exchange friendly words with my people, and I sent my daughter to summon my brothers Gy-ant-wa-ka, or Cornplanter, and Ta-wan-ne-ars, or Blacksnake. A man spoke from without, and asked that some one might come forth. I arose, and as I attempted to step over the threshold of my door I stumbled, and would have fallen had they not caught me. They were three holy men, who looked alike and were dressed alike. There was another whom I would see later. The paint they wore seemed but one day old. Each held in his hand a shrub bearing different kinds of fruits. One of them addressing me said: We have come to comfort you. Take of these berries and eat; they will restore you to health."

This was the account given by his grandson, Sose-há-wa, at a religious council in 1848. Before his daughter returned he seemed dead, but Blacksnake found parts of his body still warm. It was yet dewy morning, and when the sun was half way to the zenith he opened his eyes. He answered no questions and closed them again. At noon he opened them once more, and told what he had seen, relating his vision next day to the assembled people.

In August, 1894, a religious council was held at Onondaga Castle, where Hoh-shair-honh, Stopper of a Crowd, addressed the assembly. His words were carefully reported for the "Syracuse Herald," and agree in the main with those taken down forty-six years before. This Seneca chief is now the authorized narrator of the prophet's vision and laws. Another principal Seneca chief sat near him, holding the official wampum while he preached. At the close it was covered up and removed.

The account of Handsome Lake's apparent death and revival in this is substantially that already given. Three beautiful young men

appeared, well dressed, and carrying bows and arrows. There was a fourth with the Great Spirit, whom he would see later. The three held a small branch, with berries. "They were huckleberries. He took the berries and swallowed them."

In the preliminary statement at this time were some variations. He had been sick on the Alleghany reservation for four years, and in 1790 had his vision. A voice called him, and out he went. There he saw a man and his wife, and fell dead before them. The man spread the news, the people came and found him cold and stiff, but with a small warm place at the heart. The rest is as before. The common account is that his pretended death lasted several days. I am told, "Handsome Lake's spirit then returned to his lifeless body in the presence of his friends. Among these was his brother, the noted Cornplanter. The people gathered for the burial, but for some cause Cornplanter had the funeral delayed, and after three days the spirit of Handsome Lake came back to the body and it lived again."

Sose-há-wa said that Handsome Lake announced that he had a message to the people from the Great Spirit, who made men pure, and did not intend they should sin. It was sin to drink firewater, which was not made for them, but for the white men over the sea. Drunkenness was wrong for both. The Great Spirit made men and women at the same time, and had instituted marriage. Those would be blessed who were faithful in the care of children. If they had none of their own, they should care for others and teach them well. Parents must take great care in marrying their children. If those married could not live happily together, it was lawful to separate, and yet to abandon wife or child was a great wrong. Parents should not vex their children, or dispute over them. They wanted a happy home, and if they had it not they might die.

As the later preaching has not appeared in as permanent a form as the earlier, it may be more freely quoted: "The Great Spirit is angry at the red men's sins. He is angry because they drink the firewater. He made it, but He made it for the white men, and put it on the island which He had made for them to live in. It was by the power of the Evil Spirit that white men brought it from across the great salt lake, and gave it to you. You must put it away, and repent of it all your lives. We hear your people say firewater is not wicked to take." Its evil effects were then illustrated.

My other informant related that the angels said to Handsome Lake: "We have seen some people who say that the use of whiskey is good in its place; and who also claim that the observance of Sunday is good and right for the Indian. But whiskey and Sunday are not good for the Indian; for whiskey was made for the laboring man,

and Sunday also was set aside as a day of rest. Indians do not need rest, for they labor not, and toil not; hence they need no rest. Whiskey is of no use to a hunter. If a man goes hunting while he is drunken with whiskey, the smell of this will drive the game from him before he gets in sight of it.

"Again, where whiskey is used on a farm, while hoeing corn, the corn will turn yellow and puny, and the corn plants will say to each other, We are not treated right, and are discouraged; we cannot endure this, and will never amount to anything; we are all burned out with whiskey. Look yonder! See how thrifty those plants are. They will produce an abundance of corn, and will be a blessing to all the people."

In the preaching and in this, the effects of intemperance on persons and families are graphically described, and against this evil the prophet made his strongest efforts.

In regard to marriage, Handsome Lake was told by the three angels that "The Great Spirit made two persons, one man and one woman, commanding them to live together as man and wife. He told them to bring up families. Your people must not commit adultery, nor leave the wife or husband, but love them. It is wicked to desert your children. You will never enter Heaven if you leave two of them. The man and woman may marry, and live as wife and husband, and they must live so for a lifetime. They must love each other and care for each other. We see some man leave his wife when she has a child. In a short time he marries another woman, and when his second wife has a child he leaves her. If he leaves two children he will not enter Heaven. We see that some females leave their husbands. This is wicked. God wants all your people to repent leaving each other. If any married couple have no children born to them, they must not quarrel on account of having no child, nor part, nor leave each other, but they must live together as long as they live." It is added, however, that if they cannot live happily, they may separate. Excellent rules also appear on quarreling, jealousy, and many other things. An informant, not an Indian preacher, tells me that the Great Spirit created two men, and then two women, on this continent, who were married and commanded to love one another. The pale faces were created on another continent, separated by a great sea.

"The angels said to me, Tell the people on the earth that the husband and wife must love one another, and continue to live and love thus until death separates them, except when such marriages are unfruitful. Then separation may be right, and each one may marry again. It is pleasant to the Great Spirit when a mother has ten children born to her; so much so that all of her sins will be

forgiven, and after this life she shall enter into the presence of Ha-wa-ne-yu."

In Sose-há-wa's preaching it was said that the Great Spirit told Handsome Lake that "He had made the Indians, as a race, separate and distinct from the pale face. It is a great sin to intermarry, and intermingle the blood of the two races. Let none be guilty of this."

At Onondaga they were reminded that there were orphans and poor children whom they could adopt. The Great Spirit would reward kindness to them. Children must be trained to be moral and reverent. Parents should be thankful for every child, as a gift from the Great Spirit. It is wrong to find fault with its features, for these are the work of God. Step-children are to be treated kindly, and on such points both preachers spoke much alike.

It was wrong for a parent to whip a child, for this the Great Spirit never intended, and the young women must repent of this evil. It might be plunged in water, but punishment must cease when the child promises to do better. They were to be taught not to steal. When old age came, they were to venerate and care for their parents.

The Great Spirit enjoined hospitality, as they were members of one great family. "If a stranger wander about your abode, speak to him with kind words, be hospitable to him; welcome him to your home." Again it was said, "When your neighbor visits you, set food before him. If it be your next door neighbor, you must give him something to eat. He will partake and thank you. If you see a poor white man around your house, you must take care of him as you would your own people. He was made by the same Great Spirit who made the red man." My latest informant enlarged on this. "If your neighbor come to you for a piece of pork or a piece of bread, give him something to eat, even if it is the last loaf of bread in the house. Divide with him." These are practically much earlier rules, still maintained.

But little is said on the treatment of sickness. Sose-há-wa said: "The Great Spirit designed that some men should possess the gift of skill in medicine, but He is pained to see a medicine-man making exorbitant charges. Our Creator made tobacco for us. This plant must always be used in administering medicine. When a sick person recovers his health, he must return his thanks to the Great Spirit by means of tobacco, for it is by his goodness that he is made well."

It was proper to reward the medicine-man, but he must take whatever the patient chose to give. If he was poor and could give nothing, this was well. The saving of a friend's life was a sufficient

reward. Hoh-shair-honh said nothing on this subject, but my other informant said that Handsome Lake was told that he would be able to find remedies for sickness, but must charge nothing for his services.

All things relating to the Great Spirit were to be done before noon, when He went to sleep. "Our religion teaches that the early day is dedicated to the Great Spirit, and the late day is granted to the spirits of the dead." While the preachers insist on this, and religiously close their addresses at noon, others are not so particular, the Indians rarely assembling until near midday, or full noon. Sose-há-wa said the prophet was told this: "It is right and proper always to look upon the dead. Let your face be brought near to theirs, and then address them. Let the dead know that their absence is regretted by their friends, and that they grieve for their death. Let the dead know, too, how their surviving friends intend to live. Let them know whether they will so conduct themselves that they will meet again in the future world. The dead will hear and remember." Handsome Lake had another charge on this subject which involved a change of usage. "It has been the custom among us to mourn for the dead one year. This custom is wrong. As it causes the death of many children, it must be abandoned. Ten days mourn for the dead, and no longer. When one dies it is right and proper to make an address over the body, telling how much you loved the deceased."

Hoh-shair-honh said nothing of this, but both the annual and ten days' dead feast are yet kept. As the spirit does not leave its familiar resorts until the customary dead feast is observed, those who fail in this may be haunted by it, and curious stories relating to this are told at Onondaga Castle, where such feasts are customary.

According to Sose-há-wa, the angels told Handsome Lake that the Evil Spirit might "introduce the fiddle. He may bring cards and leave them among you. The use of these is a great sin." Hoh-shair-honh was very explicit. He said the angels' message was that "Card-playing is wicked. Your people must not play cards. Violin-playing is wicked. The Great Spirit has not given your people the fiddle. The white men brought cards across the great salt lake, but you must not take them in your hands. They are from the Evil Spirit. They also brought the fiddle across the great lake for you to play. That you must not touch." There is a record of violins at Onondaga in 1743, but none are there now. Rattles and drums survive, and cornets and organs have come in, but no stringed instruments as yet. A recent attempt to use the violin at a private merrymaking, was summarily ended by the chiefs and others.

The moral code was given almost in our words, and with some

admirable minor details. They must not sell anything without telling the purchaser its actual cost, but I do not remember this custom in anything I have bought. It was give and take. Hunting had become poor, and the angels said that they might therefore use the flesh of domestic animals at feasts, although game was the proper thing. In their changed circumstances they might build comfortable houses, and raise cattle. Thus far they might go without sin. Hoh-shair-honh allowed further liberty in this, but added that they must take good care of their stock. "It is wicked to abuse animals." There were always, however, strong injunctions against drinking liquor and the sale of land, the two great evils of Handsome Lake's day.

Religious observances were very simple, except as they concerned feasts. Sose-há-wa spoke only of a morning and evening thanksgiving, but perhaps implied more. His present successor said that the angels directed that "When they arise in the morning, they shall pray, asking that no sickness should be theirs through the day. At breakfast they must pray again, and at dinner and supper. On going to bed they must ask the Great Spirit to take care of them through the night."

Directions for the great festivals are fuller. In Hoh-shair-honh's summary of these, "The angels also said: You shall worship the Great Spirit by dancing the turtle dance at the new moon when the strawberry ripens. At the new moon of the green corn time you shall give a thanksgiving dance. In the midwinter, at the new moon, you shall give another thanksgiving dance. It shall be the New Year's dance, but you must not burn the dog as you have been doing. You shall have a thanksgiving dance at the new moon of the time of the making of sugar. You shall dance at the new moon of the planting time, and pray for a good harvest. You shall dance at the new moon of the harvest time, and give thanks for what the Great Spirit has given you. You shall make your prayers and dance in the forenoon, for at midday the Great Spirit goes to rest, and will not hear your worship."

In Sose-há-wa's preaching there is no mention of the dog, which was burned at the New Year's feast until within a few years. If the prophet found the custom too strongly intrenched, the earlier preachers may have quietly passed it over. After an observance of over a century at least, it has dropped out of this feast, in which originally it had no place.

Sose-há-wa gave fuller particulars of some of these feasts as they were directed by the angels, and these may well be quoted as being authoritative. It was said: "It is the will of the Great Spirit that when the berries ripen on the ground, we should return our thanks

feast in
fall

to Him, and have a public rejoicing for the continuance of these blessings. He made everything upon which we live, and requires us to be thankful at all times for the continuance of his favors. When Our Life (corn, etc.) has again appeared, it is the will of the Great Ruler that we assemble for a general thanksgiving. It is his will also that the children be brought, and made to participate in the Feather dance. Your feast must consist of the new grain. It is proper at these times, should any present not have had their names published, or if any changes have been made, to announce them then. The festival must continue four days. Thus they said. Upon the first day must be performed the Feather dance. This ceremony must take place in the early day, and cease at noon. In the same manner, upon the second day, is to be performed the Thanksgiving dance. On the third the Thanksgiving concert, Ah-dó-weh, is to be introduced. The fourth day is set apart for the Peach-stone game. All these ceremonies, instituted by our Creator, must be commenced at the early day, and cease at noon. At all these times we are required to return thanks to our Grandfather Hé-no and his assistants. To them is assigned the duty of watching over the earth, and all it produces for our good. The great Feather and Thanksgiving dances are the appropriate ceremonies of thanksgiving to the Ruler and Maker of all things. The Thanksgiving concert belongs appropriately to our Grandfathers. In it we return thanks to them. During the performance of this ceremony we are required also to give them the smoke of tobacco. Again, we must at this time return thanks to our Mother, the earth, for she is our relative. We must also return thanks to Our Life and its Sisters. All these things are required to be done by the light of the sun. They must not be protracted until the sun has hid its face, and darkness surrounds all things."

The Feather dance is sometimes termed that of the Turtle, from the turtle shell rattles used, but it often follows the preaching, after noon. Our Life and its Sisters are corn, beans, and pumpkins. The Grandfathers are the Thunders, called A-kee-so-táh, they are our Grandfathers, by the Onondagas, when spoken of as divinities. Otherwise they are Hah-te-wen-non-to-teys, our Grandfathers of the continuously roaring voices. Names are given at several festivals.

The notice of the New Year's feast is very brief for one so important. Handsome Lake said to Sose-há-wa, "On the fifth day of the new moon, Nis-go-wuk'-na (about February 1) we are required to commence the annual jubilee of thanksgiving to our Creator. At this festival all can give evidence of their devotion to the will of the Great Spirit by participating in all its ceremonies." As these included the burning of the dog, the two preachers are not agreed.

Sose-há-wa mentioned but one more festival. This was the message of the angels. "Continue to listen: It has pleased our Creator to set apart as our Life the Three Sisters. For this special favor let us ever be thankful. When you have gathered in your harvest, let the people assemble and hold a general thanksgiving for so great a good. In this way you will show your obedience to the will and pleasure of your Creator. Thus they said."

There are pretty stories about these Three Sisters, the corn, beans, and pumpkins, but it is noteworthy that the Indian Thanksgiving day antedated our own. It is more American than we have ever claimed.

The four angels are repeatedly mentioned, but only three appeared at first. They said to Handsome Lake, "There are four of us. Some other time you will be permitted to see the other." Sose-há-wa, however, said nothing about the meeting, but ascribed everything afterwards to the four messengers. Hoh-shair-honh used nearly the same words, but added, "The three angels said to Handsome Lake, At the first time we met you, we told you that there were four of us angels. In three days you shall see the fourth, but if you meet him beyond a certain place you cannot come back. If you meet him this side of that place, you will return." He met him, and among other things this was told him by the three who accompanied him: "You now see the fourth angel. You shall meet him. When you meet him he will ask if you ever heard old people say that the pale faces killed a certain person. They met him, and he asked Handsome Lake if he ever heard of a person who was killed a long time ago. He answered, I have heard old people say that such a one was killed. The man said, I am the person; and he showed all the marks made on him in killing him. He said to Handsome Lake, The white people abused me, and they think they have killed me. I say that I am not dead, but I have gone back home, because not one person believed me. So I will say that they shall not enter Heaven." Another Indian does not hesitate to call this person Christ, adding as his words, "There is no salvation possible for the white men. They are all condemned already, with the exception of one—that is General George Washington. You will find him on your way. He stands at the door of Heaven, but can go no farther." All describe his place of rest.

Handsome Lake was shown the way to Heaven, not so much traveled as the other road, which he also saw. Many things of interest were shown him in the other world. These are not all related at any one time, rules of life being regarded as of more practical importance. The stories have the old Greek flavor, but a more modern dress, all punishments having a symbolic reference to the

~~offences of which they were the results.~~ The prophet looked down on the earth, and saw the evils of penuriousness and intemperance. He came to the forks of the road beyond the grave, where the two keepers sat to direct the spirits of the dead to their future abode. On the one hand the road led to the Home of the Great Spirit; on the other to the House of Torment. Drunkards drank of red hot liquor. Quarrelsome husbands and wives raged at each other with a fury surpassing that of earth. Witches were alternately plunged in boiling and freezing water. Rumsellers had the flesh eaten from their bones. The great chief, Farmer's Brother, was engaged in removing a heap of sand, grain by grain, but it never diminished in size. This was the punishment of those who sold land. Lazy women cut down weeds which choked a field of corn. They grew up as fast as they were cut down. A man who had beaten his wife cruelly upon earth, struck a red hot statue of a woman. The sparks flew with every blow and burned him. These are specimens of other appropriate punishments.

In an account given me, but which I do not find in those of authority, "the angels showed Handsome Lake a house, and this house was all dark. The angels said to him, This house is the white man's church. It is of no consequence at all to the Great Spirit. Again, the angels showed me another, which was the council-house. I saw rays of light flowing from its eastern door and reaching the highest heavens. The angels told me that this light was the way for the people of the council-house, when they go to a better world. They go at once into Heaven after death, remaining there in peace and joy."

As they drew near Heaven, guided by a great light from thence, they saw Washington alone. He was not allowed to enter, for no white man could do this, but came as near as possible. I am told "he seemed quite contented as he stood at the gate of Heaven with his pet dog." All agree that he was permitted to leave the earth because of his kindness to the Indians after the Revolution. They say that their allies left them to their fate, and said he might exterminate them if he wished. He answered that the Great Spirit made them as well as him, and this would be a sin. So he let them go to their homes and live. For this good deed he comes as near Heaven as a pale-face can. They could not have put a high estimation on William Penn and others. Mercy was more to them than mere justice. This is what Handsome Lake saw, and what the angels told him. "He looked and saw an inclosure upon a plain, just without the entrance of Heaven. Within it was a fort. Here he saw the Destroyer of Villages walking to and fro within the inclosure. His countenance indicated a great and good man. They said to Hand-

some Lake, The man you see is the only pale-face who ever left the earth. He was kind to you, and extended over you his protection. But he is never permitted to go into the presence of the Great Spirit. Although alone, he is perfectly happy. All faithful Indians pass by him as they go to Heaven. They see him and recognize him, but pass on in silence. No word ever passes his lips." This is Sose-há-wa's account. The later preaching substitutes a house for a fort.

Handsome Lake was not allowed to enter Heaven himself at this time, for then he could not have returned to the earth ; its delights were described, but it was not the happy hunting-ground of their ancestors. An agreeable climate, fruits and flowers, absence of evil, peace and pleasure, these were its strong features. At a later day the prophet would enter this happy place if he continued faithful. Meanwhile he must preach, and the chiefs must assist him. Besides these he was to have other helpers, called ~~Keepers of the Faith~~. These received official names, laying them aside if they relinquished their office, which they seldom did, as there were future privileges and penalties. The prophet said, "The same office exists in Heaven, the home of our Creator. They will take the same place when they arrive there. There are dreadful penalties awaiting those Keepers of the Faith who resign their office without a cause. Thus the angels said." These officers had a general charge of religious ceremonies and moral duties. The Senecas call them Ho-nun-de-ont ; among the Onondagas the female Keepers of the Faith are styled O-nah-ta-hone-tah. In the latter dialect the Four Persons, for whom there is a religious recognition, are called Ki-yae-ne-ung-kwa-ta-ka.

The land question was prominent in the prophet's mind. He was told, "The Great Spirit, when He made the earth, never intended that it should be made merchandise. He willed that all his creatures should enjoy it equally. Chiefs and aged men — you, as men, have no land to sell. You occupy and possess it in trust for your children. Whoever sells lands offends the Great Spirit, and must expect a great punishment after death." In the later preaching they were told that it was wicked to sell their lands, "If your people sell all their lands, they will then have no homes, nowhere to go. Then your people will all die, for the white people will not take care of them."

Many striking sentences and excellent precepts might be quoted from these Iroquois addresses, but the source of many of them is perfectly plain. When translated they have a very familiar sound. It is proper to say that the Christian Indians affirm that some less elevating precepts are never translated for the white man, and that

the best face is put upon those which are given. However this may be, the several accounts which I have received are quite consistent.

The call for a religious council is made like any other, a runner being sent with a string of wampum to each of the chiefs who are invited. The invitation being accepted, the runner passes on. The delegates returned the wampum when they were officially received by the Onondagas in 1894, and their welcome by that nation, and the speeches made in return, formed one day's proceedings. The real business of the council in this case occupied five days. An ascription of thanks opened each day's meeting, and in this thanks were returned to the Great Spirit, the Four Persons, the Thunders, who were their Grandfathers, the sun, moon, and earth. Due responses were made, the wampum was displayed, and the speaking began. Dances followed the address, with which they properly had nothing to do.

Handsome Lake said that the Four Persons — their usual title — would visit him once a year, a convenient arrangement, and in this way some anachronisms are explained. He began his visits, but the Oneidas would not receive him, nor the Tuscaroras, who then lived with them. The Onondagas became his most zealous adherents, and he spent much time with them. Among the Senecas the influence and sagacity of Red Jacket were too great to be entirely overcome by Cornplanter and the prophet, and this part of the scheme, if it was such, failed of full success. The prophet's influence, however, endured after death, although little is left of it now. For a long time this was salutary, and his precepts were certainly ennobling, although he compromised with old superstitions too deeply rooted for immediate eradication. He died at Onondaga, August 10, 1815, while on one of his missionary tours, and was buried under the old council-house, where his body still rests. At the new council-house, but a few feet away, his fast diminishing followers still gather, but will soon be gone. The Handsome Lake is like waters that fail and dry up, having no springs to nourish them.

For some erring men he saw a future trial and restoration. Others would find no remedy. The end of the earth has a familiar sound. "The Great Spirit made this earth. He will burn it up. The time is now half gone. If the people keep these laws it will be renewed for a little time." Sose-há-wa said also, "Before this dreadful time the Great Spirit will take home the good and faithful. They will lie down to sleep, and from this sleep of death they will rise and go home to their Creator. Thus the angels said."

W. M. Beauchamp.

SOME NURSERY RHYMES OF KOREA.¹

At the outset of this study it should be understood that the word "rhyme" in the title is used in its general sense and not in that of the repetition of sound in successive lines. Moreover, the forms into which these verses are here rendered are not exact reproductions of the originals, but used to preserve their rhythmical effect. The Korean students, from whose lips the songs were taken, assured me that in these versions they sounded familiar. One of them explained, indeed, that the original had "his rhyme also," by which, as the phonetic reproductions indicate, he meant simply rhythm. In the case of the nursery songs this rhythm, it would seem, arises not so much from regular metrical construction as from the cadences of the singing. I will not presume, however, to discuss here the question of poetic form, my purpose being simply to convey as clearly as I may the sentiments and ideas which meet us at the very threshold of family life in the most mysterious of Oriental nations.

It is generally claimed, I believe, that priests invented songs, but undoubtedly the first mother sang to the first baby, for the maternal passion is essentially rhythmical. So, too, in nursery songs are hints of all poetic forms, the lyric, the epic, the dramatic, as the mother mood sweeps the whole emotional gamut, loving, despairing, aspiring, and prophetic. Nursery rhymes, too, have their evolution, which is apparently from content, like that of the sweet English baby whose sister Betty wore a gold ring and whose relatives were all in court positions, to a mere jingle like the "Hickory, dickory, dock," so tickling to infantile ears. There are good grounds for believing the development from meaning to sound to be universal, hence when we find a Korean nursery song full of meaning we are not surprised that it should claim unusual antiquity even in that land where everything is dated by centuries. It is quite natural, also, that there should be signs of caste in nursery songs, since these will naturally reflect the environment from which they have sprung.

If we were in Seoul and should repair to a modest dwelling, one of those low, sloping-roofed houses, with its back to the street and its cheery openings on to a central court, — should we chance there when the mother was hushing her black-eyed baby to sleep, as she swayed to and fro patting the nestler with measured stroke, we might hear her crooning a song, which is varied according to the mood of the singer, and which in its simplest form comprises three or four lines, as follows : —

¹ A paper presented before the Woman's Anthropological Society, Washington, D. C.

Ha, dog, dog, do not bark,
 Sweetly sleeps my golden baby,
 Sweetly sleeps my silver baby,
 Lullaby, lullaby,
 Hush, hush, lullaby, sweet peach blossom.

In phonetic rendering this becomes "Ka ya, Ka ya, chit cha ma ra kum d-ong ag-e chol do jan da. Un dong ag-e. Chol do jan da. Oh ha ya. Oh ha ya oh hoh day yah ra mawha roda." This version is simple enough, and might suit any people, but in the elaborate form given below the song is typical:—

Sleep well, sleep well, my baby, sleep well,
 White dog do not bark, black dog do not bark,
 My baby is more precious than the king's treasure.
 May my baby have riches vast as the sea,
 May my baby be old as the mountains,
 Hard as stone, tall as the pine-tree.
 My baby shall grow like a plant,
 He shall be noble as Numki,
 My baby shall be wise as Confucius,
 He shall be good as Buddha.

An American mother might content herself with the prayer for riches and strength, conscious that most material blessings would follow from these. Not so in Korea; like an exaggerated Washington, official position is here the goal to which every one aspires, but, rich or poor, to secure this he must be versed in Confucius and the classics, hence to be wise as the Oriental sage is to have a pretty sure passport to an enviable career. The song ends with a pious wish that every Korean mother echoes, for, almost without exception, the women are Buddhists. They do not trouble themselves much about the fine philosophical distinctions of the metaphysical priests, but with the reverential trust and practical impulse characteristic of their sex, they seize the inspiring hope that virtue shall have a final reward and that life shall prevail over death, and this hope they impart in song and story to their children.

If, instead of a lowly home, we had sought the mansion of a nobleman, and had listened to a mother of noble birth, the song might have run as follows:—

Let us sleep, let us sleep, now you should sleep, our baby is sleeping so well.
 The baby of Unja! the baby of Gunja! you are the Okpodong in the mountain
 of ten thousand crests.

How can you be bought with gold, or how with silver are you to be purchased?

You are the baby faithful to your parents.

You are the baby patriotic to your nation.

You are the baby kind to your brothers and sisters.

You are the baby harmonious with your relations and friends.

And so on, line being added to line, until the baby sleeps. This

song is very old, and its language shows its caste relations. "*Unja*" and "*Gunja*" are ranks of the ancient Korean nobility nearly as high as the king. "*Okpodong*" is the poetical name of an ideal waterfall in the recesses of a vast mountain range. It has the shining sheen of polished green jade or glistens silver white in the sun. Okpodong also preserves traditions of a mythical being appearing in the deepest part of the mountains. It is in the form of a beautiful baby, its face radiant with heavenly wisdom.

I am tempted to introduce here by way of contrast a cradle song¹ from the Tamilians of southern India. Although emanating from a land rich in tradition and poetic fancy, it must yield in these respects to the lullabies of Korea : —

Oh child, who came to save me,
Oh jewel of my eye, who like light
Enlightens our caste, sleep !

My child, why do you cry ?
Mother will take care of you,
Who has done anything to you ?
Tell their name.
Cease to grieve, sleep !

Don't cry uselessly, my child
Say who beat you.
Say who touched you,
We will punish them.

The song of the moon, which Korean women teach their children and children repeat to each other, is older than the present dynasty, — that is, more than five hundred years, — and by allusions preserves traditions of a much earlier period. Rendered in English measure it runs as follows : —

Moon, moon, bright moon.
There, there now I see
As Etabae saw, a cinnamon-tree,
With my gold axe I will cut it down.
Trim it smooth with my jade axe.
A house to build all thatched with straw,
Rooms there shall be one, two, three,
One for my father,
One for my mother,
One for me and my wife.
May we live there a thousand years,
Ten thousand years together.

We, too, have rhymes of the moon that we teach our children, —

¹ Translated from the original by an English woman, inspectress of a girls' school at Madras, and published in the *Indian Magazine* for September, 1896.

about the man in the moon that lost connection on his way to Norwich, and the antics of the moon-struck cow, — but they are silly things beside this of Korea, which is instinct with tradition, aspiration, and ethical sentiment. Antiquity and wisdom are celebrated by reference to the old sage Etabae; fancy lingers over the precious things, the gold and jade sacred to the uses of royalty and high officials, while the closing exclamation voices the most pious sentiment of the Orient, since it is the continuity of family life, maintained from age to age, through the pious regard for parents, that gives the means of satisfying the instinctive longing for personal identity and immortality which is denied or ignored in the philosophy.

In singing this and other songs peculiar effects are made by the repetition and interpolation of words and syllables which receive varied slur and emphasis, according to the mood of the singer. These modifications do not, however, disguise the air, which can easily be distinguished. The musical notations here presented will serve to indicate the character of these simple melodies.¹

MOON SONG.

Marcato.

¹ These songs, with several others, were recorded by the graphophone and transcribed into our notation by Miss Alice C. Fletcher. It is the first attempt that has been made in this country to render Korean music intelligible.



From these glimpses at the baby lore of the "hermit nation," it is easy to see how custom and tradition are instilled into the mind from its earliest moment. Education in Korea is more essentially a family matter than with us, and tends ever to fix and crystallize that which has been. Ethical sentiment is a pervading element, but it is chiefly the sentiment of veneration. The almost passionate reverence for elders that has left its impress even upon the rhymes for children is expressed very quaintly and tenderly in a song entitled "A prayer for good people not to grow old."

Although in no sense a nursery song, it is familiar to the young, and is a type of the influences by which their characters are formed during the training period, or, as we should say, the school age. Hence, it may very properly complete a study of the lore of childhood. The song is interesting also because it offers a characteristic example of the favorite lyrical metres. I present here an English paraphrase and a phonetic transcription with the feet and quantities marked :—

The treetops are swinging, Kundung, Kundung,
Will the wind blow?
Clouds rise on Mansusan,
Will the rain fall?

You years and months do not hasten.
 All glorious cities with their heroes and poets,
 All good men, alas, will grow old!

PHONETIC TRANSCRIPTION.

Ba rā me | bul yā nyn | g
 Na mū | gut chēē | Kun dūng | Kun dūng
 Be gā or | eyā nyn | g
 Man sū | san āi | Ku rōōm | in da
 Sai wāl ra | sai wāl ra | ka gī rul | ma ra
 Chang ān | ho gūl | redā | nyk nūn | da

The underlying thought of this simple poem is the inevitable relation of cause and effect. It is developed in a climax, the movement being from doubt as to processes in nature to absolute affirmation in respect to the effects of time. The interrogative form in the first two couplets preserves the elements of uncertainty plainly expressed in the original. We may note in the first line a striking example of the very common figure, onomatopoeia, the untranslatable word "*Kundung, Kundung*," expressing merely the swaying motion of the treetops. The metre indicated in the phonetic copy consists of syllables marked by quantity rather than by stress. In reading the voice is not only held on the long syllables, but a slur is introduced which gives the effect of intoning or chanting. It was noticeable that the slurs of the voice in singing rarely fall upon the long syllables, but generally upon the last of the measure.

MUSICAL NOTATION OF PRAYER FOR GOOD PEOPLE NOT TO
GROW OLD.

Anna Tolman Smith.

THE SACRIFICIAL ELEMENT IN HOPI WORSHIP.

IN his well-known work in which he discusses the evolution of primitive culture, Dr. E. B. Tylor devotes one of the closing chapters to rites and ceremonies. In order to show how intimate the lower phases of religions are with the higher, from an ethnographic standpoint, this profound scholar has selected groups of religious rites, all of which "have early place and rudimentary meaning in savage culture, all belong to barbaric ages, all have their representatives within the limits of modern Christendom." These elements are "prayer, sacrifice, fasting, and other methods of artificial ecstasy, orientation, lustration." The writer, believing there is no better test of a theory than to indicate its weakness or strength when applied to special instances, not employed in its support or construction, has sought in the following pages to show that certain components of Tusayan rites are corroborative of the general theoretical views on rites and ceremonies advanced by Tylor in the work above quoted, and from these ceremonies has chosen sacrifice, an essential element of all worship, in its special application to a comparatively unmodified cluster of American Indians.

In none of the variants of sacrifice among primitive men, which have been adduced by others, has attention been drawn to instances where this element takes exactly the same form as in the Tusayan ritual; yet notwithstanding this fact, the place which sacrifice occupies in the Hopi system, and the relation which this variant bears to prayer, are apparently similar to those which others have indicated. The feeling known as worship, which in races of advanced culture has come to be restricted to man's attitude towards divinized beings, can hardly be said to have a like limitation in the thoughts of primitive man. In fact, among a people whose supernatural beings are anthropomorphic, the human and superhuman elements grade imperceptibly one into another, and we could hardly expect difference in treatment. So-called gods, with anthropomorphic personalities, are naturally treated as men of transcendent powers, and powerful men are revered as gods. The line of demarcation is difficult to discover. A youth needs but to don a mask in a sacred dance, and he becomes a god; a king among peoples not wholly barbarous is regarded a god, and approached as if he were such. Ceremonial worship began not in acts distinctly limited to supernaturals, but as an application of the mode of man's dealing with other men to the method of influencing anthropomorphic creations.

When the Spaniards discovered the Tusayan Indians, in the mid-

dle of the sixteenth century, the essential features of their religion had developed, although it is probable that several components of their composite ritual have been added since that time. The legends of this people distinctly state that each cluster of families, now called a pueblo, is formed by composition, or has resulted from a drifting together of families or larger groups, each of which contributed certain ceremonials. In that way the ritual became composite; a mosaic of rites, one or more portions of which were added by incoming families.

The general character of each of these additions was similar, but each was, in a sense, distinct or a unit. The resultant union of these components was, therefore, a congeries of small family religions of the same general character.

Let us isolate one of these families to discover the religious character of one of the component units.

The accepted belief in each cluster is that the family originated from an ancestral pair, son and daughter of the sky god, and earth, not created by a fiat of a Great Spirit, but born from the womb of earth, as infants are born, or as animals are generated. These two ancestors are the cultus hero and his wife, from whom members of that family are supposed to be descended. They became tutelary or totemic personalities (gods), and in reverence for them rites and ceremonies developed, patterned on the same type as secular acts of respect to elders. Spirits of the ancients still live somewhere; and as elders are esteemed, these deceased beings are revered or worshipped. They are regarded as members of the clan, and are represented by effigy or symbol in festivals. Early religion, in short, was not differentiated from that regard for elders which results from paternal or maternal family government.

As these several families consolidated, each component preserved its own patriarchal system, and thus we find them to-day, existing side by side, each family jealously preserving from knowledge of others its secret rites, and equally unwilling to intrude on those of other families. In its structure, therefore, the present Hopi ritual may be regarded as an aggregation of several family rituals, just as the pueblo is populated by inhabitants of several phratries, formerly separated.

As the families bringing these characteristic rites came to Tusayan from different directions, naturally there is a variation in their character. This is likewise seen in the composite Hopi language, which has words akin to many distinct forms of speech in the Southwest. Certain families, as the Water House, and Squash, came from the far south, bringing the cult of the Plumed Serpent, and many words of Nahuatl roots; others from the east brought kinships to eastern peoples, and so on.

Sacrifice, as an element of worship, is a familiar one with the Tusayan Indians, and even offerings of human beings, should occasion demand, were formerly not alien to their thoughts. Happily, however, with this gentle people those sanguinary offerings, so common in Mexico among Aztecs, have no place in the present ritual, and survive only in legends. One of the best known instances in pueblo verbal records of human sacrifices is that which recounts how to appease an angry god who flooded the ancient world, a child of the chief was thrown into the angry waters, which immediately subsided. If we may trust other tales, the same idea of human sacrifice, very much modified, may give an explanation of certain repulsive acts reported to have taken place during early wars with Apaches and Utes, when in warrior celebrations of victory captives were sacrificed. The idea of a chief offering himself as a person to be sacrificed for his people was, I believe, the dominant one in the mind of the Oraibi chief, a few years ago, when the United States troops arrested their leading men. In 1892 I witnessed in the pueblo of Sitcomovi a Katcina dance, during which a dog was brought into the plaza by the Clown Priests, and brutally killed in the presence of the spectators. At that time one of their number personified Masauûh, a God of Death, and as he smeared himself with the blood, it occurred to me that this might be an unusual sacrifice to this dreaded being.

While I have heard from the priests no direct statement to that effect, it has always seemed to me that the treatment of rabbits subsequently to their death in rabbit hunts may be interpreted as a somewhat modified survival of animal sacrifices. One of the most obscure rites among the Moki Indians is the burial of those eagles which have furnished them with plumes for ceremonial purposes. I know the cleft in the rock where the carcasses of such birds are placed, and have seen the prayer offerings in it, but am in doubt whether this Tusayan variant of the "Burial of the Wren" is an example of animal sacrifice or not.¹

But animal sacrifice, or the offering of life, is unusual, and when it does occur is highly modified. The Hopi are an agricultural folk, and their offerings to the gods are such as a people of this caste of mind would naturally make. Living in an environment where there is little game, and being not preëminently warriors, they derive their food from the soil, not by chase or predatory forays upon their

¹ There is archæological evidence of the sacrifice of birds, especially the turkey, in some of the older Arizona ruins. It has been suggested that the almost universal use of the feather on pueblo prayer-sticks may be in some way connected with sacrifices of birds, but the almost universal adoption of feathers in ceremonial usages among widely different peoples calls for a more general explanation.

neighbors. They therefore offer to their gods that which they most highly prize. Using the familiar simile, that in the infancy of religious ideas man probably approached his supernatural beings as their anthropomorphic nature implied, or with much the same spirit as he would treat men more powerful than himself, I suppose he made use of the same methods in both instances. He asked what he wished, and placed before the god his gift as an offering or a symbol of homage. The request when addressing a supernatural being we call prayer; his offering we know as a sacrifice. In its early form there was nothing exceptional in this course of action, nothing out of harmony with the simple intercourse of man with man. The anthropomorphic conceptions which we call gods were to the primitive men simply more powerful human beings, with perhaps zoö-morphic or other characteristics.

I have shown in a previous article that those supernatural beings, called by us gods, are represented by the Hopi in three ways: by living men, women, or children; by graven images, and by symbolic pictures. On comparative study it will be found that these methods could be well illustrated by samples chosen from widely different geographical localities among people in this lower stage of culture.

This threefold mode of personification is illustrated in those instances where the god is sacrificed, and in Central American and Mexican rituals we have documentary evidence to show that the first two, and probably the third, were adopted. We have women and children dressed as gods, and then sacrificed, in several rites; and in at least one ceremony dough images are treated in the same way. These sanguinary sacrifices are too horrible to describe, and I will mention but a few to show the use, among the Aztecs, of the first method of personification, in sacrifice. In the month Hueitenzilhuatl, according to Serna, they sacrificed a woman, who personated Xilome,¹ Goddess of Corn; in Tecuilhuitontli, a girl representing Huitzotuhuhuatl, Goddess of Salt; and in Ochpanitzli a woman who represented Toci, or grandmother Tetcoīnam, mother of the gods, and in Teotleco they killed the robust youth who personified the god who came to the village in this festival of the return of the gods. But in the festival Tepeilhuitl they adopted the second or less sanguinary method, and sacrificed effigies of wood covered with dough with human faces in memory of those they worshipped.

In one of the legends of the Patki people there is an account of the offering of a youth and a maid to Palūlukōñ, the Great Plumed Serpent, who had flooded the earth. "The elders consulted, and then selected the handsomest youth and fairest maid, and arrayed them

¹ Suggestively like to Hopi gods and goddesses are these beings of the Aztec Pantheon, the Goddess of Corn, Salt, Mother of Gods, War God.

in their finest apparel, the youth with a white kilt and paroquet plume, and the maid with a fine blue tunic and white mantle. These children wept and besought their parents not to send them to Palülüköñ, but an old chief said, 'You must go; do not be afraid; I will guide you.' And he led them toward the village court, and stood at the edge of the water, but sent the children wading in toward Palülüköñ, and when they reached the centre of the court, when Palülüköñ was the deity, the children disappeared. The water then rushed down, and from this cavity a great mound of dark rock protruded. This rock mound was glossy and of all colors; it was beautiful, and, as I have been told, it still remains there."¹

The personification of the god by any of the three methods enumerated gives us a somewhat different idea of the character of idolatry as ordinarily considered. It seems to me that we have been too ready to apply the theory that images used by primitive or even somewhat advanced men in their cultus are regarded by them as gods, and too prone to overlook the testimony which they themselves might furnish bearing on this point. On interrogating many so-called idolatrous persons, we may find that they believe a supernatural being resides in an image, but as many others regard these images as simple symbols. Travellers are accustomed to consider that the simple existence of images necessarily means idolatry without questioning those who use them in regard to their belief concerning them, and it is a significant fact that the deeper we penetrate into this subject the less evidence we find that the idol itself is worshipped. The recognition that the image represents or is symbolic of a supernatural being has naturally led to the theory that the god temporarily or permanently resides in the figurine. This explanation is not open to objection as a theory, but may well be challenged if it is claimed to be the belief of all peoples who use images in worship, and certainly is not supported by evidences drawn from the statements of primitive worshippers. There are probably all shades of opinion among the Hopi in regard to the nature of their idols, and while the thinking men regard them as symbols, and reverence them for their antiquity, others believe that the supernatural being which the image personifies may temporarily inhabit the idol. The use of images in worship is in itself no sign of low culture, and is unknown among some of the most degraded races of men. Tylor well says: "Idolatry does not seem to come in uniformly among the highest savages; it belongs, for instance, fully to the Society Islanders, but not to the Tongans and Fijians. Among higher nations its presence or absence does not necessarily agree

¹ *Thirteenth Annual Report of Bureau of American Ethnology*, p. 188.

with particular national affinities or levels of culture — compare the idol-hating Parsi, or the idolatrous Phœnician, with his ethnic kinsman the Israelite, among whose people the incidental relapse into the proscribed image-worship was a memory of disgrace. . . . The ancient Vedic religion seems not to recognize idolatry, yet the modern Brahmins, professed followers of Vedic doctrine, are among the greatest idolaters in the world."

The cultus of Hopis and Zuñis is of about the same general character, and yet, I am told, with the exception of images of the War Gods, anthropomorphic idols are not as common with the latter as with the former. I presume there may be many similarities in the regard which the Hopi and Zuñi have for the Corn Maids, yet I find no account of idols of such personages in Cibola.

I have been struck, in comparison of the Zuñi ceremonials with those of Tusayan, with the relatively great importance in the former of the Priesthood of the Bow, and the insignificance of a like warrior society, the Kalektaka, among the latter. This difference in the power of this priesthood in the two pueblo areas accounts, I believe, for many differences in their ceremonials, and explains certain things otherwise incomprehensible.¹ With the exception of one or two warrior celebrations in winter, the Kalektaka are rather insignificant at Walpi; their chief is unobtrusive, and dreadful star-chamber accusations and punishments of supposed sorcery by this society are unknown.

Images of gods, so constant in Tusayan altar paraphernalia, are, I should judge, rare or unknown, certainly undescribed, among neighboring Navahoes; yet that fact, if such it be, could hardly be seriously urged to prove that the former are more idolatrous than the latter.

We cannot, in other words, broadly assert that the use of images in altar paraphernalia necessarily means a proneness to image-worship, or indicates anything more than a highly developed symbolism. This symbolism is powerful among peoples with or without images; in the former case probably greater facility in expression has given it prominence, but there is no attendant change in the attitude of the minds of the two peoples towards their supernatural conceptions.

TUSAYAN FIGURINES CALLED DOLLS.

Images of Katcinas are carved out of wood in three great Hopi ceremonials called Powamû, Palûlukofiti, and Niman. These are presented to little girls, and are used as dolls, but, like so many

¹ The absence of the packet of meal, and the presence of bow, arrows, and netted shield on the paho of this society, is in line with what might be expected.

religious objects which in the progress of evolution have become playthings, these graven images have a sacred meaning which survives in their place, time, and method of manufacture.

The name which is applied to these objects is *tihu*, or personification, and they are sometimes spoken of as prayer offerings. They are simulacra of gods, and were in olden times made as substitutional sacrifices to the gods, much the same as the dough images in the Nahuatl ritual. Even now small *tihus* may sometimes be found deposited in shrines, showing that the religious feeling which prompted their manufacture is not extinct. In order to show the character of the feast of little idols in Nahuatl ceremonials, I have gathered a few descriptions of them from early Spanish writings. The festival to which I refer is called *Tepeilhuitl*, and occurs directly after the celebration of the return of the gods or *Teotleco*. At Tusayan they are manufactured at both *Powamû* and *Palûlukofiti*, the two ceremonials after the return of the gods. The general characters of the festival of the little idols are described by several Spanish authors, as Sahagun, Clavagero, and others. One of the least known of these descriptions is that by Serna, which I quote: "El-decimotercio, que llamaban *Tepeilhuitl*, empezaba á 3 de Octubre y luego al 4 hacian una fiesta á los más altos y eminentes montes: hacian en esta fiesta unas culebras de palo ó de raices, y labrábanles con su cabeza, y pintábanles: hacian tambien unos trozos de madera tan gruesos como la muñeca, largos, que llamaban *ecatotontin*, *airecillos*: a estos palos y á estas culebras vestian ó cubrian de masa de *Tzoali*, y vestianlos a manera de montes, ponianles sus cabezas de la misma masa con rostros de personas en memoria de los que se habian ahogado, ó muerto, sin poderlos quemar, y otras muchas ceremonias."¹

I offer the following free translation of the above: "The thirteenth month, which they call *Tepeilhuitl*, began on the 3d of October, and immediately on the 4th they hold a festival to the nearest and highest mountains: they made in this festival some snakes of sticks or roots, which they furnished with heads, and decorated with paints: they likewise made sections of wood as great as the wrist, and long, which they called *ecatotontin*, '*airecillos*.' They clothe or cover these sticks and these serpents (effigies) with dough made of *Tzoali*, and dress them in manner of mountains,² and put on them heads of the same dough with features of persons in memory of those who have drowned themselves or died without being burned, and perform many other ceremonies."

¹ Serna, *Manual de Ministros de Indios*, p. 91.

² The Spanish text is obscure: Style of mountains; or possibly, muertos, dead, manner of the dead.

To this I will add the following mention of this ceremony from Tylor:¹ "At the yearly festival of the Water Gods and Mountain Gods, certain actual sacrifices of human victims took place in the temples. At the same time, in the houses of the people there was celebrated an unequivocal but harmless imitation of this bloody rite. They made paste images, adored them, and in due pretence of sacrifice cut them open at the breast, took out their hearts, cut off their heads, divided and devoured their limbs."

One of the causes of complaint which Hopi traditionists claim their ancestors had against the Spanish padres is that the priests condemned and forbade the manufacture of the tihus or dolls. The warmth with which this grievance is mentioned is significant, for it is reasonable to conclude that if these figurines had no deeper meaning than simple playthings for children, neither the Spanish fathers would have objected to their manufacture, nor the Hopi taken the prohibition so much to heart. Evidently the signification of these images was mutually understood to be a religious one, hence on the one side zeal to root out the custom of making them, and on the other tenacious adherence to ancient usages. The Spanish priests, fresh from Mexico, were no doubt familiar with the manufacture of similar images in the pagan rites of Nahuatl peoples, and, recognizing the same in Tusayan, tried to force the ancient Hopi to abandon it. In other words, it is probable that the tihu or doll was regarded as an idol, and perhaps was at that time used as such, but now, as so commonly happens in the history of religious paraphernalia, has degenerated to that stage in its decline when it has become a toy or plaything. It still retains certain characters which stamp it as a survival, as shown by its symbolism, and by ceremonials in which it is made. Possibly this decline in its dignity may have resulted from the influence of the padres; perhaps this was its condition when the Spanish priests came among the pueblos; but in some former stage it was a symbolic or substitutional sacrificial offering. In the hideous sacrifices practised by the warrior Aztecs, the sanguinary priest killed a human victim before the idol of the War God, and, tearing out the palpitating heart of the unfortunate, thrust it into the face of the idol. This offering was food for the god. The gentle, agricultural Hopi have the same idea in mind, and still feed their stone image of the War God with food, but in a way far different. There stands in one corner of the house of Intiwa, the Katsina chief, one of the mildest priests of Walpi, a stone idol of the War God, in the mouth of which he or his family at times place fragments of corn bread, or mutton stew, as food. The idea of feeding a stone image is the same in both instances, but it is

¹ *Primitive Culture*, vol. ii. p. 405.

differently carried out. In this widely spread custom of feeding images of gods we have one of the very numerous variants of sacrifice by a symbolic emblem which could be traced among the practices of widely different peoples of both continents; showing that the mind of man works in strictly parallel grooves in similar stages of culture, but environment determines to a large extent the details of the acts or the manifestations of expression.

Near several trails which lead from the plain up the precipitous sides of the East Mesa to the pueblos on its summit, the visitor may see small irregular piles of stones or fragments of firewood. These collections may be called shrines, and are dedicated to a supernatural being much dreaded by the Mokis. On returning from a day's labor in his fields, or from an excursion to distant mesas for firewood, the weary Indian, toiling up the trail, will often be observed to throw a small stone upon such a pile, or to add a stick of wood from the burden he bears. Or when departing from the pueblo a similar act is performed, accompanied by a few inaudible words as he passes the shrines.

This, I suppose, is one of the simplest forms of prayer and sacrifice; the latter, more after the nature of homage to the Earth God, and as an offering, can hardly be regarded as more than symbolic in nature, for it has no value in itself either to giver or receiver. Possibly, however, the stone thrown upon the pile is a substitute for something which had worth, of which it is no more than a simple symbol.

In the celebration of the making the new fire, an elaborate ceremonial which occurs among the Hopi Indians in November, we find a peculiar form of sacrifice. The details of this interesting festival have been described elsewhere,¹ and it is to the nature of the offerings to the fire which I ask attention.

After the new fire has been kindled, with ceremony, in the kiva, and, fed with fuel, blazes into a flame, the chiefs of the different societies who participate in the rite drop into it, with a prayer, pine needles attached to strings, ostensibly as offerings to the God of Fire. Here no doubt we have a symbolic sacrifice; but to interpret what the pine needle represents, or why it should be chosen, is beyond my power.

Is it a parallel with the brazier or ladle of copal so constant in Aztec rites; or is it a substitution of the pine needle for the pitch of the pine-tree? Or rather is it the recurrence of the idea of burning incense to the god which occurs so often in primitive religions? I am inclined to interpret it by answering the last question in the affirmative, and find some support to the conclusion that the idea of

¹ *Proc. Boston Soc. Nat. History.*

a sweet smell to gratify the god reappears in the Hopi ritual, from another form of burning fragrant herbs.

Passing over, for the time being, the act of smoking in the Hopi ceremonial system, let us consider a special form of it in the secret rites of the Antelopes, when the great rain-cloud pipe is smoked on the altar. In the course of that rite the Antelope chief, having loaded his pipe with prescribed herbs, blows great puffs of smoke on the sand picture, as elsewhere described. One or more of these herbs are very fragrant, and the rain-cloud smoke from them fills the room with a very sweet odor. If the idea of incense were not so widely spread among primitive religions, we might regard this as no more than a coincidence, and suppose that the herbs when burnt happened to be sweet smelling; but as it is so often cropping out in primitive rites, why call it exceptional or devoid of significance among the Hopi?

PRAYER-STICKS AS SACRIFICIAL OBJECTS.

By far the most constant offering made at times of prayer by the Hopi Indians is the sacred meal, which I interpret as a substitution form of sacrifice. Meal is the highly prized food which is bartered for other valuable objects in their trade one with another. If a sacrifice is primarily akin to a gift or symbol of homage, if early man approached his gods in much the same frame of mind as he did more powerful men, then it is quite comprehensible that an agriculturalist should make use of the products of his farm as an offering. By that natural law of substitution, everywhere illustrated in primitive worship, an offering of meal is reduced to its minimum; and while the name sacrifice becomes inappropriate, the idea remains represented by a symbol. Once reduced to a symbol, it takes on a new direction in development, and in many of its uses the sacrificial idea is wholly obliterated or obscured. Thus the object which was once a real offering representative of value becomes simply a prayer-bearer. The priest takes a pinch of sacred meal in his hand, holds it to his mouth, prays upon it, and sprinkles his idols or pictures of the gods addressed. Or he throws the meal to the sun, or in a hundred or less other modifications uses the meal with or without the accompanying prayer. The act of sprinkling the sacred meal becomes a prayer, figures made with meal have occult powers, and so on in a most intricate ramification known in detail only by the initiated. Special methods of its use call for special interpretations, but the fundamental idea from which they all sprung was sacrifice.

We have in the so-called *nakwakwoci*, or feathered string, a simple offering in which new elements are introduced, but, as before, the idea of sacrifice may probably be primitive in this as well.

No satisfactory interpretation of the prominent part which the feather plays in the paho¹ has yet been suggested, and as far as my queries have gone I could obtain little light from the Hopi priests on this point.

It has been suggested that the feather as used in prayer offerings is an example of substitution, which is so common in the religious rites of lower classes. If a substitution, that for which it is substituted would naturally be a bird. If, as may naturally be suspected, this substituted object has become simply a symbol, it would be quite within the bounds of reason to consider the thing symbolized as a bird.

There is apparent evidence that the prayer-stick is used as a peace-offering or symbol of homage between chiefs, which shows how close the feeling of worship or intercourse with supernaturals and the dealing of man with man are in the Hopi mind. When an embassy was sent to another tribe for aid, the prayer-stick was an essential offering from one chief to another. This is definitely stated in the legends of the invitation the Hopi sent to the Tanoan warriors, whose descendants now inhabit Hano. In ancient mortuary customs a prayer-stick was placed with the dead, for the soul to use on its return to the home of shades. When a cultus hero visited a god, he carried a propitiatory prayer-stick. Probably the same feeling prompted the Hopi mind in dealing with other men or with anthropomorphic gods. We call the latter worship; it is reverence, but hardly sufficiently differentiated to require a different word when directed to gods or men.

Judged in the light of what is known of other primitive religions, it appears that the interpretation of the paho as a sacrificial object is not strained, although in its present use it may have, in some instances, lost its original meaning.

It is closely connected with the prayer, and if not interpreted as an offering, either gift or symbol of homage, it seems difficult to refer it to any other element in primitive religion. It is, in fact, no new thought to interpret the prayer-stick as an offering or sacrifice, and as such it has been treated in my various publications on the Hopi ceremonials.

Although the character of the paho among the different pueblos is not known as well as I hope it may be by more extended studies,

¹ In none of the forms of paho which I have seen from Zuffi are corn husk packets of sacred meal tied to sticks, and the same absence is noted in the Koresan pahos from Sia figured by Mrs. Stevenson. The pahos made by the Hano chiefs in the Sumykoli and other ceremonies are also destitute of packets of meal. Sumykoli is a foreign ceremony, and Hano is peopled by descendants of Tanoan parentage, whose pahos never have the meal packet.

we have information concerning prayer-sticks of Sia, as described by Mrs. Stevenson, of Zúfi, and of the Tanoans living at Hano in Tusayan. As far as these have been figured and described, we find that none of them have packets of sacred meal tied to them, as is almost universally the case in true Hopi pahos. If, therefore, as appears to be the case, the Tusayan prayer-stick is the only one which has the packet of meal tied to it, the theory that the pahos are sacrificial meal-offerings, which appears so evident in Hopi offerings, breaks down on comparative studies of the pueblo ritual, or requires bolstering with some new theoretical supposition.

In the light of an offering or sacrifice of maize may be viewed the acts which transpire in the fields when corn is roasted in great pits which are made in the ground for that purpose. When these pits are opened a priest takes one of the ears of roasted corn and holds it in turn to the gods of the cardinal points, as has been elsewhere described.

But we have this offering of an ear of corn in a more symbolic way. There are pahos upon which, in place of a packet of meal, a picture of an ear of corn is drawn. One of these is used in Naac-naiya, and is figured in my account of this ceremony. Here, evidently, we have an offering of the simulacra of corn in the form of a symbol, which no doubt accomplishes the same as a packet of meal in ordinary prayer-sticks.

Offerings of food take many different forms in Tusayan rites, one of the best known of which is that to the dead, placed in bowls on the graves of the deceased. So reticent are the Hopi in regard to mortuary customs, that I have been unable to obtain from them an intelligent reason for this practice; and if I had, I am not sure that it would be a correct one, for this custom is of world-wide distribution. We must look for the meaning of this mortuary act, not to one group of men who may have an explanation warped by their special temperament, but to a comparative study of all manifestations in their variations, which are many, and apparently profoundly different.

It is wholly consistent with the treatment of his gods by primitive man, as if they were more powerful human beings, that as an act of homage before a feast, the Hopi lays a little food aside, and later places it in a shrine or home of the gods. So in that great festival, the departure of the Katcinas, or ancestral deities, before the participants' feast, food is given to the dead — the "early dead," those who died long ago.

At the time when the clan sit down to their feast, when they are at work building a house for one of their number, no one eats before

the future owner of the house has taken portions of the various food to be consumed, and placed them in a niche in the unfinished wall. There are many other variations which might be quoted of priests offering fragments of food as symbols of a feast. The worshipper enjoys the feast, but the being who is worshipped is supposed to be satisfied with the symbol, which, if it has less substance to appease hunger, fulfils the idea of sacrifice in the mind of the one who offers it.

In order to indicate the character of a complicated form of prayer-sticks among the Hopi, I have chosen the so-called blue paho of the Antelope priests in the Snake Dance. These consist of two sticks of equal length, and are best known in the Walpi celebration, where they are painted green, with black points, and are tied together with strands of cotton string spun in the kivas. A small packet of corn meal, tied in a corn husk, is appended midway in the length, and a turkey tail-feather is tied to the opposite side. Two prescribed herbs are likewise tied to the paho.

In some of the other pueblos the paho made by the Antelope society in the Snake Dance, while similar in general appearance to that made at Walpi, has, unlike it, a facet with eyes and mouth painted upon it.

The paho of the Flute society is double, like that of the Antelope, but has a ferrule cut in both sticks about midway in their length. This double prayer-stick has likewise a facet on the end of one of the component sticks. The paho made in the summer solstitial sun-worship ceremony is double, with a facet cut on the end of one of the sticks which compose it.

The double snake-whip used at the Middle Mesa pueblos has a corn-husk packet of sacred meal appended to it, and has many points of resemblance to a double-stick paho, by which name it is sometimes called.

A number of different forms of single-stick pahos are made in Tusayan ceremonial. These differ in length, color, and other particulars. A single specimen of a paho in form of a cross was made by the Antelope priests in the Snake Dance of 1893, as elsewhere described.

The Snake pahos are black, the length of the forearm, and have corn-husk packets, herbs, and corn husks tied at the extremity. The cotton string which binds them is girt by four parallel black lines. Small twigs with feathers tied at intervals may be placed in this group.

CORN PAHO.

The prayer-sticks just described bear packets of prayer meal symbolic of a meal offering, but there are others in which an ear of

corn takes its place. In most of these a symbol or design representing an ear of corn serves the purpose. Such an offering I have called a corn paho, probably best illustrated in the paraphernalia of the Flute ceremony. Each of the girls personating the Corn Maidens in this rite carries in her hand a wooden slat continued into a terraced extension at one end, and with a handle at the other. Upon the flat surface of this object a symbol of an ear of corn is painted, and to the handle a packet of sacred meal is tied.

Somewhat like these Flute corn pahos are the slats adorned with highly conventionalized designs, and decorated with symbols of maize, borne by the women in the October ceremony called the Mamzrauti.

The so-called Kwakwantû, a warrior society, make in the New Fire ceremony a flat paho on which is drawn a figure of an ear of corn, as elsewhere described.

The belief that the true meanings of primitive rites and ceremonials are carefully guarded by the priesthoods is not wholly warranted by intimate studies. The performance of rites is the main thing; the explanation so subordinated, that in many, perhaps the majority of cases, the meaning has been lost. The priests give little attention and have little curiosity to know why certain acts are performed in ceremonial worship. They have certain priestly functions because their predecessors had before them, and rarely do they trouble themselves, *cognoscere rerum causas*. The ritual is the important, the myth the subordinate element. This is a condition of things paralleled elsewhere in primitive worship.

As the performance of rites is the main duty of the Tusayan priest, so it matters little what opinions he may entertain about the legends of cosmogony or theogony. Practically he regards it of so little importance that dogma plays no part in his worship. As pointed out by Professor Robertson Smith in his account of the religion of the Semites, "The myths connected with individual sanctuaries and ceremonies were merely part of the apparatus of the worship; they served to excite the fancy and sustain the interest of the worshipper; but he was often offered a choice of several accounts of the same thing, and, provided that he fulfilled the ritual with accuracy, no one cared what he believed about its origin. Belief in a certain series of myths was neither obligatory as a part of true religion, nor was it supposed that, by believing, a man acquired religious merit and conciliated the favor of the gods. What was obligatory was the exact performance of certain sacred rites prescribed by religious tradition."

While possibly the question whether ritual preceded myth or *vice versa* may not be satisfactorily answered, it is true that rites are held

in much higher esteem than belief in mythology among the Tusayan Indians. No great emphasis is laid among them on dogma; belief in mythological beings is not obligatory, but performance of rites is prescribed.¹ This is, I believe, what would be expected, if in its early stages the treatment of supernatural beings was wholly anthropomorphic. Man approached his gods as he would men under similar circumstances; he made compacts with them, asked their aid, and paid them homage precisely as he would if they were men.

Each pueblo, when discovered, was governed by a council of old men, and the office of governor of the village is probably a late evolution. Each chief of the council has his own sacerdotal rites bequeathed to him to perform. He recognizes the tutelar supernatural of his society, but a supreme deity exists no more in his religious than in his political system. There apparently never was a supreme chief over all the Tusayan villages, much less over all the pueblos. The different towns may have acted in union for a certain object, but they never gave up the control to one leader. Thus the cults of each phratry developed independently, and environment made the lines of their evolution parallel.

J. Walter Fewkes.

¹ Attention must, however, be called to the fact that I have studied the Tusayan cults mainly from the ceremonial side, and possibly, had my studies been more along the line of beliefs, other conclusions would have been formed.

N

NEGRO HYMN FROM GEORGIA.

I JOHN see de good time comin',
 White robes, mourners; white robes, mourners;
 I John see de good time comin',
 Dat 'll be er thousand yars.
 I John see de holy number,
 Holy number, holy number,
 I John see de holy number
 Comin' to de judgment bar.

I John see dis world er burnin',
 Black robes, sinners; black robes, sinners;
 I John see dis world er burnin',
 What de holy Scriptures say.
 I John see de holy number,
 Holy number, holy number,
 I John see de holy number
 Comin' to de judgment bar.

I John see dem bindin' Satan,
 Last hope, sinners; last hope, sinners;
 I John see dem bindin' Satan
 Safe now wid de red-hot chains.
 I John see de holy number,
 Holy number, holy number,
 I John see de holy number
 Comin' to de judgment bar.

I John see de heabenly vision,
 Amen, mourners; amen, mourners;
 I John see de heabenly vision,
 Dat 'll be er thousand yars.
 I John see de holy number,
 Holy number, holy number,
 I John see de holy number
 Comin' to de judgment bar.

Emma M. Backus.

COLUMBIA CO.

NOTES ON THE DIALECT OF THE PEOPLE OF
NEWFOUNDLAND.

III.

Two papers on the dialect of the people of Newfoundland have already appeared in this Journal, the first in the number for January–March, 1895, the second in the number for January–March, 1896. I have since been making further inquiries, and now desire to present the results before your readers.¹ Without any attempt to classify the words collected, I shall shortly notice in alphabetical order those which I have since found used in that island in any peculiar way.

Babbage is used to the northward to denote the plaiting of a snowshoe, and *tibbage*, the small filling in at the toe. Some suppose that they are Indian words, but whether derived from the Micmacs or the Red Indians is unknown. If really from this source, they are the only words of aboriginal origin which I have found peculiar to Newfoundland.

Bawn, on the Labrador and round the coast of Newfoundland, particularly where the Irish have prevailed, is the common name for the land about the house. It is from the Irish tongue, appearing as *babhun*, an inclosure. In old English it is given as meaning a large house or habitation, but including all its appurtenances, as offices, courtyards, etc. But among the English within the Pale in Ireland, as by the natives, in accordance with its origin, it was used to denote “an inclosure with mud or stone walls to keep the cattle from being stolen during the night,” or perhaps, more generally, any fortified inclosure. In the seventeenth century grants of land were made in that country on the condition that the grantee build a castle and *bawn* for the protection of the cattle of tenants. “He had wandered from *bawn* to *bawn* and from cabin to cabin.” Macaulay’s “Hist. of Eng.” ch. xii.

Behavior is used in the sense of etiquette or manners. This is an old use of the word. Johnson gives as one of its meanings “gracefulness of manners,” and quotes Bacon: “The beautiful prove accomplished but not of good spirit, and study for the most part rather *behavior* than virtue.” “Ornam. Rational.” No. 63. This use is still common in Devonshire.

Bever, as a noun, meaning a tremor or excitement, and as a verb,

¹ I have to acknowledge my obligations to the same parties as mentioned in my former papers, particularly Judge Bennett, of Harbor Grace, and, in addition, to Mr. P. K. Devine, publisher of a paper in St. Johns, N. F., and Bishop McNeil of Bay St. George, N. F.

to be in such a condition. It is an old English word, meaning to "shake or tremble" (L. German, *bevern*).

Manie knights shoke and *bevered*.

Morte d'Arthur, i. 15.

Binnacy or *billacy*, cross, peevish, probably a corruption of *biliousy*, sometimes heard in Nova Scotia.

Boide for *bide*. This is merely the Irish pronunciation. The word is good English, but it is largely gone out of use except in Scotland. It is, however, very generally used in Newfoundland where others would use such a word as *stay*. Thus where a Nova Scotian would say, "Let it stay there," a Newfoundlander would say, "Let it *bide* or *boide* there."

Bogie, a small cabin stove used on board fishing schooners. The same word is, I believe, also in use among the fishermen in Nova Scotia. Perhaps it is the French word *bougie*, a wax candle or taper.

Busk, to go round in an energetic manner. "The poor man was badly off last winter and got his living by *busking* round among his neighbors." So a good *busker* is one who moves about briskly. The word is now obsolete in English, though still common among Scotch people. It was, however, formerly in use as denoting to prepare or make ready, but also to hunt up and down.

Go *busk* about and run thyself into the next great man's lobby.

Wycherley's *Plain Dealer*, iii. 1.

Chitterlings, in England, denotes "the smaller intestines of swine, etc., cooked for food by frying;" in Newfoundland it is generally pronounced *chitlings*, and is applied to the roe of a cod as well.

Cob or *cob-wall*, in Devonshire and Cornwall, denotes a wall built of a mixture of clay and straw, but in Newfoundland one built with round stones and clay, which, however, is more frequently spoken of as cobble stone. "The poor cottager contenteth himself with *cob* for his wall." R. Carew, "Survey of Cornwall," fol. 53.

Crop, usually pronounced *crap*, the personal equipment of a man going on a sealing voyage, supplied by the merchants, but distinct from the provisions of the ship. It includes provisions for his family, if he receives any advance of that kind.

Dill, a space under the floor of a boat, either open or with a movable covering, from which the water is bailed out. My conjecture is that it is from the old English word *dill*, to conceal, to hide, of which cognate forms are found in all the northern languages (Icel. *dylge*, Swe. *dölja*, Dan. *Dölge*, all sounding alike), and that it originally meant a concealed space or hiding-place. I suspect that it is the same word as *till*, which now means simply a money drawer, but probably was originally given to it as in some secret place.

Driet or *dryth*, dryness or dryingness. "It's no use spreading out the fish, there is no *driet* in the weather." It seems simply a corruption of the word *drought*.

Drunged or *drungèd*, equivalent in meaning to thronged, of which it seems to be simply a mispronunciation of the Irish, from their difficulty in pronouncing the *th*. However, Halliwell and Wright give *drunge* as in Wiltshire, meaning pressure or crowd.

In a former paper I mentioned *dwy* as denoting a mist or fine shower. I find that they use also the term *snow dwy* to denote a slight fall which is not expected to come to much.

Farl or *varl*, the cover of a book.

Fig, to dress, to decorate, an old English word still retained in the expression "in full *fig*." Connected with this is the adjective *figgy*, particular about one's dress.

Fong, a leather or deer string or strap. It is similar in meaning to *thong*, of which some suppose it an Irish mispronunciation. But it seems to be an obsolete form of the word *fang*, Anglo-Saxon, *fangan*, *fon*, Icelandic *fanger*, Dutch *vangen*, Latin *pangere*, to catch, seize, or fasten. As a noun (Icel. and Swed. *fang*, German *fong*), a catch, then a fang or talon, that which catches or fastens, as a coil or bend of rope, a noose.

Foreright, an old English word used both as an adjective and an adverb, to denote right onward. "Their sails spread forth, and with a *foreright* gale." Massinger, "Renegade," v.

Though he *foreright*

Both by their houses and their persons passed.

Chapman's *Homer's Odyssey*, vii.

Hence applied to a person it came to mean obstinate or headstrong. But in Newfoundland it means reckless or foolhardy.

Frumitty, originally *frumenty* from the Latin *frumentum*, probably introduced into England through the old French *froument*, or *froumenté*, and given in the dictionaries in several obsolete forms, as *furmenty*, *frumety*, and *frumetary*. There it denotes a dish made of wheat boiled in milk and seasoned with sugar, cinnamon, etc. But they do not raise wheat in Newfoundland, and I believe use barley instead. "The squire made his supper of *frumenty*, a standing dish of old time for Christmas." Irving's "Sketch Book," Christmas Eve.

Gladger or *gladyer*, one who jibes or takes a rise out of his neighbor. This seems just the old English word *gladder* or *glader*, now obsolete, but denoting a person or thing that gladdens. Thus Chaucer —

Daughter of Jove and spouse of Vulcanus,
Thou *glader* of the mount of Citheron.

C. T. 2225.

Glitter is used on the west coast to denote that peculiar phenomenon known generally through the northern part of America as "a silver thaw;" that is, when fine rain falling meets near the earth a colder stratum of air and becomes congealed, forming a covering of ice upon every object. The word well expresses the appearance which the whole face of the country presents when the sun shines.

In the same section of the island, the stakes placed in the ends of the crossbars of their sleds to prevent the load sliding off are called the *horns*. They also use the term *ribbon*, properly *rib-band*, to denote what is called in Nova Scotia, and I believe in New England, the *reeve*, that is, the bar of wood in such vehicles placed lengthwise, resting on the ends of the crossbars, the whole being kept in place by pins alongside the latter, with their lower ends inserted in the runner, and the upper in the ribband. This is a term used in ship-building to denote a narrow strip of wood placed lengthwise of the vessel and bolted to the ribs, to keep them in place and give stability to the skeleton. It will be seen that the term is applied here to what in the land vehicle serves an exactly analogous purpose.

Idle is used to mean wicked, expressing the full force of Watts's line, that "Satan finds some mischief still for idle hands to do."

Junket, sweet curds eaten with cream. In this limited sense it is still used in Devonshire and the rural districts of England.

Keecorn, the windpipe or Adam's apple.

Lad's Love is the name used in Newfoundland of the southern-wood (*Artemisia Abrotanum*). It is given by both Wright and Halliwell as old English, and still in use in some of the Provinces, or in the west of England, as Boy's Love. It may be noticed that the Encyclopædic Dictionary represents this plant as called by country people in England Old Man, and that this is the name used by the French in the Province of Quebec.

A very extraordinary use is made of the term *lean upon*, as meaning to abuse or do personal injury to one. Thus a boy came to Judge Bennett, complaining that another boy *leaned on him*. "Yes," said his mother, "he leaned on him too hard, sir." "What do you mean?" asked the judge. "He leaned on him with rocks and one of them struck him on the head and cut his head open." "Did he have him down?" the judge again inquired. "No, sir, he hove the rocks and clove his skull." On inquiry, the judge learned that it was a common expression.

Lume is on the west coast used to denote a lighthouse.

Lyck, pronounced here as in like, a corpse, is retained in the words *lych-wake*, as it is in Scotland and Devonshire, the time or act of watching with the dead, and *lych-gate* originally denoting a gate with a porch at the entrance of the churchyard, under which

the corpse might rest while the introductory part of the services were being said, but now, as in Devonshire, simply meaning the gate of the cemetery.

A *mausey* day, one dull and heavy, with no wind and thick mist.

Maze as a verb, transitive, to bewilder, and as intransitive, to be bewildered, to wander in mind. In these senses it is found in the writings of our best early English writers.

A little herd of England's timorous deer

Mas'd with a yelping kennel of French curs.

Shakespeare, 1 *Henry VI.* iv. 2.

"Ye *maze*, ye *maze*, goode sire," quod she.

"This thank have I, for I have made you see."

Chaucer, *C. T.* 10,260.

Connected with this is the adjective *mazed*, meaning bewildered or confused.

Many *mazed* considerings did throng

And passed in with this caution.

Shakespeare, *Henry VIII.* ii. 4.

Also the noun *mazedness*, a state of bewilderment, and the adjective *mazeful*, causing bewilderment. These are now obsolete, but we have still in use the cognate noun *maze*, meaning a labyrinth, or an intricate arrangement of paths or passages. "The vast and intricate *maze* of continental politics." Macaulay, "*Hist. of Eng.*" ch. xi. And the adjective *mazy*, involved, intricate, or perplexing.

To run the ring and trace the *mazy* round.

Dryden.

Midered or *moidered*, worried. In the latter form Halliwell gives it as in Provincial English, a verb transitive, denoting to distract, to bewilder, and as intransitive, to labor hard, to toil; and Johnson gives it in the same form as an adjective meaning crazy, and refers to Ainsworth as authority. In this form or as *moithered* it is still in use in rural England. "You'll happen be a bit *moithered* with it (a child) while it's so little." George Eliot, "*Silas Marner*," xiv.

In a former paper I noticed the use of the word *miserable* simply as intensive, appearing in such an expression as a miserable fine day. Bishop McNeil has observed on the west coast the use by the French of the word *miserablement* in a somewhat similar way, or as equivalent to *passablement*. "I have heard," he remarks, "a man say 'J'ai fait miserablement bien,' when he meant that he had done fairly well." The question is, Did the French adopt it from the English, or the English from the French?

Moldow or *moltdown*, the lichen on fir-trees. Probably the word is formed from *mould*, which is spelled without the *u* by Spenser, South, and other old writers.

Mouth speech, talking. Given by Halliwell as Devonshire.

I noticed in a former paper that *nunch* and *nuncheon* were used for lunch and luncheon. In connection with this I may mention the word *nunny bag*, originally meaning a lunch bag, but now used in the general sense of a bag to carry all the articles needed in travelling. Connected with this the Newfoundlanders have a very expressive word, *nunny fudger*, denoting primarily a man who is thinking more of his dinner than of his work, hence generally a man who, from selfish regard to his own interest or comfort, shirks his duty. Wright gives *fudge* as a verb in old English, meaning to swindle.

Overlook, to bewitch by looking over. This meaning is now pronounced obsolete elsewhere, though it appears in Shakespeare.

Beshrew your eyes,
They have o'erlooked me and divided me.

Merchant of Venice, iii. 2.

Pixy, a fairy, as it is still used in Provincial English.

In my last I mentioned the word *proper* applied to a man as used to denote handsome. I find that it is used generally as intensive, as "proper thirsty." This use is common in Devonshire and perhaps other English counties, and also in New England.

I gave in my last article the word *resolute* as meaning resolved. "I am resolute to go up the bay next week," meaning simply I have come to a resolution to do so. Hence the transition was easy to using it to express a spirit of determination. I find that in some places at least it has still another meaning, that of determined wickedness. To say that a man is a resolute fellow is to represent him as set on doing evil.

Say is used in the sense of out-talking, overbearing, or silencing.

Scrunchings, the fibrous part of seal blubber and cods' livers, after they have been boiled or tried out and the oil pressed out of them. *Scrunch* is an onomatopoeic word in the various forms of *crunch*, *craunch*, *scranch*, *cranch*, denoting primarily to grind with the teeth and with a crackling noise. From this it readily passes to other processes of crushing.

The word *scunner* is used in the peculiar sense of guiding a vessel through the ice on a sealing voyage. It is almost equivalent to the nautical term *to con*. The latter is the more general term. To *con* a ship is to guide her course, it may be on entering a harbor or in other circumstances. But *scunner* is limited in its application to steering a vessel through the ice. The word is common in Scotland to denote taking a disgust or starting back in fear. Kingsley also uses it in the first signification as vulgar English. "They got

scunnered wi' sweets." "Alton Locke," ch. iii. But these meanings are very remotely, if at all, connected with the Newfoundland use of the word. A reference to the original Anglo-Saxon word, which is *scunian*, may help to explain the matter. According to Bosworth's A. S. Dictionary the primary meaning of this is to *shun*, to avoid with fear, and the word *scunner* may thus appropriately describe the course of the steersman of the vessel, picking his way and carefully avoiding impact with the ice which may be on every hand.

Scully, a loose cotton hood worn by the women when fish-making. It seems undoubtedly from *skull*, anciently *skulle* or *schulle*, which formerly denoted not only the bony covering of the brain, but a skull cap.

Let me put on my *skull* first.

Beaumont and Fletcher.

Shem, the same as the English word *shim*, which denotes a small piece of metal placed between two parts of a machine to make a fit. The word is also used in a similar way in stone-working. In Newfoundland it is employed to denote a thin piece of wood placed between the timber and plank of a vessel, where the plank does not fit solidly.

Shim, a bat-like instrument for taking the bark off trees.

Shippen or *shippon*, Anglo-Saxon *scypen*, a stable or cow-house. It is used by Chaucer, and others of the older writers, but it is now regarded as obsolete or used only in the English Provinces.

Skad, sc. of snow, a fall of a few inches covering the ground. Both Wright and Halliwell give *scat* as Devonshire for a passing shower.

When Haldon hath a hat,
Let Kenton beware of a *skat*.

Old Devonshire Proverb.

There is a similar expression in Nova Scotia, a *skit* of snow, a small quantity scarcely covering the ground.

Mr. Devine gives the expression to "take a *slew* around" as meaning to go for a quiet stroll without any definite aim. But other gentlemen tell me they have never heard it used in this sense. He also gives *skat* as a term of reproach, meaning a mean fellow. It is used in the same sense in parts of Nova Scotia. Wright and Halliwell give it as an adjective meaning broken or ruined.

Snow falling in large flakes and slowly is called *slottery* snow. Such has much moisture in it, easily melts, and makes the ground soft and muddy. The word is old English and is akin to *slattern*. It is used by Chaucer as meaning squalid and dirty, and by other old writers as meaning foul, wet. Its application in Newfoundland is not inapt.

Slub or *slob*, a mixture of snow and water, the same as *slush* or *slosh*, in Scotch and Provincial English, also in the United States and Canada. But the Standard Dictionary gives *slub* as Provincial English. Mr. Devine quotes the following rhyme as used by a Newfoundland "youngster :"—

With your bag on your back and your barbel outside,
To keep out the *slub* from your poor yeller hide,
In this Newfoundland.

Smatchy, tainted. A fisherman will complain of the pork supplied him being *smatchy*. It is the adjective from the noun *smatch*, denoting taste or tincture, but now obsolete.

Thy life hath had some *smatch* of honor in it.

Shakespeare, *Julius Caesar*, v. 5.

It is, in fact, the same word as *smack*, as a verb denoting to taste, and as a noun denoting taste or flavor, the Anglo-Saxon *smaec*, and found in various forms in kindred languages.

Snowchy. When a person has his nasal passages stuffed up by a cold, he is said to be all *snowchy*, another instance of onomatopœia.

Soddy. "The trout are *soddy* to-day;" that is, they are small and not worth taking.

Spudgel or *piggin*, a small bucket used for dipping the water out of the dill and bailing their boats. The first is used in the south of England to denote both a kind of trowel or knife and an instrument for bailing out water. The last is retained in Scotch, but it is of Celtic origin, Gaelic, *pigeon*; Irish, *pigin*; Welsh, *pigyn* or *pic-cyn*, and was probably introduced into Newfoundland by the Irish settlers.

Sprack, smart, quick, as "he is a sprack young fellow." Icel. *spracke*, Gaelic and Irish *spraic*, strength, but in Scotch and Provincial English in the same sense as in Newfoundland, as meaning sprightly, lively. "He hath sae suddenly acquired all this fine *sprack* festivity and jocularly." Scott's "Waverley," xliii.

Sprag is a corrupted form of it, though used by Shakespeare.

A good *sprag* memory.

Merry Wives of Windsor, iv. 1.

It is the equivalent of *spry*, generally used in America.

Squat as a verb means to crush, as "I got my finger *squat*;" that is, crushed. Also to flatten a stick of timber by hewing the one side of it. Halliwell gives it as in Devonshire, meaning to compress. Wycliff seems to use it in the same sense as the Newfoundlanders, to crush. "The fundamentis of hills ben togidir smyten and *squatt*." 2 Kings (2 Sam.) xxii. 8. Akin to this is a meaning now

obsolete, to quash or annul. King Edward II. said that . . . "though lawes were *squatted* in war, yet notwithstanding they ought to be renewed in peace." Holinshed's "Chronicle," ch. iii. *Squat* as a noun is defined as meaning a bruise caused by a fall, and Herbert is quoted, who says, "Bruises, *squats*, and sudden falls, which often kill others, can bring little hurt to those that are temperate." But in this case it is plainly used to denote something else than a fall, or a bruise so occasioned, and from the connection of the word it is more likely that it meant an injury from a squeeze or compression, which is the sense it retains in Newfoundland.

Squoiled, twisted to one side. "The heel of my boot is *squoiled*," it is twisted and worn on one side. Mr. Devine gives it as descriptive of a man throwing with outstretched arm, as in overhand bowling. Perhaps the posture may suggest the same idea.

Stog and *stogging*, to stuff moss in the seams between the studs in houses, barns, or cellars. In this sense it seems peculiar to Newfoundland. But there is a kindred old English word *stoak* (German *stocken*), which means to stop up, to choke, which is about the same meaning. But the word *stog* is used in old English and Scotch, and still colloquially in some counties of England, originally meaning to plunge or drive a stick down through the soil to ascertain its depth, to probe a pool or a marsh with a pole, and hence to be stuck fast in mud or mire, or indeed stopped by any obstruction, and *stogged* expressed the condition of one so stalled. From the following lines it appears that it was so used in the old Devonshire:—

It was among the ways of good Queen Bess,
Who ruled as well as ever mortal man did, Sir,
When she was *stogged*, and the country in a mess,
She was wont to send for a Devon man, Sir.

West Country song quoted in Kingsley's *Westward Ho!* x.

So in Newfoundland it describes one stuck in the snow, mire, or a bog, and in the western parts of Nova Scotia it is used in the same sense, or more generally as meaning stopped in progress by any impediment.

Suant, pliant, evenly and uniformly made. Webster and the Encyclopædic Dictionary give it as an American or local United States word, used as meaning "spread evenly over the surface, uniform, even." It is probably from the old French.

Switchel in Newfoundland denotes a mug of weak tea given to the sailors between meals when at the seal fishing. The etymology is uncertain, but it is supposed by some to have been derived from sweet. Webster and the Encyclopædic Dictionary give it as "a beverage made of molasses and water." The Century Dictionary

defines it as "a drink made of molasses and water, and sometimes a little vinegar and ginger; also rum and water sweetened with molasses, formerly a common beverage among American sailors. Hence in sailors' use any strong drink sweetened and flavored."

The preposition *to* is used in the sense of *at*. He is *to* St. John's, meaning "he is at that city." The same usage is common in New England and in parts of Nova Scotia.

Tole, or *toll*, is now pronounced obsolete in English dictionaries, but it is a good old English word, meaning to allure by some bait.

'T is a mermaid
Has *told* my son to shipwreck.
Middleton and Dekker.

If they did but let them stand, they should but *toll* beggars to the towne.
Holinshed, *Description of England*, book ii. ch. xiii.

It is quite generally used in Newfoundland in the same sense. "Throw out some liver to *tole* the gulls."

Tommy noggin, or *tommy nogger*, a frame usually of wood, but sometimes of iron, on which to rest the fish-barrow when the fish is being weighed.

Yardel, as a verb, to tangle. "The thread or yarn is all *yardled*," and as a noun tangled twine or yarn.

Youngster. The British establishments engaged in fishing and trading on the coasts of Newfoundland have been in the habit of sending out from England and Ireland lads bound to serve for a period of years, — fishing apprentices they might be called, — and the term *youngster* has come to be used throughout the island to denote this class specifically.

Among peculiar forms I may notice *we're* for *our*, and the use of the cardinal number for the ordinal, as "in my thirteen" for in my thirteenth year. Of phrases I have already mentioned "a scattered few," but they will also speak of "*a scattered one*," to denote extreme scarcity. Other expressions are "*to find one wanting*," meaning to find the want of him when he is gone, and "*neither mops nor brooms*," used to express a man's condition as neither sick enough to be in bed nor well enough to work, while an expressive way of describing a man's poverty is to say that he is "so poor that the mice would not eat the crape on his hat."

I have thus, as far as the means at my command enabled me, traced the peculiarities of the folk-speech of Newfoundland. As a result two things are apparent: on the one hand the persistency with which words and forms of speech have maintained themselves among people separated even for centuries from their old home and their

parent stock, and on the other, the manner in which words undergo variations in sound and meaning in adapting themselves to their new surroundings. The investigation has been very imperfect. Of the words collected I have been in many cases unable to trace the origin and relations, and many more might yet be gathered by a diligent gleaner. One line of inquiry has scarcely been touched; that is, the difference in speech among the inhabitants of different parts of the island, owing, it may be, to difference of origin or to difference in their intercourse with others. My information has been obtained principally on the east coast, and describes particularly the speech of the people residing there. But the variation in the speech of the people on the south or west is such that a person from one of these quarters will sometimes laugh at the words or phrases used by people in the other. But this line of inquiry I must leave to persons locally situated so as to be able to prosecute it successfully.

George Patterson.

NEW GLASGOW, NOVA SCOTIA.



FOLK-LORE IN NEWFOUNDLAND.

COMING to their folk-lore, we may mention some of their superstitions in addition to those already given. It is firmly believed that a man born feet foremost can cure lumbago and pains in the back by treading on that part of the afflicted's body. The following additional examples are given by Mr. Devine. At Conche, on the Trinity shore, it is the custom on Christmas Eve to take a brand from the fire and throw it over the roof at midnight to preserve the house from fire the following year. In several parts of Bonavista Bay, it was the custom not many years ago to place a half crown between the stem and the keel of a new boat when building. So in regard to the building of a chimney. A celebrated Irish mason would not lay a brick or a stone until the coin was first placed under it. This seems a wide-spread superstition. Only recently in England a silver spike was found imbedded in the lower part of the stem of a ship built by a Hindoo merchant, and hidden there after certain religious services. A remnant of it may be found in the practice of placing coins under the corner-stone of buildings.

He also mentions that in Trinity Bay there is a superstition that if a man has an enemy who designs to do him injury, he may by boiling shot, or putting shot in boiling water, not only protect himself, but cause the injury to recoil upon the head of his foe. In Bonne Bay, burning green boughs, it is supposed, will end fine weather, and cause rain. Few, anywhere, will kill a pig, or indeed any animal, in the decrease of the moon. The same idea is prevalent among the descendants of the Scotch in Nova Scotia. They suppose that the meat will shrink.

At Holyrood, near the head of Conception Bay, it is the practice on the occasion of a funeral for every man attending to stand outside smoking a new clay pipe when the corpse is brought out of the house. The practice must be comparatively modern, certainly not older than the days of Sir Walter Raleigh. But it may have been the remains of an old custom. As at present practised, it does not seem to have any superstitious meaning, but to be merely a form of showing respect.

They have many omens. As with so many elsewhere, Friday is an unlucky day, and sailing on it is universally feared. The common superstition as to thirteen at a table is also prevalent. It is unlucky to turn a boat against the sun on leaving the stage or fishing ground. Whistling while on the water is not allowed by most fishermen, nor is turning a schooner's hatch upside down on the deck. No man will go on a voyage if he knows there is a man on

board recognized as unlucky, or, as they term him, a *jinker*. It is unlucky to dig a grave on Monday, and to avoid the effects of the omen a few sods are removed on Sunday night. It is very unlucky to burn your kettle-stick when on a journey either on land or water. If this occurs on the water, you will have head winds and a tedious time; if on land, you will kill no game, or perhaps meet with a serious accident. Having forgotten something when going on a shooting expedition, it is unlucky to turn back for it. If it should happen to be your gun, powder, or shot, your luck is crossed for that time. If a schooner is delayed by adverse winds in a harbor, and cannot get away, the reason may be easily known: some person has put the black cat under the pot. A rainy day is unlucky for a marriage, but a good omen for a funeral. This superstition is widely prevalent. As an old rhyme has it:—

Blessed is the bride that the sun shines on,
Blessed is the corpse that the rain falls on;

or another in Scotland:—

West wind to the bairn when gaen for its name,
And rain to the corpse carried to its lang hame;
A bonny blue sky to welcome the bride
As she gangs to the kirk wi' the sun on her side.

George Patterson.

NEW GLASGOW, NOVA SCOTIA.

NEGRO SONG FROM GEORGIA.

I 'se gwine on er journey, tell yo',
 I hyar yo' better go 'long;
 I 'se gwine fer de kingdom, tell yo',
 I hyar yo' better go 'long.
 O blow, blow, Ole Massa, blow de cotton horn,
 Ole Jim 'll neber wuck no mo' in de cotton an' de corn.

I 'se gwine free in mornin', tell yo',
 I hyar yo' better go 'long;
 I 'se gwine washed in de blood, tell yo',
 I hyar yo' better go 'long.
 O blow, blow, Ole Massa, blow de cotton horn,
 Ole Jim 'll neber wuck no mo' in de cotton an' de corn.

Doan' yo' hyar dem callin', tell yo' ?
 I hyar yo' better go 'long;
 Dey 's callin' Ole Jim soft, tell yo',
 I hyar yo' better go 'long.
 O blow, blow, Ole Massa, blow de cotton horn,
 Ole Jim 'll neber wuck no mo' in de cotton an' de corn.

Hyar de wind what 's dat rockin', tell yo',
 I hyar yo' better go 'long;
 Jesus hol' de light, tell yo',
 I hyar yo' better go 'long.
 O blow, blow, Ole Massa, blow de cotton horn,
 Ole Jim 'll nèber wuck no mo' in de cotton an' de corn.

Emma M. Backus.

8

THE LEGEND OF THE HOLY GRAIL.

Polk-Lore

II.

THE Perceval of Crestien was followed by a series of romances in which the holy vessel played an important part. In addition to analyses furnished by Birch-Hirschfeld and Nutt, a more elaborate examination has lately been made by Heinzel. Yet it may be useful to give brief accounts of these works, arranged according to a theory of their sequence and relationship which to the writer appears defensible.

JOSEPH OF ARIMATHÆA.

A poem relating to Joseph and his race was composed by an author otherwise unknown, who calls himself Robert de Boron. The verse exists only in a single manuscript; a prose recast has had more currency. The story proceeds as follows:—

The precious vessel in which, at the time of the Last Supper, Jesus made his sacrament comes into possession of Pilate, and by him is bestowed on his soldier, Joseph of Arimathæa, who had begged the body of the Saviour. In this vessel Joseph collects the blood of the Redeemer, whose body he lays in the sepulchre. After the report of the Resurrection, the Jews, incensed against Joseph, immure him in a dark tower. Here Jesus Christ appears to Joseph, bringing the vessel, from which proceeds a lustre; the visitor reveals his divinity, and promises to Joseph eternal life; as a reward for service, Joseph shall have in charge the emblem of the death of Christ, which in turn he is to deliver to other keepers. Our Lord then produces the "precious and great vessel, containing the most holy blood which Joseph had collected," and which is to be intrusted to only three persons, a number significant of the Trinity. Joseph receives it kneeling, and is informed that it shall be a means of salvation and repentance to true believers. Never shall be made any sacrament in which shall not be remembered the name of Joseph. This promise Joseph fails to understand, and asks an explanation; God then bestows the desired instruction in solemn words, afterwards referred to as "the great secret named the *Graal*." The celestial guest then departs, bidding Joseph remain in the prison, from which he shall ultimately be delivered, and where he will receive daily counsel from the Holy Ghost, whose voice will speak with him. Accordingly, during many years Joseph is immured in the tower and lost to the world.

In the time of Titus, emperor of Rome, Vespasian, son of the emperor, is sick of leprosy, and can derive no aid from physicians.

A pilgrim who has visited Judæa brings report of a prophet named Jesus, whom the Jews have put to death, but who possessed miraculous power, and could have healed the prince. An embassy is sent to Judæa to inquire into the story, and, in case the envoys are convinced, to bring back some relic. From Pilate himself, who professes to have acted under duress, the messengers learn the sacred history, and return with the Veronica, or cloth on which Jesus had wiped his face when on his way to the cross, and which has retained his image; by this portrait Vespasian is cured. Titus and Vespasian repair to Judæa, in order to take proceedings against the Jews, who are subjected to examination, and cast on Joseph the responsibility for the life of Jesus. One of the Jews, in consideration of a promise of mercy, reveals the place of imprisonment; Joseph is found safe and well, illuminated by his vessel; he preaches to Vespasian, who is converted; a frightful vengeance is taken on the Jews.

Enygeus (or Eniseus), sister of Joseph, with her husband Hebron (in shorter form, Bron), appeals to Joseph for protection; together with a company of other converts, they accept the Christian faith and are pardoned. Joseph conducts the party into foreign regions, where they abide for a long time. For a season their affairs go prosperously; but in the end, on account of the sin of lust, they suffer from famine. Hebron makes complaint to Joseph, who, according to his custom in emergencies, comes before the vessel, and asks counsel (in virtue of the promise above mentioned). The voice of the Holy Ghost replies, and bids Joseph do a thing which shall have a mystic meaning (*en senefiance grant*): he is to take the vessel containing the blood of God and expose it uncovered to the Jews. For this purpose, in the name of the table of the Supper, placed is to prepare a second table, in the centre of which is to be placed the vessel, and opposite a fish, which Hebron is to catch; Joseph himself is to take the seat of Jesus, placing Hebron on his right, and on his left a vacant seat, after the pattern of that vacated by Judas, who, withdrawn, out of shame, in consequence of the words of Christ, the man who had eaten with him should betray him; this seat would remain unoccupied until it should be filled by an unborn child of Hebron, from his birth destined for the place. After this shall be done, the people are to sit and partake of the grace of our Lord, on condition that they have kept the faith and the commandments.

Joseph does as directed; part of the folk sit and are fed with grace, and obtain the accomplishment of their heart's desire; the rest, who remain standing at a distance, perceive nothing, and are informed by the more fortunate that their delight and refreshment

proceed from the vessel, which suffereth no sinner to remain in its company. The sinners then ask the name of the vessel, and are informed that it will hereafter be termed *Graal*, because it is so agreeable (from *agréer*). Henceforth, at mid-morn, the people who remain daily go before the Graal, and call such attendance "service;" the tale is known as the History of the Grail (*dou Graal l'estoire*), and the vessel has since retained the appellation. One of the sinners, Moyses, ventures to take the empty seat, on which the earth opens and swallows him; to Joseph, who makes inquiry before his vessel, it is revealed that the vacant seat shall not be filled until it is occupied by the grandson of Hebron, and that only the latter will be able to disclose the fate of Moyses, who has fallen into the abyss.

Enygeus and Hebron have twelve sons, with respect to whom Joseph, in the usual manner, inquires the divine pleasure; God sends an angel, who brings word that these are to marry, save one, who shall be the master of the rest. The youngest, Alein, declines to wed, and is declared the chieftain of the brothers, and taken into Joseph's own house. The Holy Ghost commands that Joseph shall make Alein acquainted with the history and virtues of the vessel and teach him to abstain from the joy of the flesh; Alein is to proceed to the farthest west, where he will exalt the name of God. On the morrow, when the company is gathered for the daily service, an angel will arrive with a letter from heaven, which is to be placed in charge of Petrus, one of the disciples, to carry whithersoever his heart may incline him to go; this will be to the Vales of Avaron in the west (*es vaus d'Avaron*), there to await the arrival of the unborn son of Alein, who will read to Petrus the letter, and inform the latter respecting the fate of Moyses (presumably as credentials of his trustworthiness); Petrus is then to pass from the world. Joseph gives Alein the instruction required in written form; the author says that to include the whole story would enlarge the present treatise a hundred fold.

On the morrow, the event falls as predicted; the angel brings the letter, and Petrus declares himself ready to proceed "toward the west, which is cruelly savage, the Vales of Avaron." This departure, however, is delayed by another revelation; Petrus is to remain for a day, in order that he may witness the transference to Hebron of the holy vessel and its authority. On account of the fish he caught, Hebron will be known as the Rich Fisher, and his fame will ever increase; like the rest, he will be attracted to the Occident, where, in any spot he may elect, he is to wait the arrival of the grandson, to whom he is finally to surrender "the vessel and the grace;" thus will be complete the trio of possessors, emblematic of

the Trinity. When all is accomplished, Joseph is to depart into everlasting joy ; "thou and thy heirs and thy line, all that is born of thy sister, will be safe, and they who know how to tell the story will be loved and cherished, of all folk the most honored."

On the next day, at the service, Joseph relates the divine revelations, and puts the whole history into writing, save the secret words of Christ in the prison, which he leaves unrecorded, but orally communicates to Hebron only ; the latter is put in possession of the vessel, and after three days goes his way to the (unnamed) country in which he was born, while Joseph remains behind.

An epilogue recites that no person will be able to complete the tale unless he can recite the fortunes of Alein, Petrus, Moyses, and the Rich Fisher ; this no man can do, unless he has previously become acquainted with the greater history of the Grail. The writer declares his intention, at more leisure, to finish the story.

In the curious work, of which an account has been given, the author falls into frequent inconsistencies and contradictions. The promised occupant of the empty seat is mentioned first as the son (2533), then as the grandson (2795) of Alein ; the extended history of the Grail, to which he refers as his authority, is said to have been written, first by great scholars (934), then by Joseph himself ; Joseph, again, is made to write the narrative twice over, at first for Alein (3157), afterwards for Hebron (3418) ; the secret words of Christ in the prison are mentioned as included in the book (935), afterwards as only orally delivered (3413). The celestial letter is read by Joseph to Petrus (3112) ; presently we are told that the latter is only to become acquainted with its contents through hearing them read by the heir of Alein (3132). The vessel is to be exhibited to the sinners uncovered (*tout à découvert*, 2472) ; but it is shortly described as covered with a towel (2508). These incongruities appear to me to be the result of the carelessness of an author inventing with free hand, writing *currente calamo*, and disinclined to take the trouble of correcting his composition, with an eye to consistency.

A connection with the "matter of Britain" is not distinctly stated ; yet there can be no doubt that the reader is expected to understand Britain by the unnamed western country in which the actors of the drama are hereafter to meet. The "Vales of Avaron" may be a corruption for the Isle of Avalon, whither, according to Geoffrey of Monmouth and French romancers, the wounded Arthur retired. Avalon, for half a century, had been identified with Glastonbury ; of this association the present work shows no trace. The writer, at the close of his poem, speaks of the tale of the "Good Fisher," or

"Rich Fisher," as famous in his day (3457); he probably had in mind the Perceval of Crestien. Whether he expected the reader to understand that the grandson of Alein, the destined occupant of the empty seat, was to be Perceval, appears to my mind doubtful. In this case he must have been poorly informed respecting the history of Arthur, who would thus be placed in the third generation from the Christian era, or the end of the first century instead of the fifth. It is not at all intelligible how the missionary Alein can have been meant to figure as a knight representing the duties of chivalry, such as must have been the father of Perceval, whose mother is averse to have him follow the same career. The poet says that persons enjoying the grace of the vessel could not be maimed in their limbs (3052); this was precisely the case with the Fisher King, possessor of the Grail in Crestien's romance. As the whole tone of the poem is religious, and partakes of the ideas and style of Christian apocrypha, it seems highly improbable that the author had any idea of representing the destined possessor of the empty seat in the character of a Knight of the Round Table. The real purposes of the writer are likely to remain obscure.

For his scenery, it has been shown that the poet was indebted to an apocryphal gospel, well known in his day. The imagination of an oriental Christian of the second century had furnished fictitious testimony to the truth of sacred history, in the form of a narrative professing to be the translation of Jewish documents contemporary with the proceedings before Pilate, and subsequent events down to the Ascension. This record, together with an addition of later date, relating to the descent of Christ into Hades, was familiar to the Middle Age under the title of the Evangel of Nicodemus. Concerning Joseph of Arimathæa, this composition relates that on the day of the Crucifixion he was confined by the Jews in a guard-house; at the sixth hour in the evening (the time of the death of the Redeemer), the house having been suspended by the four corners, the Saviour appears to Joseph, with a dazzling light, and reveals himself as that very Jesus whom Joseph had laid in the tomb. As a condition of belief, Joseph asks to be shown the sepulchre, to which he is guided by his divine visitor, who leaves Joseph in his own house, bidding him not issue for forty days.

As an offshoot from this root, was composed the Latin book entitled "*Vindicta Salvatoris*," in which the vengeance of Christ on the Jews is described after the spirit of a barbarian blood-feud. Titus, a prince of Aquitaine, is healed of a tumor through faith in Jesus, whom he has never seen, but heard of through Nathan, a Christian traveller. Desirous to signalize his new allegiance to the Prince of Peace, Titus invites his friend Vespasianus, a prince of

the country, to join him in an expedition which answers to a crusade. The two cross the sea, arrive at Jerusalem, and smite the population with the edge of the sword, destroying the survivors with frightful tortures. At this time the emperor Tiberius is sick of leprosy; the victors announce their success, begging him to send a legate with authority; Velosianus is commissioned, who obtains from Veronica (the woman healed of a bloody flux) the cloth containing the portrait, which with his own hands Jesus had painted at her request, in order to serve as a memorial. By this relic Tiberius is healed and embraces Christianity, having been instructed by the same Nathan, who had informed Titus. The work contains mention of the fortunes of Joseph, as already related.

Robert de Boron appears to have confused the Titus and Vespasianus of the treatise with Roman emperors of the same names, and thus was led to delay the deliverance of Joseph until the day of Vespasian. Possibly an earlier composition may have existed, in which this misapprehension had already been made; it may have contributed to this version of the history of Joseph, that a confusion arose with Josephus Flavius, actually connected with Vespasian (Heinzel, p. 106). However this may have been, it may probably have been Robert himself who substituted the Grail, instead of the sepulchre, as the attestation calculated to convince doubt exhibited by Christ to Joseph, an alteration dependent on the symbolical ideas presently to be elucidated.

The essential idea of Robert's poem relates, not to the apocryphal Christian history above explained, but to ideas associated with the religious ceremonial of the writer's own time.

In his "*Gemma Animæ*," a work composed in the first half of the twelfth century, Honorius of Autun undertook to expound the symbolism of the ceremony of the mass; in this treatise, respecting the eucharistic cup he says: "The same chalice, whatever its material, is in a mystery that which Christ held in his hands. The Scripture calleth it Testament, because by this is confirmed the legacy of a deceased person. The new and eternal testament is written for us in the blood of Christ, by whose death the celestial kingdom is secured as our inheritance. By a mystery is meant, that one thing is expressed, and other thing understood" (i. 106).

The allusion to a testament of course refers to the cup (*calix*) which Jesus took and gave to his disciples, saying, according to the rendering of the Vulgate: *Hic est enim sanguis novi testamenti, qui pro multis effundetur in remissionem peccatorum* (Matthew, xxvi. 28).

In another chapter, Honorius describes the corporal as a cloth of linen, pure white, folded in such manner as to exhibit neither beginning nor end, on which is set the oblate of unleavened bread, in the

form of a denarius and stamped with the image of the Lord. He proceeds (i. 46) :—

“When are said the words *per omnia sæcula sæculorum*, the deacon comes, raises the cup before him (the priest), puts on the cover, replaces it on the altar, and covers it with the corporal, representing Joseph of Arimathæa, who deposited the body of Jesus Christ, covered his face with the sweat-cloth, laid in the tomb, sealed with the stone. Here the oblate and chalice are covered with the corporal, which signifies the pure winding-sheet in which Joseph wrapt the body of Christ. The chalice designates the sepulchre; the plate the stone which closed the sepulchre.”

The act to which Honorius refers is that which follows the consecration of the cup and precedes the oblation; that is, to the crowning moment of the celebration, when the deacon presents the priest with the cup now containing the blood of God.

Anciently the chalice and paten were presented at the same time; the priest received the cup with the paten, elevated to his breast, bowed, and made the oblation (E. Martene, *De antiquis ecclesiæ ritibus*, Antwerp, 1764, vol. iv. p. 58, § 19).

In the romance we read, as the “secret words” recited to Joseph in the prison, by God himself: “Joseph, thou knowest that in the house of Simon I ate, and all my companions, on Thursday, at the supper; there I blest the bread and wine, I told them that they should eat my flesh and drink my blood; in this manner shall be represented this table in many a land. That thou didst take me from the cross and lay me in the sepulchre, is the altar on which they who sacrifice me shall place me. The cloth in which I was enveloped shall be called corporal. This vessel in which thou didst put my blood, shall be named chalice (*calices*). The plate which thereon shall lie shall signify the stone sealed over me, when thou didst put me in the sepulchre. Thou oughtest to know, these things are emblems (*senefiance*), which shall be done in memory of thee. All who shall behold this vessel, shall be in my company; they shall have their heart’s wish, and joy everlasting. Those who shall be able to understand these words and retain them, will be virtuous in the sight of men, and more acceptable before God; they cannot be misjudged in court, nor cheated of their right, nor vanquished in trial by battle, if their cause is just” (i. 893–928).

In writing these words, it would seem obvious that the poet must have in mind the passage of Honorius, of which the lines are in considerable measure a paraphrase; it is not clear that a particular act of the ritual is referred to, as in the words of Honorius; yet it is not easy to see how it would have been possible to state more

clearly that the vessel is synonymous with the cup of the sacrament. The advantages claimed for the use of this cup are entirely in accordance with mediæval ideas respecting the protective influence of the eucharist.

The same significance appears in the remainder of the story, or rather allegory. That the Grail is placed in the middle of the table, with a fish opposite, is a thinly disguised description of the relative arrangement of the chalice and paten, which in the mass are placed on the altar, the first on the right, the second on the left (Martene, *op. cit.* iv. 57, § 18). The fish here answers to the paten containing the body of Christ; this significance of the fish, as typifying the body of the Redeemer partaken in the Supper, is ancient, the pictures of the Catacombs at Rome supplying numerous illustrations; the symbol, though explained as an anagram of the initial letters of the titles of Jesus, probably is an inheritance from pre-Christian Oriental usage. The Rich Fisher is therefore a proper person to represent the priest, who has the power of distributing the body of God. The "secret" of the Grail is the part of the service for the priest alone (*secreta*, Martene, iv. 50, § 7); that the words relating the internal meaning of the sacramental rite are for the ear of Alein, refers to the same privilege. The involution of the Grail by Joseph is also a ritual act, the cup being enveloped in the corporal (Martene, iv. 58). That physical sustenance may be imparted by the rite was a mediæval conception already referred to in the romance of Crestien; this bodily nourishment, again, is a sign of spiritual feeding with the bread of angels. Participation in the communion must be preceded by a confession of faith; that sinners are compelled to withdraw, and the fate of him who occupied the empty seat, refers to the danger incurred by impure persons in approaching the divinized elements. Reference to the virtue of the vessel, as conferring salvation from sins (882), alludes to the remission of sins mentioned in the words of consecration. Finally, it is expressly declared that the vessel is the chalice.

It seems, therefore, that the poem presents a consistent representation of the virtues of the sacramental cup; Robert must have expected his readers to picture the holy vessel under the usual form of the chalice. He must, however, have been aware that the common Romance term, *grail*, dish, did not lend itself to such explanation. It may, I think, have been for this reason that he avoids using the word until he is able to represent the designation *Graal* as a proper noun, a name of the chalice, explained by its possession of an independent derivation not belonging to the familiar designation of a dish. Such ingenious arrangement implies invention on the part of the author; Robert was evidently enthusiastic over his

idea ; like interest is found only among possessors of an original conception ; I should suppose, therefore, that it is to Robert that belonged the idea of representing the vessel as the cup of the sacrament.

According to what has been said, the following may be thought a rational hypothesis concerning the relation of Robert to his predecessor. After the publication of the *Perceval* of Crestien, curiosity was awakened by the enigmatical manner in which the sacred dish, containing the host, is introduced into his narrative ; this interest may have led to various efforts at elucidation. Not long after the appearance of Crestien's work, and while this curiosity was at its height, it occurred to Robert that a legend could be constructed, in which the Grail, which had by this time come to be used as a proper name in connection with the story of the Fisher, might be explained as the chalice of the eucharist ; this notion was carried out in a story of his own invention, on the basis of suggestions obtained from the apocryphal work mentioned. Whether the author had any intention of continuing his story it is impossible to conjecture ; it may well be that he designed only to compose an introduction connecting the vessel with Christian symbolism. He may have been acquainted with the poem of Crestien only by rumor, and have had no distinct idea, either of its contents or of Arthurian history. If he had made an attempt to continue the narrative, it is fair to suppose that he would have continued to use the legendary style in which the poem is written. The *Joseph*, therefore, must be taken by itself, as having no distinct relation to previous compositions connected with the holy vessel.

According to this view, Robert must have expected his readers to conceive of the Grail as the cup of the sacrament ; but if so, this representation was not comprehended by the romancers who came after him. In the *Queste del Saint Graal* the vessel is explained as the dish holding the Paschal Lamb, and in a passage of the *Merlin*, perhaps interpolated (see below), as that in which Jesus and the Apostles ate at the Supper. In a mention hereafter to be noticed, the chronicler Helinandus says : "At this time, in Britain, was shown to a certain hermit, by means of an angel, a marvellous vision relating to Joseph, a noble decurion, who took down from the cross the body of the Lord, and concerning that *catinus* or *paropsis*, in which the Lord supped with his disciples, regarding which has been indited by the same hermit the history called *gradale*. Now *gradalis* or *gradale*, in the French tongue, signifies a dish wide and somewhat deep, in which at the tables of the rich are wont to be served costly viands *gradatim*, one delicacy after another in different courses. In common speech it is also entitled *greal*, because it is *grata* and

acceptable to him who eateth therein, as well on account of the containing vessel, made perhaps of silver or other precious material, as by reason of the thing contained, that is to say the successive variety of expensive food. This history I have been unable to find in Latin, but in French only it is possessed by certain noblemen, nor, as is said, is it easy to be found in its entirety." On the authority of these explanations, modern writers have assumed that in the account of Robert, the Grail represents the vessel mentioned in Matthew xxvi. 23, reciting, according to the common English version: "And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me." Here the Vulgate renders the Greek *τροβλίον*, dish, by *paropsis*. The forms of the ware denoted by the various scriptural terms are not capable of precise determination; the vessel held liquid; perhaps the English word sauce-pan would furnish the best rendering. As to the contents, it seems to be admitted that the food served in the dish was the *charoseth*, or ritual sauce composed of figs, dates, and similar fruits, with vinegar, the red color of which is said to have symbolized the hue of the bricks of Egypt. This sauce seems also to have had non-ritual use, and presumably had made part of an ordinary meal, and so come to be employed with a mystical interpretation, in the festival which had originated as a repast dedicatory of the fruits of the year. In dipping the bread, the feasters only followed the usual habit of the Orient, a custom preserved to modern times. The corresponding passage, Mark xiv. 20, makes Jesus reply to questions concerning the traitor: "It is one of the twelve that dippeth with me in the dish." From the latter mention, it has been assumed that Judas reclined near Jesus, and that the vessel, employed by two persons occupying contiguous places, was only one of many similar dishes placed upon the table. The fathers of the church seem to have comprehended the description as concerned with customs of eating still familiar; at all events, I am not aware that these laid any stress on the *paropsis*, or that this vessel has played any part in ecclesiastical symbolism. It was only from such symbolic use that Robert could have been led to think of the dish, and in the absence of such suggestion it is fairly to be assumed that he also did not have in his mind the passage in question. By no possible stretch of metaphor could he have spoken of the dish of Judas as "the vessel in which Christ made his sacrament" (396), or as receiving the blood of God. On the other hand, the successors of the poet, who were not especially interested in the symbolism which in his composition had been all-important, but who were first of all story-tellers, had before them also the narrative of Crestien, in which the vessel was described as a dish, conformably to the usual meaning of the word *grail*; it is therefore not

surprising that, by way of misinterpretation, these made the vessel represent the dish from which the apostles had eaten ; but even so, it does not appear that they had any distinct idea of connecting the Grail with the dish used by Jesus and Judas, a reference only suggested by the passage of Helinandus.

It is true that a chief function of the Grail, as described by Robert, was to separate the sinners from the righteous, and that such severance is illustrated by the parallel case of Judas. But in the Biblical narrative, the use of the dish had been previous to the words of Jesus, by which Judas is induced to withdraw, and participation in the food is mentioned only as a means of recognition. With this Robert agrees, making Jesus say : "And I said that he ate with me, who would betray my person. He who knew that he had this was ashamed, and drew back from me" (2479-2483). On the other hand, while Judas actually did use the *paropsis*, sinners are unable to approach the Grail. It therefore seems clear, that in the romance the withdrawal of the offenders is ascribed, not to the influence of the dish in which Judas had dipped his hand, but to a different vessel, the cup of the new testament ; the representation is explained by the existence of a general belief respecting the danger which persons in mortal sin incurred by approaching the eucharist.

For these reasons, I should acquit Robert of a confusion which would reduce his poem to nonsense, and give him credit for an original and consistent representation of the Grail as the cup of the Last Supper, attributing the identification with the dish of Judas to the misapprehension of subsequent romancers. Such relation would be normal, for in this cycle, it is found that each successive author, in his efforts at originality, misconceives and perverts the ideas borrowed from his predecessor.

The error (as I think) of the mediæval writers has been followed by all modern scholars who have had occasion to treat the subject : Zarncke, Birch-Hirschfeld, Nutt, Heinzel. They have been influenced by an expectation of the consistency of works which are a tissue of misconceptions and contradictions. If the explanation here offered finds favor, Robert will obtain the credit of an original and consistent allegory, and the blame for the confusion will fall on his imitators.

It has been supposed that some indication of date is furnished by the epilogue. A Gautier de Montbeliart went to the Holy Land in 1201, where he died in 1214. Hence it has been concluded that Robert, if he wrote in company of this Gautier, must have composed before 1201. Granting this to be the case, it is not clear why it should be presumed that the poem may not have been written many years earlier than 1201, as its relation to other works

of the cycle will hereafter be shown to imply. But it is not plain that such is the interpretation of the enigmatical lines of the epilogue, which appears to me to exhibit marks of unguineness, and I think, therefore, that no attention is to be paid to this indication, in determining the date of the work.

In spite of deficiencies of historical knowledge, the Joseph exhibits no small literary merit, as is usual in the case of compositions that have made much impression. The style is easy and graceful, the verse flowing and musical, and the ideas often pleasing, as witness the following lines (31-44) respecting the Virgin : —

Dedenz la Virge s'aümbra,
Tele com la voust la fourma,
Simple, douce, mout bien aprise,
Toute la fist à sa devise.
Pleine fu de toutes bontez :
En li assist toutes biautez,
Ele est fleiranz come esglentiers ;
Ele est ausi com li rosiers,
Qu'ele porta la douce rose
Qui fu dedenz sen ventre enlose.
Ele fu Marie apelée,
De touz biens est enluminée ;
Marie est dite, mer amere ;
Fille dieu est, si est sa mere.

"Within the Virgin did he shadow himself forth ; such as he desired he formèd her ; simple, sweet, well instructed, wholly he fashioned according to his device. Full was she of all goodness, in her was seated all beauty ; flowering she is as eglantine, she is also like the rose-tree, seeing that in herself she beareth the sweet rose that was included in her womb. She was called Mary, with all goods is she illuminate ; Mary, it meaneth, sea of bitterness ; daughter of God she is, his mother also."

The story of Crestien, a romance of the most chivalric type, was thus followed by a religious poem of a character as opposite as possible. Each of these tales being incomplete, each required continuation ; the remainder of the evolution of the legend consisted in a series of attempts at concording the ideas and situations of two inconsistent works ; successive writers of fiction, working in a spirit of invention as free as that of modern novelists, reconstructed, expanded, and harmonized, with absolute indifference to the intentions of predecessors, whom they were at all times ready to use, but equally prepared to misinterpret, confuse, and contradict, when by so doing they could produce an original effect, and attain the only end dear to them, the effective presentation of their own situations and ideas.

MERLIN.

As a continuation of the Joseph was written a poem relating to the life of Merlin, in which the history was carried from the birth of Merlin to the coronation of Arthur; of the poem only a fragment survives, but the entire romance is preserved in a prose reworking. The material was obtained from the "*Historia Regum Britanniae*" of Geoffrey of Monmouth, expanded and varied by additions due to two generations of French minstrels. The romance contains a passage in which the Round Table of King Arthur is brought into connection with the Grail, being explained as made in imitation of that of the Last Supper ("Merlin," ed. G. Paris and J. Ulrich, Paris, 1886, vol. i. pp. 94-97).

Merlin advises Uter Pendragon (father of Arthur) to do a thing which will be to his advantage, at the same time desiring secrecy. The king promises to follow his wishes, whereon Merlin briefly mentions the story of Joseph of Arimathæa, the famine which fell on his company, and the table he made, according to the pattern of that at which sat Christ and his Apostles. "And by this vessel was parted the society of the good and the bad. Sir, he who could sit at this table had the accomplishment of his heart. Sir, at this table was always an empty seat, which signifies the place where Judas sat at the Supper, and when he heard what Our Lord said on his account, was parted from the company of God. And his place was empty, saving that our Our Lord seated a man in his stead to make up the number of the twelve Apostles. And this folk call the vessel, whence they have this grace, *Graal*. And if you will trust me, you will establish the third table in the name of the Trinity. By these three tables the Trinity signified three virtues. And I assure you that if you do this, it will greatly advantage your soul and body." It is agreed that the plan shall be carried out in Carlisle at Pentecost. Merlin makes the table, and at Pentecost chooses fifty knights to occupy the seats, with the exception of that left vacant. After the festival, the knights have become so much attached to each other, that they refuse to separate, expressing a desire to spend their lives together; in this way is established the Table of King Arthur. The king is anxious to know who is to occupy the empty place; Merlin replies: "So much I may say that it shall not be filled in thy time. And he who will fill it will be born from one who ought to engender him. And he hath not yet taken wife, nor knoweth that he must do so. And it will be necessary, first of all, for the man who is to fill it, to accomplish that place, before which sitteth the vessel of the Grail, which those who guard it have never seen accomplished; which will not befall in thy time,

but in that of the king who shall succeed." Merlin, praying the king hereafter to hold his chief court in Carlisle, then departs, and retires into Northumberland to join Blaise (the confessor of Merlin's mother), to whom he "relates these things, and, this establishment of the table, and much more which you will hear in his book."

It will be observed that in this passage the symbolism becomes confused. In the Joseph the empty seat is before the Grail, the chalice containing the blood of God, which can be approached only by the pure; in the Merlin, besides this vacant place, a second unoccupied seat is made at the Round Table, where the Grail is not present; yet this board is mentioned as the third table of the sacrament. The duplication of the idea is what would be expected of an imitator, who, as in this cycle invariably is the case with copyists, perverts the idea of his original. In minor points, also, the narration varies; the number three is said to represent three virtues, instead of the Trinity; the word *Graal* is connected with *grace*, instead of with *agr  er*.

However, the romance has been set down as the work of Robert de Boron, and is so indicated in the title of the edition of Paris and Ulrich, nor has any objection been raised against the attribution; it is, therefore, with deference that I would suggest the difficulties in the way of such ascription.

That the work, in the manuscripts, immediately follows the Joseph, constitutes no ground for assumption of common authorship, seeing that such position is adequately accounted for by the consideration that the Merlin, whoever may have been the author, was written for the purpose of continuing the Joseph.

The romance does not profess to be the work of Robert; on the contrary, while the Joseph professes to depend on a history of the Grail, written by Joseph of Arimath  a himself, the Merlin pretends to be founded on the story of a mythical Blaise, a contemporary of Merlin.

The action of the Joseph is placed in the first century; that of the Merlin belongs to the fifth. The writer of the first seems to have had no definite idea of Arthurian story; the author of the second employed the account of Geoffrey of Monmouth.

The conceptions of the first move in the circle of ideas of Christian apocrypha, those of the second belong to secular history; those of the former deal with ecclesiastical symbolism, of the latter with the adventures belonging to the matter of Britain.

The style of the poetic fragment of the Merlin appears to me different from that of the Joseph; the rhythm of the former writer is fluent and melodious, that of the latter harsh and formal; the one contains many pleasing lines, the other no agreeable collocation;

the first occupies less than thirty-five hundred lines, the latter must have extended to a compass three times as great.

For these reasons I regard the Merlin as the work of a new hand, writing presumably not long after the composition of the Joseph, which work he undertook to continue, and made an essential addition to the legend, connecting the holy vessel with Arthurian story by associating it with the Round Table.

NOTES.

Epilogue to the Joseph. After the end of the story, with the words, "And Joseph remained" (*Et Joseph si est demourez*), follows an epilogue of about fifty lines (3461-3514). "Messires Roberz de Boron" affirms that those who profess to be able to relate the story must be capable of reciting four things; namely, the adventures of Alein, Petrus, Moyses, and the Rich Fisher; with respect to the latter, it will be necessary to recount where he journeyed, where he halted, and the arrival of "him who ought to go" (the son of Alein, destined to occupy the empty seat). These four parts no man can bring together unless he has heard related the greater history of the Grail (*Dou Graal la plus grant estoire*), which without doubt is veritable. "At the time I treated of it (*je la retreis*), with my lord Gautier, in peace, who was of Mont-Belyal (Monbeliart, in prose version), the great history of the Grail had never been treated by any man who was mortal; but I notify all men, who shall possess this book, that if God gives me life and health, I intend to conjoin these parts, if I am able to write them out (*se en livre les puis trouver*). As I omit a portion, which do not now treat, it will be necessary to relate the fifth part (the Joseph) and forget the four until at more leisure I can return to the subject and deal with them myself, each separately; but if now I leave them, learned men will suppose them lost, and be unable to conjecture with what mystical intent (*en quele senefiance*) I had separated them." Gautier de Montbeliard went to the Holy Land in 1201, and did not return, dying in 1212 (Merlin, ed. by Paris and Ulrich, p. ix. note). Hence the editor supposes that Robert had made a first edition of his poem when companion of this lord, before 1201, and in a second edition, after 1212, added the epilogue. But this is not the only nor most obvious interpretation of the epilogue, which might signify that Robert had originally written a fuller (*plus grant*) history of the Grail, of which in the Joseph he began a briefer and more popular version; and it is not to be denied that the literal sense appears to favor this rendering, and that the epilogue appears intended to pass as belonging to a first, not a second, edition. In this case the forgery would be obvious, a supposition corroborated by the apologetic tone and confused style of the lines. These may have been added by an editor who disapproved of works such as the Merlin circulating as continuations of the Joseph. Concerning the first three parts of the proposed continuation, there is no evidence that such works were ever written, nor is it likely that had they existed the data would have been entirely lost; the Perceval, ascribed to Robert de Boron, relates the history of the son of Alein, but not the wanderings and residence of Hebron, and therefore fails to answer to the sketch of the fourth part; while the Merlin, passing for a direct continuation of the Joseph, has no place in the scheme. Such inconsistency certainly favors the supposition of the unguineness of the epilogue.

Merlin. The edition of G. Paris and J. Ulrich, Paris, 1886, is based on the Huth MS.; but the editors have included, between brackets, certain additions, taken from other MSS. considered to furnish a better text.

In one of the sentences of the passage concerning the Grail, these additions make important alterations in the sense. "And Our Lord commanded him to make a table in the name of the Supper (and it was quite square) (*et tot fust carrée*), and a vessel he had (where Jesus and the Apostles ate at the Supper), he set on this table (when he had covered it well) with white cloths (and he covered it wholly) except in front of him." If the bracketed words are to be accepted, the author conceived of the Grail as the dish in which Judas dipped his hand, or the *paropsis*. However, the trait here added to the account of the Joseph, that the sacramental vessel is uncovered in front of the officiating personage, seems obviously to relate to the ceremonial practice of the mass. The writer could hardly have added this trait unless he thought of the Grail as a cup; hence the bracketed phrase appears to me an interpolation. It is also to be noticed that if the full text is to be accepted as representing the Merlin, then the latter could not have been written by Robert; for the description of the table as square (*carrée*), shows that the author borrowed from the prose recast of the Joseph, in which alone this shape is mentioned, and not from the poem (see G. Weidner, *Der Prosaroman von Joseph von Arimathia*, 1024).

William Wells Newell.

RECORD OF AMERICAN FOLK-LORE.

ALGONKIAN. *Arapaho.* The part taken by the Arapahos in the ghost-dance excitement is discussed at pp. 953-1023 of Mr. Mooney's detailed study. Texts and explanations of 73 songs and a glossary are given.

Cheyenne. The share of the Cheyenne Indians in the ghost-dance religion is treated of by Mr. Mooney at pp. 1023-1042 of his detailed study. Texts and explanations of 19 songs and a glossary are given.

Delaware and Ottawa. The Delaware prophet of 1762 and Pontiac are discussed by Mr. Mooney in his elaborate memoir on the "Ghost-Dance Religion" (pp. 661-669).

Kickapoo. An excellent account of the Kickapoo prophet Kânakûk, who was visited by Catlin in 1831, is given by Mr. Mooney (pp. 692-697). He is regarded as "the direct spiritual successor of Tenskwatawa and the Delaware prophet."

Menomini. By far the most important recent contribution to Algonkian ethnology and folk-lore is the article on "The Menomini Indians," by W. J. Hoffman, which occupies pages 3-528 of the "Fourteenth Annual Report [1892-93] of the Bureau of Ethnology" (Washington, 1896). History, tribal government, cult-societies, medicine-men, mythology, folk-tales, mortuary customs, games and dances, pipes and tobacco, architecture, furniture and implements, manufactures, hunting and fishing, bows and arrows, food, canoes, etc., are discussed in detail, and the study concludes with a vocabulary in Menomini-English and English-Menomini. The article is illustrated by 37 plates and 55 figures in the text, including several portraits.

Shawano. Mr. Mooney devotes pages 670-691 of his study of the "Ghost-Dance Religion" in the "Fourteenth Annual Report of the Bureau of Ethnology" to the consideration of Tenskwatawa and Tecumtha and other noted Indians of this tribe who took part in the great movement of the beginning of the present century.

CADDOAN. The share of the Caddo and associated tribes in the ghost-dance religion is discussed by Mr. Mooney at pages 1092-1103 of his detailed study. Texts and explanations of 15 Caddo songs and a glossary are given.

IROQUOIAN. From the "Jour. de la Soc. des Américanistes de Paris" for 1897, Dr. E. T. Hamy reprints "Notes sur un wampum représentant les quatre nations des Hurons" (4 pp. 4to).

KIOWAN. The share of the Kiowa and Kiowa Apache in the ghost-dance religion is treated of by Mr. Mooney at pages 1078-

1091 of his detailed study. Texts and explanations of 15 Kiowa songs and a Kiowa glossary are given.

NORTHWEST COAST. Of different type and extent than Boas' "Indianische Sagen," which appeared in 1895, is W. S. Phillips' "Totem Tales — Indian Stories Told. Gathered in the Pacific Northwest" (Chicago, 1896). It is, however, a very readable and interesting book. — The paper of Dr. Boas on "The Decorative Art of the Indians of the North Pacific Coast," contributed to the "Bulletin of the American Museum of Natural History" (vol. ix. 1897, pp. 123-176), is full of interesting details and illustrated by 81 figures in the text. Among the facts noted, the decorative art of the Indians of the North Pacific coast has for subjects almost exclusively animals. The process of conventionalizing has not led to the development of geometric designs, for the parts of the body can still be recognized as such. — Dr. E. T. Hamy publishes as a reprint from the "Jour. de la Soc. des Amér. de Paris," for 1897, a "Note sur un masque en pierre des Indiens de la rivière Nass (Colombie britannique)" (4 pp. 4to).

SHAHAPTIAN. One of the most interesting sections of Mr. Mooney's study of the "Ghost-Dance Religion" is that which deals with Smohalla, the prophet of the Wánapûm, and the spread of his doctrines among the tribes of the Columbia region (pp. 708-763).

SIOUAN. The "Fifteenth Annual Report of the Bureau of Ethnology" (Washington, 1897), contains (pp. 207-244) a posthumous paper by Rev. James Owen Dorsey, on "Siouan Sociology." This article, the MS. of which was the last prepared by the author for publication, is made up of notes on social organization and customs, camping-circles, tribal designations, with list of gentes, of the various tribes of the Siouan stock. The following general statement is of interest: "The state, as existing among the Siouan tribes, may be termed a kinship state, in that the governmental functions are performed by men whose offices are determined by kinship, and in that the rules relating to kinship and reproduction constitute the main body of the recognized law" (p. 213). At the same time "social classes are undifferentiated" (p. 215). — To the same Report Prof. W. J. McGee contributes a preliminary sketch of "The Siouan Indians" (pp. 153-207), prepared as a complement and introduction to Dr. Dorsey's paper on "Siouan Sociology." The topics touched upon are tribal nomenclature, arts, institutions, philosophy and beliefs, organization, history, marriage. The following conclusion is of interest: "Thus the evolution of social organization is from the simple and definite toward the complex and variable; or from the involuntary to the voluntary; or from the

environment-shaped to the environment-shaping; or from the biotic to the demotic." Of marriage Professor McGee writes: "Thus the evolution of marriage, like that of other human institutions, is from the simple and definite to the complex and variable; *i. e.* from approximate or complete monogamy through polygamy to a mixed status of undetermined signification; or from the mechanical to the spontaneous; or from the involuntary to the voluntary; or from the provincial to the cosmopolitan." — The share of the Sioux in the ghost-dance religion and Messiah movement is discussed by Mr. Mooney at pages 816-886, and pages 1057-1078. Texts and explanations of 26 songs and a Sioux glossary are given. — At pages 700-701 a very brief account is given of Páthěskě (Long Nose), a Winnebago seer who appeared in 1853. — In the "Century" for 1897 (pp. 257-263), Miss Alice C. Fletcher continues her studies of "Home Life among the Indians (Records of Personal Experience)."

TUSAYAN. In the "American Anthropologist" (vol. x.) for May, 1897 (pp. 129-145), Dr. J. Walter Fewkes has an interesting illustrated paper on the "Morphology of Tusayan Altars." The altars described are the Katcina altar at Cipaulovi, "the smallest of all the Tusayan pueblos, and the poorest in ceremonial paraphernalia;" the Katcina altars at Walpi and Micoñinovi; the Flute altars at Cipaulovi, Walpi, Micoñinovi; and the Antelope altar in the Snake Dance. Dr. Fewkes thinks that "the same evidences of composition which we find in the social organization of the Hopi can also be detected in their ritual." — To the "Fifteenth Annual Report of the Bureau of Ethnology" (Washington, 1897), Dr. J. W. Fewkes contributes an elaborate illustrated account (pp. 246-313) of "Tusayan Katcinas," the results of investigations made in the years 1890-1894. Among the topics discussed are: The sequence of Tusayan celebrations; names of months and corresponding ceremonies; classification and time-determination of ceremonies; elaborate and abbreviated Katcinas; comparative study of Katcina dances in Cibola and Tusayan. The author considers that the *Katcinas* — "the Moki apply the term to supernatural beings impersonated by men wearing masks or by statuettes in imitation of the same" — may be the same as the *kōkos* of the Zúñi and (possibly) the *teotls* of the Nahuas. Interesting are the differences noted by Dr. Fewkes between the ceremonies of Tusayan and Zúñi, the two pueblos most aboriginal to-day. — In the "American Anthropologist" (vol. x.) for May, 1897 (pp. 162, 163), Walter Hough writes briefly of the "Music of the Hopi Flute Ceremony." The Hopi are song-makers *par excellence*, and "a cheerful, happy, music-loving people." Of their music Mr. Hough says: "The notation is chro-

matic, not possible to be expressed on any instrument save the violin or the specially constructed flutes which later accompanied the singing. These flutes marred the effect of the voices. They were played in unison on the octave above the voices. In general effect the music is minor, but frequently major motives of great beauty spring out of dead-level monotonous minors. Sometimes a major motive is followed by a minor counterpart of the same. There is much slurring, and an occasional reduplication comes in with great effect." The author further observes: "Some of the motives seemed quite equal to those upon which Handel built his great oratorios." — The Coronado Expedition, 1540-1542, by G. P. Winship, in the "Fourteenth Annual Report [1892-93] of the Bureau of Ethnology" (Washington, 1896), pp. 329-613, contains not a little of interest to the folk-lorist. The paper is accompanied by many plates and a bibliography.

UTO-AZTECAN. *Comanche.* The share of the Comanche Indians in the ghost-dance religion is discussed by Mr. Mooney at pages 1043-1047. Texts and explanations of four songs are given.

Mexican. An article of doubtful value is that of E. Beauvois on "Traces d'influence Européenne dans les langues, les sciences et l'industrie précolumbienne du Mexique et de l'Amérique centrale," appearing in the "Revue des questions scientifiques" (Paris), vol. xi. 2^e série (1897), pp. 496-531. — In the Bastian "Festschrift" (Berlin, 1896), Kohlmann discusses "Flöten und Pfeifen aus Alt-Mexiko" (pp. 557-574). — Under the title "Zur Deutung eines altmexikanischen Ornamentmotivs," H. Strebel, in "Globus," vol. lxxi. (pp. 197-201), writes of old Mexican ornamental *motif*. — "Primitive Rope-Making in Mexico" is briefly treated of by W. J. McGee in the "American Anthropologist" for April, 1897 (vol. x. pp. 114-119). — Prof. Frederick Starr, of the University of Chicago, publishes "The Aztecs of Ancient Mexico." Syllabus of a course of six lectures (Chicago, 1896, 8°). — Professor Starr also publishes as Bulletin II. of the Department of Anthropology in the University of Chicago, "The Little Pottery Objects of Lake Chapala, Mexico" (Chicago, 1897, 27 pp. 8°). One explanation of these diminutive terra-cotta vessels, ladles, sinkers, spindle-wheels, figures, etc., suggested by the old schoolmaster at Chapala, is very interesting, viz., that "the god formerly worshipped at Chapala was a little god, a child god, and that the little vessels were offerings to him." — In the "Festschrift für Adolf Bastian (Berlin, 1896)," Dieseldorff discusses (pp. 415-418) the question, "Wer waren die Zolteken?"

Paiutes. Tävibo, the prophet who, in 1870, arose among the Paiutes of Nevada, is briefly discussed by Mr. Mooney (pp. 701-704). His son was a "Messiah." A sketch of this Messiah,

Wovoka, is given at pp. 764-776. Pages 1048-1057 also treat of the ghost-dance among the Paiute, Washo, and Pit River tribes. Texts and explanations of nine Paiute songs and a Paiute glossary are given.

CENTRAL AMERICA.

MAYAN. Under the title, "The Missing Authorities on Mayan Antiquities," Dr. D. G. Brinton, in the "*American Anthropologist*" for June, 1897 (vol. x. pp. 183-190), mentions and briefly describes missing works by Gaspar Antonio (an Indian of noble birth), Brother Alonso Solano (d. 1600), Father Antonio de Ciudad Real (d. 1677), Brother Andres de Avendaño, Domingo Vico (d. 1555), Brother Tomas Castelar, Brother Salvador Cipriano, Brother Esteban Aviles, Brother Rodrigo Betancur de Jesus, — studies and descriptions which would, if discovered, throw no little light upon the religion and civilization of the Mayan peoples of Yucatan, Guatemala, and Chiapas. — The same journal for May, 1897, contains (pp. 146-162) an article by Lewis W. Gunckel, on "The Direction in which Mayan Inscriptions should be Read." After discussing the various methods hitherto proposed, the author concludes that the proper interpretation is "by double columns where it can be done, as in tablets or assemblages of characters, when in horizontal lines from the left to the right, and in vertical lines from the top to the bottom. Where the horizontal and vertical lines form a right angle, as at the left-hand side of the central figures of the Palenque tablet of the 'Cross,' it should be read from the left-hand side to the right, then down the vertical line to the bottom." — To "*Nature*" (London), for July 8, 1897 (vol. 56, no. 1445), A. P. Maudslay contributes (pp. 224-226) a lengthy, illustrated review of Goodman's palæographic appendix to his "*Biologia Centrali-Americana*" — under the title, "Archaic Maya Inscriptions." — In the "*American Antiquarian*" for September, 1896 (vol. xviii. pp. 259-268), Dr. D. G. Brinton writes of "The Battle and the Ruins of Cintla" — the first conflict on American soil in which horses were used. From linguistic evidence the author concludes that "the native tribe which took part in this combat belonged to the Mayan stock." — The same author publishes "*Maria Candelaria. An Historic Drama from American Aboriginal Life*" (Philadelphia, 1897, xxiv. 98 pp.). The drama is based upon the part taken by a Tzental girl, Maria Candelaria, — the American Joan of Arc, — in the Indian revolt of 1712, and the Introduction contains many interesting historical and ethnological notes.

SOUTH AMERICA.

ARAUCANIAN. The second part of the seventh number (appearing in the "Anales de la Universidad de Chile," tomo xciv. 1897, pp. 221-273) of Dr. Rodolfo Lenz' "Estudios Americanos," is devoted to "Cuentos araucanos referidos por el indio Calvun. Cuentos míticos," in the Pehuenche dialect. The Indian text with Spanish translation of seven mythic tales — "The Dead Man's Bride;" "Old Latrapai;" "The Wagers;" "The two little Dogs;" "The Transformations;" "The Daughter of the Cherruve [a fabulous monster=European dragon];" "The Son of the Bear" — is given and occasional explanatory notes appended. The second tale alone can lay claim to an undoubted ante-European origin, the rest — the first has the familiar *fond* seen in Bürger's "Lenore," while others recall the dragon-stories and the "Arabian Nights" — have traces of European influence about them in many places. American origin is not, however, to be entirely gainsaid even for those in their ultimate derivation, though often the aboriginal myth-content is quite insignificant.

ARGENTINE. The brief paper of J. B. Ambrosetti, "Die Entdeckung megalithischer Denkmale im Thale Taft (Provinz Tucumán der Argentinischen Republik," which appears in "Globus" (vol. lxxi.), pp. 165-169, is of great ethnologic interest.

BOLIVIA. In "Globus" (vol. lxxi.), C. Nusser-Asport has some general remarks on the Tobas, Chiriguano, Matacos, and Sirionos — Indian tribes of eastern Bolivia (pp. 160-162).

BOTOCUDO. To the Bastian "Festschrift" (Berlin, 1896), Dr. P. Ehrenrich contributes "Ein Beitrag zur Charakteristik der botokudischen Sprache" (pp. 605-630).

GUIANA. In the "Intern. Arch. f. Ethnographie," Bd. x. (1897), S. 118-119, L. C. van Panhuys publishes a note on "Färben des Körpers der Eingebornen Central Amerikas," treating of the use of *Kûsûiwê* (roucou) by the Caribs and Arowaks of Dutch Guiana.

PERU. In the "Journal of the Anthropological Institute" (London), for May, 1897 (vol. xxvi. pp. 434, 435), is a brief account of a vase from the Peruvian regions, on which is figured a throwing-stick.

GENERAL.

COMMERCE. Of general interest is Ch. Letourneau's volume, "L'Evolution du Commerce" (Paris, 1897, 8°).

FOOD. "The Use of Maize by Wisconsin Indians" is the title of a valuable paper by G. P. Stickney, in No. 13 (pp. 63-87) of the "Parkman Club Publications" (Milwaukee, 1897).

LAW. Under the title "Die Rechte der Urvölker Nordamerikas

nördlich von Mexiko," Dr. J. Kohler publishes in the "Ztschr. f. vergl. Rechtswissenschaft," for 1896, a study of the jurisprudence of the North American Indians.

PICTOGRAPHY. In the "Catholic University Bulletin" (Washington), vol. iii. (1897), W. M. Hoffmann writes (pp. 161-170) "On Native American Pictography."

RELIGION. By far the most valuable contribution of recent years to the history of native religions is James Mooney's "The Ghost-Dance Religion and the Sioux Outbreak of 1890," which forms part II. (pp. 641-1136) of the "Fourteenth Annual Report of the Bureau of Ethnology, 1892-93 (Washington, 1896)." Historical data, original documents, texts of prayers and songs, vocabularies, interpretative observations altogether make up a most remarkable volume of profound interest and priceless worth to the student of the human mind. The article is illustrated by 38 plates (including maps), and 49 figures (including several portraits), and concludes with an extensive bibliography of the subject.

SLAVERY. To the "Proc. Canad. Inst." (Toronto), n. s. vol. i. (1897), J. C. Hamilton contributes (pp. 19-20), an article on "The Panis: an Historical Outline of Canadian Indian Slavery in the Eighteenth Century." The author, on the authority of Horatio Hale, makes *pani* and *pawnee* one and the same word, but its very early occurrence in the French-Canadian records justifies a little hesitation in accepting this view.

ZOÖCULTURE. In the "American Anthropologist" for July, 1897 (vol. x. pp. 215-230), Prof. W. J. McGee treats of "The Beginning of Zoöculture," with special reference to the Papago Indians of Arizona and Sonora. The relations between white men and animals, between Indians and animals, the influence of environment, are discussed, and the following stages established: Toleration, domestication, artificialization. The author concludes that, like agriculture, zoöculture is "an art of the desert, a child of sun and sand."

A. F. C.

FOLK-LORE SCRAP-BOOK.

8 The "Southern Workman and Hampton School Record," June, 1897, furnishes two ghost stories from Virginia, observing that they are somewhat unusual in their manner of ending.

"1. There were two slaves who used to pass an old barn at night when they went to visit their wives on a neighboring plantation. The barn seemed to be unused, except that whenever they passed it they saw a young heifer standing outside of it. This heifer, which was apparently a yearling, did not seem to grow any larger as the weeks went by, but it was nice and fat. At last Gibbie, one of the men, made up his mind that, if the yearling was not taken by the time they passed the barn again, they would kill her and take the meat home. The next time they went by, there stood the heifer, and Gibbie went up to her and took her by the horns, calling to his chum to help him. The heifer pulled and twisted, so Gibbie jumped up on her back and tried to hold her. Yearling got jumping and jumped up off of the ground. 'Hold her, Gibbie!' shouted his chum. 'I got her,' answered Gibbie, and held on. The heifer went on up until she got as high as the roof of the barn. 'Hold her, Gibbie!' called out the man below. 'I got her,' answered Gibbie. The heifer kept on going up until she was nearly out of sight. 'Hold her, Gibbie!' shouted the other man, as Gibbie sailed off into the clouds. 'I got her, she got me, one!' called Gibbie, as he disappeared entirely from view. That was the last that was ever seen or heard of Gibbie or the heifer.

"2. Before railroads were built in Virginia, goods were carried from one inland town to another on wagons. There were a great many men who did this kind of work from one end of the year to the other. One of them, 'Uncle Jeter,' tells the following story:—

"A number of wagons were travelling together one afternoon in December. It was extremely cold, and about the middle of the afternoon began to snow. They soon came to an abandoned settlement by the roadside, and decided it would be a good place to camp out of the storm, as there were stalls for their horses and an old dwelling-house in which they themselves, could stay. When they had nearly finished unhooking their horses a man came along and said that he was the owner of the place, and that the men were welcome to stay there as long as they wanted to, but that the house was haunted, and not a single person had stayed in it alive for twenty-five years. On hearing this the men immediately moved their camp to a body of woods about one half mile farther up the road. One of them, whose name was Tabb, and who was braver than the rest, said that he was not afraid of haunts, and that he did not mean to take himself and horses into the woods to perish in the snow, but that he'd stay where he was.

"So Tabb stayed in the house. He built a big fire, cooked and ate his supper, and rested well through the night without being disturbed. About daybreak he awoke and said: 'What fools those other fellows are to have stayed in the woods when they might have stayed in here, and have been as

warm as I am!’ Just as he had finished speaking he looked up to the ceiling, and there was a large man dressed in white clothes just stretched out under the ceiling and sticking up to it. Before he could get from under the man, the man fell right down upon him, and then commenced a great tussle between Tabb and the man. They made so much noise that the men in the woods heard it and ran to see what was going on. When they looked in at the window and saw the struggle, first Tabb was on top and then the other man. One of them cried, ‘Hold him, Tabb, hold him!’ ‘You can bet your soul I got him!’ said Tabb. Soon the man got Tabb out of the window. ‘Hold him, Tabb, hold him!’ one of the men shouted. ‘You can bet your life I got him,’ came from Tabb. Soon the man got Tabb upon the roof of the house. ‘Hold him, Tabb, hold him,’ said one of the men. ‘You can bet your boots I got him!’ answered Tabb. Finally the man got Tabb up off the roof into the air. ‘Hold him, Tabb, hold him!’ shouted one of the men. ‘I got him and he got me, too!’ said Tabb. The man, which was a ghost, carried Tabb straight up into the air until they were both out of sight. Nothing was ever seen of him again.”



NOTES AND QUERIES.

NEGRO CONJURING AND TRICKING. — The readers of the Journal are no doubt familiar with many of the superstitions and beliefs of the negro race in regard to “conjuring” and “tricking.” These beliefs were brought here from Africa by the first comers and continue in full force to this day, notwithstanding the negro is a freeman and living amongst the white people of the United States of America, who are probably as practical as any human beings on earth. They firmly believe that certain ones amongst them are able to conjure or trick those they have a grudge against, and when one is supposed to possess this ability he is called a “conjure doctor,” and is looked up to by the others with the profoundest awe and dread. The conjure doctor’s word is law, and he can generally live without working, as he frightens his companions into contributing freely to his support.

There are various ways in which tricking is supposed to be done, and “down at the spring” is the most popular place for such work. The conjure doctor will *will* harm to come to the negro he wants to trick, go to the spring and put something in it that “will never run out,” and as long as the tricked one drinks from that spring he is believed to be slowly but surely poisoned to death. Another method is to sprinkle meal or flour in the several paths leading to the cabin occupied by the family or person to be tricked, and when the victim sees the white powder he at once knows that some one has a spite against him, and believes if he fails to vacate his premises in seven days he will die; and as the negroes are often shiftless creatures, and have little or nothing to move, they will get out in less than twenty-four hours, and will never, under any pretext, venture to return.

One of the most effective ways in which conjuring is supposed to be done is to take a bunch of hair or wool, a rabbit's paw, and a chicken gizzard, tie them up in a cotton rag and fasten the bundle to some implement which the man to be injured is in the habit of using. As soon as he catches sight of it, all of his spirit leaves him, his eyes nearly bulge out of their sockets, and a cold sweat breaks out all over him. Sometimes the trick or spell will last him so long that he will grow weak and fall away to a mere shadow; of course he is then utterly unfit for work, and unless he is removed from the scene of his troubles, and his mind freed from the belief that he is conjured, he will soon die of pure fright.

A case of conjuring is in progress near my home now, and I will give the main facts in order to show that the superstition, or whatever it should be called, is as strong in the darkey now as it ever was.

I live on a big Virginian plantation, and some five or six negro families have their cabins near the big house, numbering in all, including pickaninnies, about thirty-five people. At the beginning of this year, a likely young gingerbread darkey was hired to wait about the house and drive the carriage. He is about twenty-five years of age, strong, active, and sensible, and, thinking intelligently and originally, altogether an usually fine specimen and an all-round handy fellow. All during the year we have congratulated ourselves on having such a good servant, as they are rare in this part of the country.

Tom is the boy's name, and as soon as he became domesticated in his new home he begun to pay attention to one of the dusky lassies on the place. Susan was much pleased at the notice, was always lively and in a good humor, and on Sundays and church-nights she dressed in her best, in order to complete her conquest of Tom's affections. But suddenly, for some reason, Tom cooled off and began to cast sheep's eyes at another girl. Susan lost her high spirits and became gloomy and dejected; she scarcely ever left her mother's cabin, and seemed heart-broken. But Tom continued as bright and lively as ever, and progressed as well with his second choice as with his first.

Presently, however, a change came over him also, and he complained of being sick and having "a misery." Tom had been taking his meals in the kitchen where Susan's mother is cook, and we supposed he feared the old cook would trick him, as he requested his mistress to give him rations; this she did, and he began to take his meals with one of his married friends on the place. One morning, about a month ago, Tom did not come to his work at the usual time, and later in the day he sent word by another negro that he was sick and had gone to see a doctor; he returned in a day or two, but looked thin and badly, and he soon said that the place did not agree with him and he would go off for a change and try to get better.

He was off for ten days, and about a week ago he returned, looking much better, and he said he was now all right. While he was away the last time, we were told that Tom believed that Susan had tricked him, and that he would never get well unless he went a long way off; but seeing him looking so much better, we hoped he would get over his scare and

settle down to work. But he soon seemed downcast and drooping again, and two days ago he came to his mistress and told her he would have to leave, that he had no health here, and could never have any, as "somebody had given him some nasty pizen stuff that made him sick." He left last night and has not returned; but his sister came this morning and confirmed what we had heard, that Tom believed Susan had tricked him, and that he would never be well again; she also said that they worked with him all last night, that he was ill and nervous and could not hold himself still. The fact is that the poor fellow is scared nearly to death, and unless he can be "unconjured" he will probably go into a decline and soon die. The foregoing are actual facts that have occurred before me in the time mentioned.

An old negro was here the other day to see the "marster" about his son, whom he said had been tricked. He was told that there is no such thing as tricking, but the old fellow replied, looking around him fearfully:

"Lord, Marse John, you don't know; dey can't trick you 'cause you's white folks and don't believe in it, but de ole conjure doctor kin kill us poor niggers."

And so it is. Poor Tom! We are sorry to lose him, but if he cannot be cured soon, he will probably be gathered to his fathers in a short time, a victim of a relic of barbarism and the dark ages. Can any one "minister to a mind diseased"?

Julien A. Hall.

MOROTOCK, VA., December 3, 1896.

LAPSE OF TIME IN FAIRY-LAND. — In No. XXXII. (vol. ix. p. 12) is a reference to some aboriginal American ideas of another world, connected with the lapse of time. Dr. Boas found tales of this nature on the Pacific coast, where a day with supernatural beings represents an actual year. This period corresponds with that assigned near the Atlantic coast nearly three centuries ago, in the Jesuit Relation of 1636. It is the only distinct early instance of the kind which I recall, unless another to be mentioned should be considered of the same nature. This is the story: —

"Behold the wonderful journey of a Nipisiriniery which has been related to me by a Montagnés. This man, having gone very far, at last arrived at the cabin or house of God, as he names him who gives to eat. He found him alone, but his daughter unexpectedly came soon after. He had but this daughter, and yet one knows not how he had her, because he had no wife. All sorts of animals came around him; he touched them, handled them as he wished without their flying from him; he also did them no harm, for as he ate nothing, he killed them not. Nevertheless he asked this new guest what he desired to eat; and having learned that he would willingly eat a beaver, he caught one without trouble, and made him eat it. Then he asked him when he wished to go. 'In two nights,' he replied. 'Well,' said he, 'you shall be two nights with me.' These two nights were two years; for that which we call one year is but one day or one night in the reckoning of him who provides food, and one is so content with him that two winters or two years seem only two nights. When he had returned into his own land he was astonished at the tarry he had made."

The other case is the reverse of this, and the lapse of time is not real. In 1646 the Hurons reported that a woman died and went to the white man's heaven, which was full of tormenting flames for all Indians who had been lured there, the French treating them as prisoners of war. After suffering there an entire day, which seemed to her longer than our years, at night she was awakened by one who pitied her and broke her bonds. Before returning to the earth she was shown the happy abode of those Hurons who clung to the religion of their fathers.

W. M. Beauchamp.

THE FEAST OF LANTERNS AND THE FEAST OF THE STAR WEAVER IN JAPAN. — The last number of the *Journal of American Folk-Lore* (vol. x. pp. 106-7) contains an article on certain customs in connection with All Souls' Day in Mexico, which has suggested to me certain comparisons with the observance in Japan of a feast which might also be termed All Souls' Day, as it is the time when the spirits of the dead return to their families on earth. It is called, however, the Bommatsuri or Feast of Lanterns, and occurs on the 13th, 14th, and 15th days of the 7th month, old calendar. Though I have lived in Japan several years, this summer for the first time I came into contact with the keeping of the feast, and made some inquiries into it. It is universally observed with some variations of custom in different provinces, but is alike in the main points. I will attempt to give only an outline of the way it is observed in this part of the Kishin province, prefaced by a few explanations concerning the Hotoke, or spirits of the dead.

When any one dies, a new or posthumous name is chosen, which the priest of the family temple writes upon a thin strip of white pine, which is placed in the house of the deceased on the ancestral shelf. The first tombstone is but a pine post, and when this is changed for the permanent stone, the pine strip is changed for a small wooden tablet, lacquered black, and the name is written in gold letters. For a man and wife there is but one tablet, the name of the surviving one being written in red until his or her death, when it is erased and the posthumous name written in gold. If the family is ancient and the tablets of deceased ancestors become very numerous, a larger tablet is made, in which all the names are written. These tablets and the tombstones are also both called Hotoke. The ancestral worship is observed before the tablets at home and at the family temple at certain anniversaries of the deaths and at the Bommatsuri.

When the time for the feast draws near, the tablets and shelf are washed clean, a banana or plantain leaf is spread upon the shelf, and branches of leaves, especially the white bush clover, decorate the ends. If there has been a recent death, the family secure by buying or borrowing as many and as beautiful lanterns as they can, and hang them in the room of the ancestral shelf and in the garden. In one house we saw thirty or forty, some very ornamental. In one town of the province these lanterns are of special shapes made only for the occasion. Here they are ordinary shapes and kinds as a rule. In some places one lantern hangs in every house, in others none are used except where there is the display for the late death.

On the evening of the 13th small fires are built in the streets before each house, to light the spirits on their way, and to welcome them. Where there has been a recent death, there may be a number of these fires; but usually the light takes the form of a row of tapers stuck on reeds, which are thrust into the ground.

During the three days special food is prepared, no flesh being used, as spirits do not eat flesh. The food placed before the tablets for the spirits is afterward given to beggars, and a portion is sometimes sent to the temple, where it falls to the priests to eat. Special prayers for the dead are offered at the temple, also the priests go from house to house, stopping to offer prayers where it is asked, and in return receiving offerings for the temple. There is special merit in offerings made at this time, or in prayers or pilgrimages. There is a saying here, that a pilgrimage made to the shrine of Kōbo (the famous priest Kōbo Daishi, I suppose) before one sleeps after bidding farewell to the departing spirits on the night of the 15th, is worth 8,000 visits at other times. There is much chanting of prayers and beating of gongs, but there is also a holiday feeling and much burning of fireworks.

On the night of the 15th the fires again burn to light the spirits on their return journey, and in the middle of the night the surviving relatives speed the departing dead on their way, in some places by burning the decorating branches and the lanterns, in this province by floating them away on the river or sea. Borrowed lanterns are of course returned.

Another feast concerning which I have never seen anything in print, and of which I happened to hear for the first time this summer, is the Feast of the Weaver or star Vega, celebrated on the 7th day of the 7th month. The Japanese call the star Tanabata San or Orihime or Shokujo, all meaning Weaving Princess. On this night, two celestial beings are said to come from this star over the Milky Way to visit man. The observance seems to have for its purpose the inculcating of the spirit of Industry in the children, and may be said to be a joint festival for the boys and girls, who have their separate feasts earlier in the year, the girls having the Feast of Dolls on the 3d day of the 3d month, the boys having the Feast of Flags on the 5th day of the 5th month.

In preparing for this festival, a bamboo plant is brought into the house, and a picture of the two celestials is hung upon it, the Prince represented as a farmer leading a cow, the Princess as a housewife with a loom. As farming and weaving were among man's first industries, this feast would seem to have an ancient origin. The boys and girls also write copies of famous poems, and hang them on the bamboo. They must rise early in the morning before Tanabata San comes, and go out and gather the dew from the taro, a plant whose large leaves collect great globules of dew. Then they must wash their ink-stone very clean, and, rubbing the cake of ink in the dew, make the writing fluid with which they copy the poems. If they do this, they will become skilful penmen.

Summer fruits are brought in to represent the results of man's industry, and with two halves of a fruit of the egg-plant, some white, round chop-

sticks, and colored silk threads, a toy loom is made to show what is the woman's part of the home work. Leaves of the mulberry tree are also brought in, five of the round leaves to represent man, five of the triangular to represent woman.

The heavenly visitors remain one night, and the next night the children take the tree and its ornaments, with the fruits and toys, and float them away on the water after the returning spirits.

Agnes Morgan.

ŌSAKA, JAPAN.

LOCAL MEETINGS AND OTHER NOTICES.

ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY. — As already announced, the Annual Meeting for the present year will be held at Baltimore, Md., December 28.

FOLK-LORE AT THE MEETING OF THE A. A. A. S., DETROIT, AUGUST 10. — In arranging the preliminary programme for the Detroit meeting of the American Association for the Advancement of Science, it was planned to assign the first day of the meeting of the section of anthropology to folk-lore, and some provision was made for the formal participation of the American Folk-Lore Society during this day. Unfortunately circumstances prevented the attendance of leading officers of this Society; but nevertheless the afternoon session of the section on August 10 was devoted to folk-lore.

The first paper was a highly suggestive and significant communication from Madame Zelia Nuttall, on "The Superstitions, Beliefs, and Practices of the Ancient Mexicans," which will be published in full in this Journal. The paper received favorable comment from various students, notably Dr. Hrdlicka, who called attention to the many similarities between the customs of ancient Mexico, as described by the early chroniclers, and customs still prevailing among the lower classes of other parts of the world, notably central Europe.

The second paper, entitled "The Study of Ceremony," was presented in person by the highly esteemed ex-President of the American Folk-Lore Society, Dr. Washington Matthews. This communication also will be printed in full in this Journal. The essay received notable attention, and was freely discussed; afterward the section took action on Dr. Matthews's suggestion that a committee be appointed to consider the expediency of applying a specific name to the study of ceremony, and also to select a suitable term; and Reverend Stephen D. Peet, Miss Alice Fletcher, and Mr. Frank Hamilton Cushing were appointed to coöperate with Dr. Matthews as such committee.

The next communication was entitled "Koresanity: A Latter-Day Cult," by Anita Newcomb McGee, M. D. This cult or religious system was originated about a dozen years ago by Dr. Cyrus R. Teed, whose followers call him Koresh, from the Hebrew form of his pre-name. It

comprises a highly elaborate cosmogony, as well as a distinctive theological system and a communistic theory of social organization. The revolutionary character of the cosmogony is indicated by the teaching with respect to the form of the cosmos, which is that the earth is a hollow shell of some 8,000 miles in internal diameter, within which sun, stars, planets, satellites, etc., are confined. The cult now numbers about 1,500 adherents, including some 300 who have subscribed to the communistic central organization headquartered in Chicago, with a branch colony on the gulf coast of Florida. The paper was discussed by Professor Morse, Professor Witmer, and others.

Reverend Stephen D. Peet followed with a "Comparison of Cherokee and European Symbolism," in which he drew special attention to coincidences between the symbols of the aboriginal tribes of the Atlantic coast and those of the peoples of western Europe. Some of the common symbols are the wheel or disk; others appear in the form of earthworks, stone circles, etc. So also similarities are found in the myths, *e. g.* Algonquian myths suggesting the story of Jack and the Bean-Stalk, etc.

The next communication was by Reverend R. J. Floody, on the "Origin of the Week and Holy Day among Primitive Peoples." Pointing out that the weekly division of time and the observations of a sacred seventh day are found on all the continents and among nearly all peoples, the author proceeded to discuss the origin of these customs, which he ascribed to moon-worship. Assuming that moon-worship took precedence of sun-worship, he pointed out that a phase or quarter of the moon lasted practically seven days, and that the new moon, the waxing half moon, the full moon, and the waning half moon were especially worshipped until the new-phase day became a day of worship or holy day. Testimony was produced indicating that the seven-day week and the Sabbath were recognized in Babylonia as early as about B. C. 8000, in Egypt about B. C. 4000, in China about B. C. 4000, and in India, Greece, Rome, Arabia, Persia, Phœnicia, Siam, Burmah, and Peru, as well as among many other peoples at various dates; and in most cases indications were found that the week and Sabbath were independently derived from the moon. The paper was taken from a forthcoming book by the author, entitled "Scientific Basis of Sabbath and Sunday."

The remaining paper allotted for the afternoon ("Micmac Mortuary Customs," by Stansbury Hagar) was withdrawn by the author.

Anita Newcomb McGee, M. D., Secretary.

FOLK-LORE AT THE MEETING OF THE BRITISH ASSOCIATION AT TORONTO, AUGUST 18-25. The folk-lore papers read were as follows:—

1. MISS ALICE C. FLETCHER. The Scalp-Lock: A Study of Omaha Ritual.
2. MISS ALICE C. FLETCHER. The Import of Totem among the Omaha.
3. C. H. HILL-TOUT. Squaktkquacht, or the "Benign-faced," *Oannes* of the Ntlakapamuq, British Columbia.
4. R. N. WILSON. The Blackfoot Legend of Scar-Face.

5. R. N. WILSON. Blackfoot Sun-Offerings.
6. STANSBURY HAGAR. Star Lore of the Micmacs of Nova Scotia.
7. A. F. CHAMBERLAIN. Kootenay Indian Drawings.
8. J. W. MACKAY. A Rock Inscription on Great Central Lake, Vancouver Island.
9. REV. JOHN MACLEAN. Blackfoot Womanhood.
10. E. S. HARTLAND. On the Hut-Burial of the American Aborigines.
11. PROF. A. C. HADDON. The Evolution of the Cart and Irish Car.
12. PROF. DEAN C. WORCESTER. The Mangyans and Tagbannas of the Philippine Islands.
13. F. T. ELWORTHY. Some Old World Harvest Customs.

The papers were mostly of a high order and of exceptional interest, and the discussions arising were participated in by Canadian, American, and British folk-lorists. The presence of Dr. W. J. McGee, Prof. F. W. Putnam, Prof. E. S. Morse, F. T. Elworthy, E. S. Hartland, A. C. Hadden, and other representative folk-lorists added much to the enjoyment of the meetings, which were exceedingly well-attended.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE GHOST-DANCE RELIGION, by JAMES MOONEY. Extract from the Fourteenth Annual Report of the Bureau of Ethnology. Washington, 1896. Pp. 658-1136.

This is a work of value alike to the ethnologist, the folk-lorist, the historian, and the psychologist. It is chiefly devoted to that remarkable religious frenzy, that "messiah craze" which appeared among our wilder Indian tribes in the years 1889 and 1890, which caused such alarm to settlers in some of our western States and Territories during those years, and which culminated in the woeful butchery of Wounded Knee Creek on the 29th of December, 1890. Much has been written about the Ghost-dance, but nothing so complete as this work. It was fitting that this religious excitement should be well studied, and it is fortunate that the task has fallen to the careful hands of Mr. Mooney.

The book, which contains nearly 500 large quarto pages, is not taken up altogether with a description of the Ghost-dance. The author discusses the origin and nature of similar religious movements among the Aryan and Semitic races, as well as among our Indians, at various times previous to the inauguration of the present Ghost-dance by the Paiute prophet Wovoka. He goes very extensively into the subject. He shows that the Ghost-dance Religion is founded on a universal idea as old as humanity, — regret at decay in men and nations; a yearning for old-time friends and conditions. He considers that the extravagances of the Ghost-dance are simply Indian manifestations of a spiritual frenzy common

to all religions in their early stages, and that the doctrine of dream inspiration is at the bottom of every recognized system. "The Indian messiah religion is the inspiration of a dream. Its ritual is the dance, the ecstasy, and the trance. Its priests are hypnotics and cataleptics. All these have formed a part of every great religious development of which we have knowledge from the beginning of history" (p. 928).

His sketch of the famous Sioux outbreak of 1890 is the most complete we have seen; all the important events which led to the final struggle are carefully described, and the account of the last bloody hour, with its sad results, is told in powerful and pathetic, but restrained language. When we have finished this chapter, we cannot but feel that the many centuries of Aryan civilization have laid but a thin varnish of respectability over a white-skinned savage, as wild as any savage on earth.

The author describes carefully the ceremonial forms of the Ghost-dance as it existed among many tribes, and the methods by which hypnotism was produced. Much of this description is from the author's personal observation.

Not the least important part of the work is the collection of Ghost-dance songs, 161 in number, gathered among eight different tribes, viz., Arapaho, Cheyenne, Comanche, Paiute, Sioux, Kiowa, and Caddo. Texts, translations, and explanations of these songs are given and, in many cases, the music is furnished. Of course in collecting the songs in so many different languages, most of which have never been subjected to scientific study, it was not possible for one man, in the short space of three years, pressed with other work, to prepare exact texts and close analytical translations, and the author disclaims all pretensions to such exactness (p. 654); but this detracts little from the value of his collection. The themes of the songs are, as a rule, simple; the translations are probably as accurate as free translations need be; and, at all events, the songs are now on record, where the student of the future may make a more careful study of them.

The illustrations, 87 in number, including plates and figures, are all of scientific value, and assist in the understanding of the text. None are mere imaginary embellishments.

We are glad that this reprint appears in a good cloth cover, with the name of the author on the back. This is, we believe, a new departure in the publications of the Bureau of Ethnology; but it is one that cannot fail to encourage scholars to contribute to the reports of the Bureau.

It is customary for a reviewer, before concluding his review, to find some fault with the book, if for no other purpose than to show his own superior knowledge. We have read this ponderous tome through, with care, in the hope that we might find some noteworthy blemish; but we are forced to admit that we have failed in our praiseworthy quest.

Washington Matthews.

LÉGENDES PÉRUVIENNES, par F. DUINE. Tours, 1896. Alfred Mame et Fils. Pp. 106.

This little book contains eleven tales of the modern Peruvians presented in the form of children's stories. The author obtained them from one of his pupils, a young Peruvian who delighted to talk of his distant home, "where the sky is always blue and the colds of winter are unknown." Generally novel and interesting in conception, and pervaded with humor sometimes suggestive of Tartarin, the legends, however, possess but slight value for the student of folk-lore and mythology, because the few traces of native concepts are mixed with incidents of the most modern type, often with pious tales in which, for example, Satan tortures the unbeliever with truly Spanish energy. The critic is confident that many students will agree with him in wishing, firstly, that the adjective "modern" might be added to the title of such works to distinguish them from studies of the native mythology; secondly, that some author would collect for us some portion of that mass of purely native Peruvian tradition which undoubtedly still exists and of which we know so little.

The European element in these tales is represented by such familiar friends as the crafty dwarf and the seven league boots. Native influence appears in the "fables" of the Cucaracha and the Bull and the Fox, and at points in the other legends. In that of the Wicked Sister there is seemingly a reminiscence of the curious and ancient water sacrifice of Inca times.

Stansbury Hagar.

THE DAUGHTER OF ALOUETTE. By MARY ALICIA OWEN. London: Methuen & Co. 1896. Pp. 344.

In this book, Miss Owen has undertaken to give, in novel form, a picture of the society, curiously mingled from many types, of isolated districts in the region of western Missouri. In the sixteenth chapter is described a ceremony, if we understand, among Pottawotamies, of the carrying out of the ghost. The spirit cannot depart to its final resting-place until this rite has been duly performed; in the case narrated, the mother has chosen to delay the performance, in her unwillingness to be separated from the spirit of her son. In place of the lost child, a son is adopted, who acts as conveyer of the ghost, and impersonates the latter; a horse is equipped with new bridle and saddle, a new bowl and plate are prepared, and ghost-food provided; after the funeral feast, and when the sun is declining, the mother, with lamentation, flings herself on the bosom of the adopted one; a song is chanted, the signal for departure, and the rider speeds toward the west, followed by companions who desire to act as escort; during the night the warriors return, presents are distributed, fires relighted, the scalp-dance finished, and the mourning brought to an end. Courtship is effected by casting a flash from a mussel-shell of water on the face of the girl chosen. The book abounds in descriptions exhibiting local color, and which will be of value as memorials. For an example may be cited an account of the passage of an Indian company that has broken camp after plum-gathering:

"With much shouting and commotion, a band of young braves, gay as paint, feathers, beads, and buckskin could make them, urged their ponies into the water with an ostentatious air of taking whatever risk there might be in testing its depth. After them sedately jogged the older men, naked or half-naked as suited their comfort or convenience. Behind these splashed an unregulated, undignified company that was a herd or a mob, as one noticed the ponies or their riders. There seemed an endless number of frowsy little steeds, carrying frivolous, giggling young squaws in ventilated petticoats of bark or buckskin fringe, with bare backs, and bosoms veiled with countless strands of beads; carrying anxious and vociferous mothers and grandmothers, draped in any rag the girls disdained; carrying panniers of babies, panniers of puppies, tent poles, tents, children, baskets of plums, bundles of clothes and utensils, anything, everything, that a camp could need or be encumbered with. Behind the unkempt, conceited ponies swam the dogs, excitedly barking their loudest to swell the clamor of the children, who had pressed them into service as beasts of burden, and were yelling lustily as pack after pack of juvenile belongings was submerged."

W. W. N.

APLECH DE RONDAYES MALLORQUINES d'en Jordi des Reco. ANTONI M. A. ALCOVER pre. Palma: ed. J. J. B. Palou. Vol. i. 1896. Pp. xvi, 302. Vol. ii. 1897. Pp. 319.

This important and interesting collection of Majorcan folk-tales includes about forty tales, given in dialect, according to the narration of a particular narrator, and obtained from a single district. The stories are thoroughly popular, and their fulness and vivacity indicate the abundance of the material; but we are told that in Marjorca, also, these narratives are dying out. The stories belong to the category of *Märchen*, and of course are for the most part variants of those belonging to the European stock. As an example may be noted a version of the familiar history of the suitor who is obliged to show his fitness by certain tests, in the accomplishment of which he is assisted by his mistress, with whom he afterwards escapes, and is pursued by his demonic host; the title is *Es castell d'irás y no tornarás*, "The castle of thou shalt go and not return." The stories are often closed with the formula: "And if they are not dead they are living still," to which is sometimes appended a pious wish for the reunion in heaven of the reciter and the hearers. That a similar view in regard to the connection of folklore and piety is entertained by the collector may be inferred from his dedication: "To the honor and glory of Our Lord Jesus Christ and his mother, the most pure and holy virgin Mary, of the saints of Majorca, the glorious martyr the blessed Ramon Lull, the glorious virgin the blessed Catalina Tomás, and the glorious confessor saint Alonso Rodriguez." The book will make a valuable and necessary addition to libraries which undertake to bring together the most important collections of Romance folklore.

W. W. N.

MARIA CANDELARIA. An historic drama from American aboriginal life. By DANIEL G. BRINTON, M. D. Philadelphia: D. McKay. 1897. Pp. xxix, 98.

Dr. Brinton has made the revolt of the Tzentals, in Chiápa (southeastern Mexico), in 1712, the subject of a drama in verse, arranged in three acts. The native secret society of the Nagualists, considered to be a survival of the priestly caste, blending the old Pagan rites with modern Christian superstitions, is said still to continue among the Indians of Mexico and Central America. The meetings of the initiates were held at night, often in cave-temples containing dols of the ancient gods and paraphernalia of worship. The rites, in which Christian ideas were mingled with pagan, are imaginatively reconstructed in the poem. The account of the rebellion against Spanish authority given in the work of Vicente Pineda (*"Historia de las sublevaciones indigenas en Chiápas;"* Chiápas, 1888) is affirmed to be based in a measure on extant oral tradition. The heroine of this disturbance was an Indian girl, named Maria Candelaria, who in the spring of the year named received a revelation from the Virgin, commanding her to erect a chapel in the village of Cancuc, in which she and her uncle were to conduct the worship. The building having been erected, she took the name of Maria Angel de la Virgen, while her uncle, Sebastian Gomez, under the surname of de la Gloria, performed the rites; oracles were given by Maria, while in an ecstatic state, from behind a screen in the rear of the altar. After the forcible suppression of the heretical movement, by the author presented in dramatic form, Maria and her uncle disappeared. Dr. Brinton, in the course of the introduction which sets forth these facts, observes that the position of Maria was quite analogous to that of other historical heroines of Mayan tribes, and was indeed a survival of the existence of a high priestess in the temple of Votan. Comment on the pleasing literary form of the drama does not come within our province.

W. W. N.

PAUL SÉBILLOT. PETITE LÉGENDE DORÉE DE LA HAUTE-BRÉTAGNE. Nantes: Société des bibliophiles Bretons. 1897. Pp. xii, 230.

The industry of Mr. Sébillot has gathered a considerable number of legends relating to Breton saints. Of the saints noticed, part are familiar in ordinary ecclesiastical usage, while another portion are known only to the peasantry of their respective districts. As might be expected, of the stories attached, some bear the marks of Pagan descent. Thus, at St. Malo, milky streaks on the surface of the water are known as "paths of the Virgin," and their presence is a good omen, being believed by fishermen to be indicative of the descent of the Mother of God, in order to calm the waters. The inhabitants of Croisic roll their babies about the stone of St. Goustan, and then carry them thrice round his chapel, reciting prayers, in order to insure their ability to walk. At Pléchatel, in order to obtain rain, pilgrims sprinkle with water from a holy fountain a relic of the saint, uttering the prayer: "Saint Melaine, my good saint Melaine, water us as I water thee." In Blains, on Christmas, it is to be still believed that four

bishops meet at midnight, coming from the four quarters of the compass, to perform the office; each is to have the control of one of the seasons of the new year, on which account these are known as the "saints of the four seasons." That Botqueret always has a person blind or lame is owing to a malediction of Saint Guyomard, who had not succeeded in obtaining unanimous election to the office of patron of the village, and who thus avenged himself on the recalcitrant minority. The greater part of the legends are of a character similar to those which in times of faith would have been found in any Catholic country, and the stories do not cast light on mediæval romances which have been considered as of Breton origin. The editor has given explanations regarding the lives of the saints, and popular ceremonials connected with these. A very pleasing and artistic series of illustrations add attraction to the book.

W. W. N.

BLASON POPULAIRE DE FRANCHE-COMTÉ. Sobriquets-dictons-contes-relatifs aux villages du Doubs, du Jura, et de la Haute-Saône. Par CHARLES BEAUQUIER. Paris: E. Lechevalier. 1897. Pp. 301.

French folk-lore possesses a considerable literature belonging to the category of *blason populaire*, an expression for which the English language has no precise equivalent, although the thing has existed equally in old England and in New England. Under this head are classified the epithets, usually malicious, by which one neighborhood designates the inhabitants of another, and which are often explained by witty anecdotes, setting forth the eccentricities of these neighbors. For Franche-Comté, a province formerly considered as belonging to Burgundy, this material has been gathered by Mr. Beauquier with scrupulous fidelity, in compass sufficient to fill a volume of nearly three hundred pages. The habit of reciprocal satire, as the editor remarks, is only a feature in the custom of communal warfare, which until lately produced violent encounters between the folk of adjoining villages, a relic of still earlier local battles. It cannot be said that the epithets in question are characterized by inventive talent; on the contrary, they are usually commonplace, malicious, and coarse; they often refer to obscure histories, and sometimes are determined merely by rhyme; they frequently refer to obsolete usages and beliefs. In former times their employment occasioned quarrels and heart-burning; to-day they are taken as matter of mirth, on their way to final disappearance, which in America has already taken place; this oblivion is a prophecy of that which awaits national rancors, still so prevalent even in the most highly civilized lands. The accompanying anecdotes often belong to that stock of international fiction which circulates over entire continents, striking local roots in places widely separated.

W. W. N.

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✧ THE STUDY OF CEREMONY.¹

MORE than a year ago, I had a conversation with the permanent secretary of the American Folk-Lore Society in regard to the propriety of directing the attention of students to the study of ceremony, and it was agreed that I should prepare a paper to be read before the society at its last meeting, setting forth the importance of this study, the necessity for minute observation and record in connection with it, the methods and opportunities for its pursuit.

I failed to do this at the last annual meeting of the society, because at that time I was engaged in the preparation of the fifth volume of the Memoirs of the American Folk-Lore Society, the publication of which had been delayed longer than I had anticipated, and I fail now to offer you a paper of a character so ambitious as I had originally planned, because all this year I have been travelling over the western land in pursuit of health, busy with the routine of the sanitarium and the health resort, and far removed from the libraries whence I had hoped to draw important illustrations.

I have no learned treatise to offer you even now, I have no exact data to give, and I do not challenge criticism. I have only to present to you, in a desultory way, a few thoughts that have been floating through my mind, in order that we may make a formal beginning of ceremony as a special department of study.

An early search of mine, when I took the matter into consideration, was to find a suitable name for the science. With this object in view, I consulted a scientific friend in Washington, an anthropologist, who has had experience in coining new words from the Greek and Latin, and told him my wishes. "I do not see what you want with a word ending in 'logy' or 'graphy' to indicate the study of ceremonies," he said to me, "for you can create no science of ceremonies, and can formulate no laws concerning them." He seemed

¹ Paper read at joint meeting of Section H, American Association for the Advancement of Science, and the American Folk-Lore Society, Detroit, August 10, 1897.

incredulous when I told him that at least one student of ceremony hoped we could develop a science and formulate laws. Whether we shall succeed in this remains to be determined; but in the mean time the remark of this gentleman indicates, I believe, the general opinion of the scientific world with regard to the subject.

No doubt, also, many will question the importance of the study of ceremony, and in defending its importance I shall for the present do nothing more than offer a personal opinion. I believe, as the result of an extensive experience, that ceremony offers material for the study of human development equal to that offered by art, government, legend, or any other subject of ethnologic investigation. Religion, of course, has been already extensively studied, and has received the attention of some of the brightest minds in the scientific world, but it has been studied more through its doctrines and literary expressions than through its ceremony and symbolism.

The accurate study of ceremony has heretofore suffered much neglect. Within the last ten or twelve years, it is true, some notable contributions have been made to our knowledge of American aboriginal ceremony; but they constitute only a small part of that which still exists or has but recently existed. The reasons for this neglect are numerous.

1. The gleaners of ethnologic notes have been, heretofore, mostly of the wandering kind,—men who spent but a short time among any one people, and who, during that short time, were too much engrossed by other observations to seek for ceremony.

2. Ceremony, even of a merely worshipful character, is one of the things about which people are sensitive and reticent. They do not readily impart their knowledge to a stranger or admit him to the gloomy adytum of their temple. True, there are public scenes pertaining to many rites; but these are not to be fully comprehended until the antecedent or more secret elements of the rite are also known.

3. Until recently there were very few white men who could entirely divest themselves of their early bias, who could altogether rid themselves of an inbred contempt for pagan rites, or who could, in the presence of pagans, conceal their antipathy to the performance of what George Catlin calls "hocus-pocus." The pagans are, alas, observing and suspicious, and the slightest evidence of disdain on the part of the inquirer easily closes the door to knowledge. To gain the confidence of his instructors one may have, at times, to feign a reverence which he does not feel; but in so doing he should remember that he performs an act of simple courtesy, and need not accuse himself of hypocrisy.

4. Another quality lacking in many observers is patience. Much

of the hocus-pocus may seem tedious, silly, and unworthy of record ; but in omitting to note the apparently most trifling particulars, he may lose the most valuable material for comparative study. In the long vigil of a rite which lasts from nightfall to dawn, he may allow sleep to overcome him at the most critical moment. Eternal vigilance is the price of other things besides liberty.

5. Again, observers are likely to underrate the character of the people with whom they are dealing. Seeing them perhaps poor, squalid, and apparently dull of comprehension, it is difficult to believe they can have an imaginative religious cult, and it is easy to take it for granted that they have none. Having a different code of morals from ours, it is a facile conclusion that they have no code. The list of races who were supposed to have no religion was much larger twenty years ago than it is to-day. The investigations of the next twenty years may leave no list at all. An eminent writer on anthropology has recently felt constrained to modify the ordinary definitions of religion in order to maintain an old theory that there were races of men without religion.

6. Another difficulty with investigators is that they do not consider the lore of the priesthood to have a commercial value. The priest who practises a rite may have paid large sums to his instructors, or he may have spent years of patient labor in acquiring his knowledge from a father, an uncle, or some interested relative. He would probably charge a student of his own race a good price for his teaching. He is not willing to surrender all he knows to a stranger for a trifle. If he thinks he will receive but a cup of coffee and a plug of tobacco for his pains, he is likely to impart information to that value and no more.

But while the difficulties attending the collection of data in simple worshipful or curative rites are enormous, when we come to the study of rites of an esoteric character the difficulties are vastly increased ; perhaps in some respects they are absolutely insurmountable. The day, possibly, may never come — at least it is far off — when the comparative study of esoteric cultus can be publicly and freely discussed. The lips of the civilized brother are sealed with regard to the work of his order, although in these days of law he has little punishment to fear if he reveals his secret ; but the lips of his savage *confrère* are all the more firmly closed, for he has the vengeance of the gods to dread, and perhaps the vengeance of man. Yet I am aware that some of the most interesting survivals in the history of human development are to be found in the rites of secret societies.

The tendency to the formation and maintenance of secret orders among men affords an interesting problem to the psychologist and

sociologist. That these societies had practical uses in savage and even in mediæval days is easily demonstrated; their practical uses at the present time are not so obvious, yet there was never a time in the history of civilized man when such organizations were so numerous or had so many members.

It is not generally known that, in proportion to population, such societies claim (or until lately did claim) a greater membership among some of our American tribes than they claim among ourselves. I have knowledge of a tribe which, twenty-five years ago, had apparently all its male members, from the age of five years up, enrolled in one or more of these organizations. The first degree in some cases was conferred about the age of five, the next at about the age of fifteen, and so on; different degrees were attained at various ages, until the last was reached at about sixty. Each class, or chapter, when its time came for promotion, paid for its introduction into the degree beyond, and, I have heard, often paid prices which would astonish members of some of our most select metropolitan lodges.

But the secrets in all cases were sacredly held. I once had a gentleman tell me that among one of the civilized tribes of the Indian Territory there was a secret meeting in a medicine lodge, and he had to await its conclusion in order that he might transact business with a member who was taking part in the rites. When the work was over, the member in question appeared. He was a man of apparently pure European blood, dressed in the clothing of civilization, speaking good English, and to all appearances an ordinary American citizen. My informant, in the course of conversation, asked him what they were doing in the lodge. The so-called Indian replied: "No money could buy me, and nothing else could induce me to reveal in the slightest degree what happened in that lodge." My informant expressed great scorn for so conservative an Indian, yet he would have received a similar reply to a similar question from the most intelligent American freemason.

There is an initiation among the Navahoes which is usually given in boyhood, and there are few men in the tribe who have not received it. My friend Benjamin Damon, a Navaho half-breed, escaped it in his youth, his father being a white man who knew nothing of the advantages to be gained by the initiation and never told his son to take it. Ben went east, to school, for five years, and when he returned to his native land I induced him, for purposes of my own, to submit himself to the ordeal of this rite. He told me afterwards that when he was a child he had frequently asked his most intimate playmates to describe the initiation to him, and that he never could get the slightest information from them.

No doubt, some of the best material for this study among our American Indians is irretrievably lost, but much remains, and we have better means of learning that remainder now than in the old days, for the Indian has grown less conservative and reticent. We need not be discouraged. If we go earnestly and quickly to work, much may be recovered. The ordinary progress of Christianity and civilization has done a large share in bringing the old rites into disuse; but it is not generally known that the arbitrary employment of governmental power has done much more. Religious freedom is assured to all within the borders of this "glorious republic," except to the original owner of the soil. He alone may not worship according to the dictates of his conscience. The alien Mongoloid may set up his pagan temple in the streets of San Francisco and burn incense before his idol, but the native Mongoloid is allowed to attempt no such liberties. The experience of the Shakers of Washington, as related by Mr. Mooney, shows us that it is not even considered well for the Indian to start a new Christian sect of his own; that it is supposed proper for him to take his Christianity altogether at second hand.

I have often told in conversation my experience among the Arickarees of what is now North Dakota, in 1865, and have gained little reputation for veracity by the telling. These Indians lived in a permanent village, raised corn, and supported themselves largely by agriculture. In the winter they left their permanent village, which was situated on a bleak prairie terrace, and built, at a distance of a few miles, a temporary camp in the forests of the Missouri bottoms, where their habitations would be more sheltered, and where the labor of procuring fuel would be easy. During the autumn, before going to this winter camp, they spent a season of about three months in an almost ceaseless round of ceremonies, which differed every day. Something seemed to be always going on in the plaza of the village or in its great medicine lodge. The work in the lodge during the daytime was secret,—the uninitiated were not admitted, but from time to time groups of men picturesquely painted and adorned issued forth to dance or act rude dramas on the plaza. Not only the men, but the women, the children, the adolescent boys and girls, had dances or ceremonies. At night, after dark, the medicine lodge was open to the profane and we, idle white men, who had nothing to read (we got mail once in three months), and little to do but play cards and interchange prevarications, went there as regularly as we might go to a theatre in a city, to see their performances, to hear them sing their ritual songs, in which the women joined, and to witness the rude acts of legerdemain which constituted a large part of the entertainment.

What has become of all this ceremony? I have heard recently that the village has totally disappeared, — not a vestige of it is left, — and the existence of a compact village was essential to the performance of most of these rites. The Indians are scattered on farms. The families live a good way apart, as in a white farming community. If they practise any of their old rites, they must do it in secret. But it is probable few of the rites survive. Many of the dancers of thirty-two years ago, of course, are still alive; but the younger ones, at least, are to-day members of Christian churches, and are taught to look with contempt on the old cultus.

But all tribes have not suffered such important changes as the Arickarees. In many self-sustaining communities, such as the Pueblos of New Mexico and Arizona, where no rations were to be withheld, and the government could not easily coerce, the old rites have been continued. In other tribes, scattered over a wide territory where surveillance is difficult, the pagan cultus has no doubt also survived. The agents have depended largely, for the suppression of the rites, upon an organization known as the Indian police, and it is probable that this force often continues in sympathy with the people, and is none too active in reporting lapses from virtue. Much of this interesting material has been lost to science; but, no doubt, something still remains to reward the patient investigator.

In his recent valuable work on the "Ghost-dance Religion," Mr. James Mooney gives an interesting instance of the existence of pagan worship under the vigilant eye of government authority (p. 767). He wrote to the Indian agent at Pyramid Lake, Nevada, on one of whose reservations (Walker Lake) the prophet of the Ghost-dance was living, for information concerning the prophet and the dance. Under date of October 24, 1891, the agent replied: "There are neither ghost-songs, dances, nor ceremonies among them (*i. e.* the Indians) about my agencies. Would not be allowed. I think they died out with Sitting Bull." But Mr. Mooney assures us that the rites of the Ghost-dance had been conducted, at the time the agent wrote, in his immediate neighborhood, constantly, for three years, and that only a short time before a large delegation from beyond the mountains had attended a Ghost-dance near Walker Lake, Nevada, which lasted four days and nights.

I have, in this brief paper, confined my remarks chiefly to ceremony among our American Indians, because this is the ground with which I am most familiar; but there is a wide field for study not only among the barbarous races of the old world, and rustic Europeans, but among the most enlightened and exalted members of our own race. Among the latter we trace, with astonishing clearness, the survival of savage customs.

If you consult an encyclopædia on the subject of freemasonry, you will usually find it stated that the order arose in the middle ages, when the energy of the Europeans was largely devoted to the building of great churches. The most enthusiastic mason will not give a date for the origin of his craft earlier than the building of Solomon's temple. It is obvious, of course, that such well-known symbols as the square, the compass, and the level could only have been employed in a day of comparatively high civilization, when the art of architecture was well developed. Yet modern freemasonry holds much of its symbolism in common with the Indian rites, and I am satisfied that it had its beginning in the period of savagery. It is but a growth, a modified survival. We might express the idea by saying that there were lost degrees of masonry.

A comparative study of worship will show that the same principles control the forms of worship among the lowest and the highest. I have not now time to enter into the details which support this statement, but I may do so on some future occasion.

In addition to the ceremonies of religion and fraternity, the ceremonies of social intercourse and every-day life are valuable subjects for study. Much has already been done in tracing the origin of our every-day customs; but, unfortunately, speculation has here been more active than investigation.

I will now close as I began, by seeking a term for this science. Dr. J. Walter Fewkes has already employed the word *ceremoniology*, a term which I believe he has originated; it is not to be found in any dictionary. It is a convenient term, but it has one fault; it is not all derived from a single language. True, we have examples in the English dictionaries of words formed with a Latin root and a Greek ending; but such words are not to be favored when we can do better. I cannot find that there is any word in Greek as comprehensive as our word *ceremony*. The term *latreiology* has been suggested; but the designation, in its strictest sense, would refer only to the ceremonies of worship. Of course the word might be extended to include all ceremony; we have good precedent for thus extending the meaning of a term. Last autumn I asked Prof. A. J. Huntington, of the Columbian University in Washington, to coin a word for me. In his last letter to me, he says that a correspondent has suggested the terms *teletology* and *teletology*, but he expresses dissatisfaction with both as being derived from *telete*, which denotes initiation into a religious rite, or a religious ceremony, and he closes by saying: "I have taken the greatest pleasure in trying to aid you, but I think the perfectly satisfactory accomplishment of the task (if so I may call it) was impracticable."

Washington Matthews.

NEGRO HYMN FROM GEORGIA.

If yo' gets ter Heaben befo' I do,
 All ober dis yer world,
 O tell my Lord I 'se comin' too,
 All ober dis yer world.
 O glorious time 'ill soon be ober,
 Soon be ober, soon be ober:
 O glorious time 'ill soon be ober,
 All ober dis yer world.

For de burnin' time is er comin' ober,
 All ober dis yer world;
 An' ashes 'ill fill de breath ob Heaben,
 All ober dis yer world.
 O glorious time 'ill soon be ober,
 Soon be ober, soon be ober:
 O glorious time 'ill soon be ober,
 All ober dis yer world.

Den de mournin' times 'ill soon be ober,
 All ober dis yer world,
 An I 'll be counted in de number,
 All ober dis yer world.
 O glorious time 'ill soon be ober,
 Soon be ober, soon be ober:
 O glorious time 'ill soon be ober,
 All ober dis yer world.

Den de prayin' time 'ill soon be ober,
 All ober dis yer world;
 Ye 'll hyar de sinners groanin' under,
 All under dis yer world.
 O glorious time 'ill soon be ober,
 Soon be ober, soon be ober:
 O glorious time 'ill soon be ober,
 All ober dis yer world.

But de weepin' time 'ill soon be ober,
 All ober dis yer world,
 When Jesus ridin' in the glory,
 All ober dis yer world.
 O glorious time 'ill soon be ober,
 Soon be ober, soon be ober:
 O glorious time 'ill soon be ober,
 All ober dis yer world.

Emma M. Backus.

ANCIENT MEXICAN SUPERSTITIONS.

ANY one who has had occasion, as I have, to converse about ancient Mexico with a large number of persons of various nationalities, will have learned that in the mind of the average public there exist two dominant impressions concerning the Aztec race. It is in order to ask you to aid in rectifying these that I venture to bring them to your notice on this occasion. The first is the result of the unscrupulous exhibition, by a series of showmen, of certain microcephalous idiots, natives of Central America, who were rendered interesting and attractive by being advertised as the last living representatives of the Aztec race, now become extinct. If, instead of Aztecs, they had even been designated as Mayas, there might have been a shadow of an excuse, for the receding foreheads of these ugly and unfortunate dwarfs offered a certain resemblance to the artificially deformed heads of some of the personages carved in stone on the walls of the ruined temples of Yucatan. The erroneous idea that the Aztec race was a hideous one and is now extinct, has been widely disseminated, and become deeply rooted in the public mind, where it flourishes with the remarkable persistency that has been recognized as the special characteristic of scientific errors. Thus, it is not surprising to find, in George Du Maurier's last novel, "The Martian," an individual spoken of as being "as hideous as an Esquimaux or Aztec," and this combination of ideas is likely to linger on indefinitely in European countries, although the fraudulency of the showman's announcement has been exposed by leading anthropologists of various nationalities, for instance, by Professor Virchow in Berlin and by Dr. Ernest Hamy, the Director of the Trocadero Museum in Paris. Owing to our proximity to Mexico and the increasing intercourse with its inhabitants, there are probably few people of the United States who do not know that four sevenths of its population are pure Indians, belonging to different tribes, and that the Aztec race is represented by thousands of individuals, endowed with fine physiques and intelligence, who speak, with more or less purity, the language of Montezuma.

The second general impression, which often takes such a hold upon the imagination that it effaces all other knowledge about the ancient civilization of Mexico, is the natural horror awakened by the revolting mode of human sacrifice that was practised by the Aztec priesthood. The feeling of aversion thus awakened is so strong in some cases, especially when combined with the disagreeable impression received on viewing the miserable specimens of humanity believed to be "the last of the Aztecs," that one frequently finds the

ancient Mexicans regarded as ugly, dwarfish, and bloodthirsty savages, having nothing in common with civilized humanity.

I must postpone the presentation of the full data I have collected concerning the Mexican rite of human sacrifice and other ceremonies connected with it, but I will at present draw attention to the extenuating circumstance that it was a religious ceremony, deemed so solemn and holy that it could be worthily performed by a high-priest only, in the presence of an awe-stricken community. As to the extent it was practised, it has long been recognized, by students of ancient Mexico, that the current accounts, based on the reports of certain Spanish writers, are grossly exaggerated, some say purposely, in order to justify, in the eyes of the civilized world, the cruel extermination of the native civilization. One thing is certain, that the Mexican mode of fulfilling what was believed to be a religious obligation, connected with their ancient doctrines of immortality, is the only blot or defect which the Spaniards were able to detect in a civilization which was so admirably organized in every other way. It is therefore a singular piece of injustice that, even in our times, an entire race of fellow-creatures should be condemned as naturally bloodthirsty and barbarous, because in ages gone by their priesthood had adopted the horrible and impressive but speedy method of taking the lives of the sacred victims which was extant at the time of the Conquest. I am tempted to quote here the words of a Spanish monk, named Fray Diego Duran, who spent his life amongst the Indians and towards the end of the sixteenth century wrote a valuable work for the benefit of his fellow missionaries. This enlightened and scholarly Spaniard, whose writings reveal his deep knowledge of human nature and his powers of insight, sympathy, and observation, obtained a clearer perception of the Indian character and entered more deeply into their inner lives than any other writer I know of. At the same time, considering that he was laboring with fanatical zeal to exterminate the ancient religion, which he looked upon as an invention of Satan to obtain possession of the souls of the natives, this Spanish friar cannot be charged with a sentimental tendency to idealize the native race or exaggerate their merits. For he even goes so far, in his exasperation against the aged Indians, who, at the time he wrote, sixty years after the Conquest, still kept alive the memory of their former religion and hindered the introduction of the Christian faith, as to exclaim, that "it would have been a more pardonable sin, on the part of his countrymen, if they had killed off all of these inveterate heathen instead of committing cruelties and atrocities against inoffensive men, women, and children, who were," he says, "slaughtered, hanged, empaled, or torn to pieces by the bloodhounds of the Spaniards,

whenever the latter wished to obtain possession of any gold, silver, or precious personal ornaments the natives happened to be wearing." Yet this same monk, who considered that the wholesale extermination of the aged persons who hindered the introduction of the Catholic religion might be almost justifiable, wrote the following comments upon the civilization of ancient Mexico, from the depth of his convictions, which were based on the most thorough and intimate knowledge and understanding of the native language and people. The friar's words, literally translated, are as follows :—

I have, many a time, entered into obstinate dispute with individuals belonging to our Spanish nation, who like to set down and abase this Indian race to such a low and vile level, that they only stop short at denying them the possession of reasoning faculties.

They consider and treat them as beasts and brutes, and, not content with these false opinions, they like to insist that the natives never possessed any former culture and had lived like animals, without any kind of accord, rule, or government. A greater error than this cannot be imagined, and I can affirm that, considering the isolation and remoteness of these people from intercourse with the Spanish and other cultured nations, there has never been a race in the world that lived in such accord or union and with so much order and culture as the Mexicans at the time of their infidelity.

I speak of the upper and cultivated class (Friar Duran continues), for I must confess that amongst the lowest there are many who are as rustic, dirty, and brutal as many persons of the same class in Spain, only our country-people are worse, for, however beastly such Indians may have been, they at least observed the laws of their country and their religion with as great decorum as their superiors.

In what country on earth (he exclaims), was there so much republican method, such just laws, and such excellent regulations? Where were rulers so feared and obeyed and their laws and commandments so faithfully kept? Where were the great, the brave, and the chieftains so respected and honored, their heroic achievements so enumerated? In what country were there so many cavaliers of noble descent, or so many valorous men who strove to exalt their names in warfare and to distinguish themselves in the service of their ruler, with the sole purpose of earning his approbation and regard? Where has there ever been or is there at present such reverence, esteem, and fear, as were shown towards the priests and ministers of their false gods, not only by the lowly, but also by the rulers, princes, and great lords, who prostrated themselves humbly at their feet, with a reverence approaching adoration?

If we descend (the friar continues), to consider their ancient religion, we may well inquire what people have there been who so faithfully observed their religious laws, precepts, rights, and ceremonies as these Indians? Certainly I, for one, do not know of any nation which was their superior in all of these respects, and I maintain that those who deny their merits are totally ignorant of the first principles requisite to obtain an idea of the

great state of culture or accord in which these people lived under their ancient laws and rule. This is, however, well known to us who understand the natives and their language and cultivate intercourse with them.

Nought but a shadow remains now (sixty years after the Conquest) of that good order, and all concerning their ancient laws and mode of living is mutilated or lost. But it awakens admiration to know how the entire population was kept count of and looked after and trained for any kind of work or business they might be needed for. In each branch there were teachers, guides, or governors, who respectively looked after the aged, the married, and the young, with such system and strict superintendence that not even a newly born babe could escape their notice. There were also surveyors of public works who watched that those who had worked during one week should be released the next, so that all should labor in turn and no one should feel aggrieved.

In another portion of his "Historia" Friar Duran again speaks of the Indians as belonging to a most courteous and polished or cultured race and reiterates his assertion "that they were not barbarous, as some of us Spaniards try to make them appear."

He likewise observes that Indian parents showed a tender love for their offspring which surpassed anything he had ever seen or heard of, and he used the expression that they would "give their very heart's-blood away" for their children. He tells us that married couples who raised large families "were praised and honored," that parents were held directly responsible for the conduct of their children, and that the accusation of having brought them up badly was felt as "an affront which was worse than death."

From his writings we also learn to realize with what an earnestness and steadfastness of purpose these Indians braved indescribable pain and suffering in order to obtain, for their souls, immortality and eternal happiness in the heavenly Mansion of the Sun. We find that if the Mexican priests seem cruel, inasmuch as they immolated individual enemies taken in warfare, or criminals who were degraded to the rank of slaves, the sufferings of the human victims, who were usually rendered unconscious by means of strong drugs and were speedily dispatched upon the sacrificial stone, were not to be compared to the excruciating tortures voluntarily inflicted by the priests upon themselves from conscientious motives. Frequently, as a penance, they pierced, with their own hands, their tongues, ears, forearm, or other parts of their bodies, and then passed a number of sharp agave thorns, sticks, or twisted ropes through the openings in the living flesh. They practised a rigorous asceticism, and the entire population, including the sick and the young, often underwent the same penitential ordeals and periods of fasting which even Friar Duran designates as "excessive." To cite an instance of what the priests underwent for their religious faith : —

Once a year, during the festival held in honor of the God of Fire, they assembled around a large open fire, all carrying, in each hand, two sticks composed of the resinous gum called copal. After removing their clothing, they squatted around the fire, and, lighting these sticks, allowed the liquid gum to run and spatter over their bare hands, arms, and bodies; thus, as Friar Duran says, "burning or sacrificing themselves alive to their god." Subsequently, they threw the burnt-down ends of the sticks into the fire, as well as the drops they removed from their bodies, and, adding great quantities of fresh copal as fuel, performed a solemn religious dance around the fire, chanting songs relating to the God of Fire and to their penance.

Another "unheard of and horrible sacrifice," as Friar Geronimo de Mendieta terms it, was as follows: "On a certain day, all the priests being assembled, a high-priest perforated the tongue of each one with a sharp obsidian knife. Then, setting them the example, he passed through the opening in his own tongue four hundred sticks, of the size of a man's wrist. The oldest and most strong-minded, who were accustomed to this form of torture, imitated him, others only passed three hundred through their tongues, and others less, according to their powers of endurance; none of the sticks employed being thinner than a man's thumb." This penance was repeated four times during the ensuing period of eighty days during which a most rigorous fast was observed.

Instances like these explain why Friar Duran also wrote: "It cannot but awaken our admiration . . . to note the fear, the reverence, and the fidelity with which the natives carried out the precepts and ceremonies of their false religion, especially if we contrast it with the laxity and the lack of fear and reverence with which we (friars) keep and cause others to observe the divine and true laws of our holy Catholic Church." It is indeed well that the foregoing eulogies, comments, and testimony were penned in the sixteenth century, by a Spaniard, and not by a so-called Mexicanist of the present day; for it must be admitted that the latter would scarcely escape being charged with undue sentimentalism and a conscious or unconscious desire to idealize the virtues and exalt the past history of the native race. For nowadays, as in the time of Duran, there are persons who are lacking in elementary knowledge concerning their past history, but who like to abase the native races of America to the lowest level possible and to deny the great antiquity and merits and attainments of the ancient American civilizations, from which, if the truth concerning them were better known and appreciated, many a useful lesson could be learned by the present generation.

The charges of ignorance and of exaggeration can certainly not be imputed to the obscure predicant friar who wrote the results of his

observation and study of the native race for the benefit and enlightenment of his fellow-missionaries alone. It would seem as though his open condemnation of the current views of his countrymen caused his writings to be viewed with disfavor in Spain, for the manuscript copy of his "Historia" was consigned to oblivion, and lay forgotten in a Spanish library until brought to light and published by the most distinguished of Mexican scholars, Don José F. Ramirez, in 1867. The Spaniards of the present day, however, can well be proud of the high-minded and enlightened monk who so nobly represented their race at a time and in a country where others discredited it.

Having gained from Friar Duran an idea of the true vastness and greatness of the ancient Mexican civilization, we shall now be better fitted to study the following native superstitions, and to relegate them to their proper sphere, as being only one of many factors in the complex lives of an industrious and intelligent people.

The following accounts are mostly derived from the writings of Friar Duran, Friar Mendieta, and of the learned Franciscan monk Fray Bernardino de Sahagun, who filled a whole chapter of his "Historia" with a collection of native superstitions. It may be as well to mention here that his purpose in doing so was to enable his fellow-missionaries to detect, in the natives, any lingering traces of their ancient beliefs, so that these could be fought against and extirpated. It is interesting to find that the majority of these superstitions centre about the home, the hearth, the preparation of food, and the bringing up of children, and afford us occasional glimpses of every-day life in a Mexican household before the arrival of the Spaniards, and that they are often pleasing and always replete with human interest.

When a man finished building a new house for himself and family, he assembled all his relatives and neighbors and kindled a new fire in their presence, on the hearth, with a fire drill. If the fire kindled rapidly, they said that the home would be happy and peaceful; if it delayed in kindling, it was believed that the dwelling would be unfortunate and full of grief.

A ceremony named Tlaçaliztli was likewise performed on such occasions, in honor of the God of Fire and of the Sun. The owner of the new house drew a drop of blood from his ear, received it on the nail of his index or middle finger, and flung it towards the Sun or into the fire. This offering to the fire was but a more reverential form of the common, every-day custom named Tlatlaçaliztli, meaning "the throwing," which consisted in throwing a mouthful into the fire before partaking of any kind of food. No one ever drank of the national drink, pulque, without spilling some of it upon the

hearth. When one of the large earthen jars in which this beverage was kept was first opened, some of its contents was poured into a bowl and placed near the fire. Then four cupfuls of the liquid were taken from the bowl and poured out consecutively, at the four corners of the hearth. It was customary for none of the guests to partake of the drink until this rite had been performed. It was called *Tlatoiaoliztli*, literally "the libation or the tasting."

Although it belongs, more strictly speaking, to the category of religious observances, I am tempted to mention here another peculiar every-day custom which was observed, as Sahagun states, by every man, woman, and child throughout ancient Mexico.

When any one entered any building in which images of the gods were kept, he bent low, touched the ground with the index or middle finger, carried it to his tongue, and licked it. They called this act "the eating of earth in honor of the gods." They performed it also on reëntering their own house, even after a short absence, on passing by temples and oratories, and as an act of homage towards a superior. They employed it as an asseveration of the truth of a statement, and their manner of taking an oath was as follows: "By the life of the Sun and of our lady the Earth, there is no error in my statement, and in proof of this I eat this earth." Upon this the speaker stooped and carried the earth to his tongue. The Spanish chronicler records, with a touch of scorn, that "the natives eat earth when they take an oath," but also remarks that this rite was a safe and reliable test of the truth of an Indian's assertion.

The veneration shown for the maize indicates the great antiquity of its use and its position as the most highly-esteemed native food-product. If a person came across grains of maize which had fallen to the ground, he was obliged to pick them up, for he who did not do so offended the maize, and it complained about him to God, saying: "Lord, punish this person who saw me lying upon the ground and did not pick me up; let him feel the pangs of hunger, so that he will learn not to despise me."

According to what Sahagun terms an ancient and deeply-rooted superstition, it was necessary to breathe strongly upon maize which was about to be put into the pot to be boiled, the idea being that this gave it courage, and removed its dread of being cooked.

In a house in which a birth had recently taken place, corn-cobs were not thrown into the fire to be burned as usual. It was said that if this was done the face of the new-born babe would become pitted and pocked, like the corn-cob, unless the precaution was taken to pass the cobs, before burning them, over the face of the child without touching it.

A current belief was that if persons ate green corn at night they

would suffer from toothache. In order to prevent this evil it was customary to warm the ears of corn before eating them after dark, — which was undoubtedly the pleasantest method, quite apart from superstitious reasons.

If a maize-cake or tortilla doubled over when thrown upon the comal or clay-pan to bake, it was considered a sure sign that some one was coming towards the house. If her husband happened to be out, the woman to whom this happened whilst cooking believed it to be a sign that he was on his way home, and said "it was he who had kicked the tortilla and made it double up."

When sparks flew out of the fire, the persons close to it said in fear: "Aquin yeuitz?" which means, "Who is it that is coming?" for a shower of sparks announced a disturber, or unwelcome visitor. There is an amusing affinity between this and the omens betokening approaching visitors that are familiar to us all, and the sense of familiarity increases when we learn that when a person sneezed in ancient Mexico, it was considered a sign that some one was speaking evil about him, or that one or more persons were talking about him.

Returning to the superstitions connected with the preparation of food, we find that when tamales stuck fast to the pot in which they were being boiled, they exerted an unlucky influence on those who ate them. A man would not be able to shoot his arrows well in warfare; a woman would never have children, or would bear them with great difficulty. It is interesting to note that a properly constituted tamale should be so closely tied in its wrapper made of corn-husks, that none of it should be able to ooze out and cause the little bundle to adhere to the pot; therefore it is probable that the above was a saying which was most frequently employed as an awful warning to the careless cook. Indeed, several of the sayings gravely recorded by the Franciscan friar as diabolical superstitions resolve themselves into harmless threats or warnings, none of which are calculated to inspire such terror as some of those in daily use in many nurseries in this and other highly-civilized countries. When an Aztec mother told her boy that if he served himself with his hands from the olla or earthen pot containing food for the whole family, or if he dipped sops of bread into it, he would be unlucky in warfare when he grew up, and would probably fall into the hands of his enemies, I imagine that the remoteness of the retribution somewhat counteracted the effect of the threat, which seems to have been a habitual one, since it was also uttered when children stepped over the hearth, and thus exposed themselves to the danger of falling and hurting themselves on the hearthstones. Its employment certainly reveals at what an early age the desire for success

in warfare was awakened and developed in the minds of Mexican youths.

It is difficult not to smile on recognizing the playful banter contained in the paragraph of Sahagun's "Historia" bearing the pompous superscription: "About eating whilst standing." It merely informs us that mothers forbade their daughters to eat whilst standing, because a young girl who did so would not marry in her native village, but would settle in a neighboring locality. Since the habitual preference for standing betokens a restless disposition, it seems that this saying may have been the result of a long course of observation of the result of roaming tendencies in village maidens. The fact that the separation from her family was uttered as a kind of playful threat throws a pleasant light on the closeness of home ties.

The existence of a peculiar etiquette observed in the family is shown by the record, that if brothers and sisters were drinking together and the youngest drank first, the oldest exclaimed: "Do not drink before me, for if you do so you will stop growing."

It was also the custom when persons ate or drank in the presence of an infant in its cradle, to place a particle of their food or drink in its mouth, saying that this would prevent its having the hiccough.

A recognition of the dangers of idleness underlies the curious statement that parents forbade their children to lean against posts, because persons who did so habitually became liars, "for the posts themselves were untruthful."

It was said that naughty children who licked the grinding-stone on which their mothers prepared the maize for food would quickly lose their front and back teeth.

The breaking of this metlatl or grinding-stone corresponded to the breaking of a looking-glass in our times, and was an omen of the death of its owner or of some member of the household, just as the displacement or breaking of one of the beams of a house also betokened illness or death.

The metlatl, indeed, played a prominent rôle in household superstitions. When a man was about to take part in the national game of ball, he took care to place on the floor, upside-down, the metlatl and the comal or earthen pan on which the tortillas were baked. He also took the metlapil or pestle and hung it in a corner of the room. Having done this, he felt convinced that he would win instead of being beaten. As this precautionary measure meant the suspension of the confining and arduous labor of making the native bread, the tortilla, it may be surmised that this superstition was warmly encouraged by the women of the household, who were thus left free to enjoy a look at the game, which was played in large

courts specially built for this form of pastime and was the favorite national sport. A strange relationship was believed to exist between the metlapil, or stone pestle, and the race of rats. Whenever a house was infested by these creatures, and attempts were being made to exterminate them, it was customary to place the pestle outside of the dwelling, for if kept within it had a way of warning rats not to fall or trip, and thus run the risk of being caught and killed.

The presence of rats was viewed with much awe and dread, for it was believed that they possessed the faculty of knowing whenever a member of the household had been guilty of immorality, in which case they immediately put in an appearance and gnawed at the mats, baskets, etc. They denounced marital infidelity by gnawing holes in the petticoat of the wife, or in the cloak of the guilty husband.

It was believed that if a person ate a piece of any food which had been gnawed at or been left over by rats, he would be falsely accused of theft or of some other crime, — a serious misfortune, considering that theft was punished by death.

When a child lost a milk-tooth, its parents took care to throw the tooth into a rat-hole, for if this was not attended to, the child would not grow any second teeth, and remain toothless.

It was likewise customary to carefully cast the parings of one's nails into the water as an offering to the Ahuizotl, the fabulous aquatic monster which plays such an important rôle in Mexican folklore. As a reward for this acceptable offering, which formed one of its favorite articles of food, the Ahuizotl caused the donor's nails to grow satisfactorily.

The views held by the Mexicans concerning the phenomenon of growth or development seem to have been very peculiar, although I believe that they are not unique. It is evident that parents believed that the growth of their children could be suddenly arrested by a variety of external causes or accidents. A dread of these formed one of the chief cares of their lives, and innumerable precautions were taken against them.

At the beginning of the native year a festival was held, in which certain ceremonies were performed for the purpose of furthering the growth of food-plants, and also of children. The people went out into the fields at daybreak, and lightly pulled at some of the young shoots in their plantations, or plucked them, with their roots, and offered them, in bunches, in certain temples. At the conclusion of this ceremony, and before the children had partaken of any food, "their parents pulled at, or stretched their limbs and all parts of their body separately, and also lifted it several times from the ground, holding them by the sides of their heads, above their ears." It was believed that this ceremony, which was named "Teizcalanal-

iztli," was indispensable, as it alone endowed the children with the power to grow during the new year. It was also performed after or during an earthquake, so as to prevent the sudden stoppage of a child's growth, or its "being carried away (or killed) by the earthquake." Another ancient superstition taught that any person who stepped over a child which was lying or sitting on the ground deprived it at once of its power to grow, and condemned it to remain small always. Fortunately there was a possibility of counteracting this disaster by stepping over the child a second time, in the reverse direction.

Other superstitious observances show us with what tender and constant solicitude Aztec mothers watched over their little ones, and thus we gain an idea of the parental virtues of the natives which caused Friar Duran to make the observation that the Indians "showed a greater love for their children than any other people in the world."

The superstitious observance called Neelpilztli, which means, "the care about a child," was resorted to when a child was ill or delicate, and it had to be repeated four times in order to insure a recovery. The parents consulted an astrologer, as he is termed in the text, who, choosing a day of a special sign, tied certain cords, made of loose cotton thread, around the child's neck, wrists, and ankles. A small ball of copal gum was also attached to the cord worn about the neck. When the cords had been worn for the number of days, determined in advance by the astrologer, he removed and burned them in the capulco, a small temple where only such minor ceremonies were performed.

When a woman went to visit a friend who had been recently confined, and happened to take her children with her, she immediately, upon entering the house, went to the hearth, and with a handful of ashes rubbed all their joints and their temples. It was believed that if this observance was omitted, the children would become maimed, and that when they moved all their joints would crackle. Custom demanded, however, that no one should carry away embers from the fire, which was kept continually burning for four days and nights after the occurrence of a birth, for this would "take away from the good fortune of the infant."

Another source of parental anxiety was the belief that the souls of the women who died in childbirth descended to earth on four particular days of the year, and inflicted sudden and dangerous diseases, especially paralysis, upon any children which happened to come in their way. For this reason parents took care to keep their children in-doors on such days, and propitiated the "goddesses" by decorating, with rushes and flowers, their oratories, which were

always built at the crossings of roads, being the favorite haunts of the goddesses. Some anxious parents, in accordance with a vow, decked the images in these oratories with sacrificial papers covered with drops of sacred gum, whilst others offered food and drink, which as recorded by Sahagun were always confiscated by the priests of these oratories, who, after consuming the food in each other's company, carried the favorite native drink, the pulque, to their respective homes, distributed some of it to the aged men and women, and then spent the day in paying each other visits. The latter circumstances throw a flood of light upon the influences which may have created and cultivated the parental dread of the malignant goddesses, and the advisability of propitiating them by bountiful and dainty offerings.

When twins were born, which, according to Mendieta, happened frequently in Mexico, it was considered a sign of the approaching death of one of the parents. In order to avert this one of the twins was immediately put to death. The name for twins was cocoua, which is also the name for serpents. According to an ancient tradition the first woman who bore twins was named Coatl or Serpent, and therefore twins were also named serpents. When both were allowed to live, one of them surely killed or devoured one of its parents.

The surviving twin was supposed to exert a series of strange and powerful influences by his mere presence. For instance, if he approached the temazcalli or sweat-house while it was being heated, its temperature grew cold, even if it had been quite hot previously. This was especially the case when a twin happened to be amongst the bathers. To remedy this it was imperative that the twin should dip his hands into water and sprinkle the interior of the sweat-house four times, after which it ceased to grow cold and became even hotter than before.

If a twin entered a house where tochimiltl or rabbit's wool was being dyed, the dye became spoiled at once and the stuff covered with spots, especially if the dye was red in color.

It was also said that when a twin entered a dwelling where tamales or maize-cakes were being cooked, he cast an evil spell upon them and on the olla or pot. This prevented their cooking, even if they remained over the fire all day long, and they became brass-colored or half cooked and half burned.

Fortunately, in each case the twin was equal to the emergency, and promptly remedied the evils caused by his presence. In this case it sufficed that he should kindle a fresh fire under the pot. If it happened, however, that tamales were put into the pot in his presence, he was obliged to throw one of them in also, or else none of them could be made to cook.

If we infer from the above that twins were not welcome visitors, we must admit that their presence must have been less dreaded than that of a person leading an immoral life and contemptuously termed a "tlaçolli." If such a person approached a yard in which chickens were just creeping out of their egg-shells, these immediately fell upon their backs, stretched their legs upwards, and died of the tlaçolmiqui or "death caused by a tlaçolli." If chickens died in this remarkable way, in a household, it was considered a sure sign of the infidelity of the husband or wife.

Beside being betrayed by rats, as we have already seen, guilty persons could also be detected by the warping of the woof which inevitably appeared in any piece of stuff that was woven for his or her use. It may be as well to record here that, in ancient Mexico, the above offence was mercilessly punished by the death of both guilty parties.

An obscure and curious superstition connected with the native turkey, which was domesticated by the Indians long before the Conquest, is as follows :—

When a hen was hatching, no person wearing sandals on his feet was allowed to approach her, for if he did so the eggs produced no chickens ; or, if any were hatched, they sickened and died immediately. The remedy resorted to was to place an old pair of sandals close to the hen's nest.

It was comparatively easy to guard a house from the visitations of a sorcerer : it sufficed to place a bowl of water containing an obsidian knife behind the door, or in the courtyard, at night-time. It was said that when a wizard gazed into the bowl and saw his own reflection in it, traversed by the obsidian knife, he turned and fled and never ventured to return.

Carlos de Bustamante records that, as recently as in 1829, the natives believed that they could guard themselves against sorcerers by means of a circle composed of mustard-seed or a line drawn with charcoal, possibly imported Spanish methods.

In order to preserve their crops from destruction, owners of maize or bean fields scattered ashes in the courtyards of their houses during hailstorms.

During earthquakes, besides protecting their children's growth, the Indians sprinkled with water (taken into the mouth and blown out) all their valuable possessions, as well as the thresholds and lintels of their houses, in order to prevent their being "carried away." Those who neglected this usage were reproved by their neighbors. It was customary to give warning to all of the approach, or presence, of an earthquake by uttering loud cries, whilst slapping one's mouth with the palm of one's hand.

Eclipses were particularly disquieting to pregnant women, especially if they gazed at the sun or moon, in which, by the way, the Mexicans saw the figure of a rabbit. In such a case her child was liable to be metamorphosed into a rat or to be afflicted with some physical defect, such as a so-called hare-lip. According to Bustamante, this superstition still existed in Mexico in the first quarter of this century, when it was still customary to say of a child thus afflicted: "It was devoured by the eclipse." Sahagun relates, however, that a pregnant woman ventured to observe an eclipse when she had taken the precaution to wear a small obsidian knife over her bare bosom. In order to guard herself against seeing phantoms, when she went out at night-time, she usually carried some ashes in the same way. She avoided seeing criminals executed by hanging or strangulation, lest her child should be born with a cord of flesh around its neck. She also gave up the habit of chewing the gum named *tzictli*, a native invention which has been adopted in other countries, with the use of tobacco. It was believed that if she persisted in this national habit, her child would suffer from shortness of breath and die soon after birth. If she went out often after dark, her child would be inclined to cry or weep much, and if its father happened to see a phantom while out at night-time, the child developed heart disease; in order to avert these and other calamities, the mother placed some ashes, pebbles, or copal in her bosom, and the father carried likewise pebbles or a few leaves of wild tobacco.

Concerning dreams and their interpretations, I have only been able to find the following record in Friar Duran's "*Historia*."

In ancient times the natives looked upon dreams as divine revelations, and if they dreamed that they had lost one or more teeth, it was considered a sign of an impending death in their family. If a person dreamed of eating meat, it meant the death of one's husband or wife; if of being carried away by water, it meant that one's property would be stolen. Finally, to dream of flying in the air caused fear of one's approaching death.

Duran likewise records that the origin of a certain deity and of the outward appearance of its image or idol dated from the dream of a priest, who proclaimed it as a divine revelation, painted a picture of the god of his vision, and caused it to be adored. This instance throws an interesting light on the importance attached to visions by the priesthood, who resorted to fasting and certain vegetable drugs in order to induce them.

A strange practice was observed by the venders of Indian blankets who had been unable to dispose of their merchandise during the day. They laid two pods of chile or red pepper between the blankets at night-time, saying that they "fed the blankets with chile

in order to make sure that they would sell on the following day." These merchants also constantly carried about with them as a talisman the dried hand of a monkey, saying that its presence insured an immediate sale of their merchandise. This practice seems to have been ancient and deeply rooted, since Sahagun states that it was still followed in his time.

In conclusion, I shall describe the use and reputed powers of certain strange talismans, without entering into a discussion of their origin, since this would carry us beyond the scope of the present paper, into the domain of religious belief. Suffice it to state at present, that according to a lofty and touching idea, the ancient Mexicans considered that a woman who endured the sufferings of childbirth courageously, but succumbed to them, was entitled to receive the supreme reward of immortality and eternal happiness, which was otherwise bestowed only upon the heroes of the nation who had distinguished themselves or had died on the battlefield in the service of his country. The women who had died in childbirth were, as Sahagun tells us, "canonized as goddesses and adored as such," and their left arm and hand, or merely their finger and hair, were regarded as sacred talismans.

Such a talisman was specially coveted by warriors, because they believed that if their leader carried it in his shield in warfare, they would become supernaturally daring and invincible. In the words of the chronicler, "they were thereby rendered so strong, courageous, and fearless, that no one dared face them; thus they trampled upon their enemies and seized them as captives."

Quite apart from anything supernatural, it is easy to realize what an influence such a talisman may have exerted over the minds of the warriors who possessed it and on the imagination of their enemies, who perhaps dreaded its reputed power and succumbed by mere suggestion. In connection with these talismans, it is an interesting fact that there exists in the Royal Ethnographical Museum in Berlin a small, finely-worked terra-cotta jar with a lid, which, when taken from a grave in Coban, Guatemala, by Herr Diesseldorf, was found to contain a dried human finger and an obsidian knife. When I visited the museum with my friend Miss Alice Fletcher in 1895, we examined with much interest the curious little jar, which is decorated with a human figure and was evidently planned for the purpose of holding its strange and well-preserved contents. When it is realized that an obsidian knife was, as we have seen, employed as a charm against phantoms and sorcerers, and that certain human fingers were much prized talismans, their presence in a grave is accounted for, and they furnish interesting testimony that the ideas concerning their value may have been widely spread in Central America as well as in Mexico.

Another class of men vied with the warriors in attempting to obtain possession of the celestial woman's dead body, for the purpose of securing one of its arms and hands. These were the sorcerer-thieves, the *tomamacpalitotique*, a name which is recorded, in the singular, in Molina's dictionary, as meaning "a thief who steals and robs by means of enchantments or sorcery." The individuals who exercised this extraordinary profession did not choose it of their own free will, but had been predestined to become sorcerers by the mere fact that they had been born on the day of the native calendar-year bearing the sign *Ce Acatl* or one cane. This detail affords an insight into the enormous influence attributed to the day-signs by the ancient Mexicans, who consulted their astrologers upon every occasion, and were thus completely in their power.

The description given by Sahagun of the mode of procedure adopted by the sorcerer-thieves is so curious that it merits translation.

They always chose for the exercise of their calling a day bearing the numeral nine, united to certain calendar signs which were considered particularly auspicious. Having decided to rob and plunder a certain house, they formed a band consisting of 15 to 20 fellow-sorcerers, and manufactured an image of a serpent or of the patron of necromancy, *Quetzalcoatl*, the "Feathered Serpent." They then set out and "danced towards the house," that is to say, they advanced in unison, with measured steps, such as were executed in some of the old sacred dances. One of the leaders carried the aforesaid effigy, whilst a second carried over his shoulder the left forearm and hand of a woman who had died in childbirth, which possessed the magical power of depriving persons of their senses. In order to employ this against the inmates of the house, the thieves first halted in its courtyard and struck blows upon the ground with the dead hand and then knocked with it at the threshold or lintels of the entrances. It was said that the effect of these ominous sounds caused the inmates of the house to fall into a profound sleep or swoon, and that they could not move or speak and seemed lifeless, although they saw and heard all that was going on. Some, however, actually slept, and even snored; whereupon the thieves lighted their torches and first searched the house for provisions, and proceeded to enjoy a tranquil repast, the rightful owners observing them, spellbound. The robbers then ransacked the dwelling, took possession of every article of value it contained, tied these in bundles, and after committing other misdeeds, decamped and ran to their respective homes, laden with their booty. None of them rested on their way home; for it was said that if they did so they lost their power to rise again, and, being held spellbound until morning, were seized with their spoil and forced to betray their accomplices. In Dr. Otto Stoll's

valuable and suggestive work on the rôle of suggestion and hypnotism in the history of psychology, he points out that the symptoms described above as produced by the talismanic knocks are identical with those of suggestive catalepsy, aphasia, and hypnotism by suggestion. It can well be imagined that the mere fact of being aroused, under such terrifying circumstances, by sounds proceeding from a talisman reputed to rob persons of the power of motion, may well have induced the conditions indicated by Dr. Stoll. At all events, his work has the merit of affording natural explanations of many of the effects produced upon various primitive people by their necromancers and medicine-men, and of proving the immense influence and power that mental suggestion has ever exerted over the human mind, in every country and in all times.

If we now review the foregoing superstitions, we find that with a few exceptions they were simple and harmless, and evidently arose from the essentially human tendencies and weaknesses which cause similar superstitious practices to be observed even in all the most highly civilized countries at the present time.

The cruel practice of putting one twin-child to death immediately after birth points to a period in tribal history when life was extremely difficult, and parents may have literally had to starve themselves in order to bring up their families. The historical records of terrible famines which threatened the very existence of the nation, as well as innumerable references to the sufferings caused by starvation, in the native harangues which have been handed down to us, testify that, far back in their history, before the conquest of the southern provinces with their wealth of vegetable food-products, the inhabitants of the central plateau of Mexico had frequently to fight with actual starvation.

In conclusion, I trust that the foregoing material, now collected and presented for the first time, may prove of interest and use to students of American folk-lore, and aid in establishing the limits of the influences of the ancient Mexican culture in olden times.

I also hope that it may lead to a growing recognition of the bonds of universal brotherhood which unite the present inhabitants of this great and ancient continent to their not unworthy predecessors, who, during untold centuries, labored, suffered, and strove with terrible earnestness to solve, as best they could, the great problem of human life.

Zelia Nuttall.

NOTE. — Works referred to: Fray Bernardino de Sahagun, *Historia General de las cosas de Nueva-España*, ed. Bustamante, Mexico, 1830. Fray Diego Duran, *Historia de las Indias de Nueva-España*, ed. Ramirez, Mexico, 1867. Fray Gerónimo de Mendieta, *Historia Ecclesiastica Indiana*, ed. Icazbalceta, Mexico, 1870.

KOREAN FOLK-TALES.

I. THE TALE OF THE ENVIOUS BROTHER.

THERE lived many years ago two young men who, as boys, had lived in the same village, and as men followed the same occupation, namely, that of selling earthenware pots. Quite naturally their friendship for each other strengthened as time went by, and so, one day, they prepared a feast, and took an oath of brotherhood. In Korea, when men or boys take an oath of brotherhood, they take a needle and thread which has been dipped in India ink, and each draws it through the flesh of the other's forearm. The India ink on the thread leaves a mark which continues throughout life, and serves as a reminder of the oath. Now this oath should ever remain inviolate, and consequently should only be taken after mature consideration; but very often young men do not act with sufficient forethought, and a quarrel on some subject or other serves to break the friendship. In the case of these two young men, the oath was taken without sufficient knowledge of each other's character, as the story shows.

These two young men travelled from place to place, as earthenware sellers do, each with a load of his wares on his back. Now the younger of the two men was good-hearted and honest, and consequently the good fairies aided him, so that he prospered much. The elder brother, however, was not a good man, and, seeing that the younger man was daily growing more prosperous, he grew very envious. His evil passions became stronger and stronger, and finally obtained the mastery over him, so that one night, whilst the younger man was quietly sleeping, he put out his eyes and fled, leaving him quite alone in a strange place. The young man's good fairy, however, did not forsake her charge, but appeared to him in a dream, telling him that if he ascended a neighboring hill, and, plucking some peach-leaves, placed them on his eyes, his sight would be restored. Now this tree is one which (with rare exceptions) is only found in fairyland, and so is called "the Peach of the Fairies." It is exceedingly difficult to obtain, but, if once obtained and eaten, it gives the fortunate possessor power to enter fairyland, as well as many other supernatural powers. When he awoke from his sleep, this dream was so vividly impressed on his mind that he determined to follow the instructions given him. Carefully feeling his way with a long staff, he walked slowly on, the fairy guiding his footsteps, until he came to the foot of a hill, which he slowly and cautiously ascended, picking his way along the narrow path. After climbing some distance, he made a misstep and fell, striking his head against

the trunk of a tree. Thinking that this might possibly be a device of the good guardian to indicate the proper tree, he plucked a few leaves, and, rubbing his sightless eyes, immediately his sight was restored. Looking up, he saw before him a large two-storied temple. He was very tired, both from his walk and the fact that all the nourishment he had had during the two days of his blindness was a little food which the wicked brother left with him when his eyes were put out. He therefore entered the temple and ascended to the upper apartment to rest. He had not been there long before he saw a number of Buddhist monks enter the lower room, who, sitting down, began to discuss various matters pertaining to themselves and the neighborhood. Now these supposed monks were not monks at all, but tigers who had transformed themselves. Korean tigers are able to transform themselves into men, after they have attained a certain age, by simply taking three somersaults. The form they usually assume is that of Buddhist monks, although they also transform themselves into old men. They can assume their original form at will by taking three somersaults backwards. The young man in the upper story did not know that they were tigers, but sat quietly listening to their conversation. He could not hear all that they said, but two facts impressed themselves on his memory. One was that if an elm-tree at the foot of the hill was cut down, a spring of water would gush out; and another bit of information which he was able to hear was, that the daughter of a rich nobleman who lived in the neighborhood was very ill and likely to die. Also that her illness was due to a centipede which had lived beneath the floor of her room, and unless this centipede was killed she could not possibly recover. For Korean centipedes, after they have lived for a thousand years, are able to make men unconscious by the exhalation of a poisonous vapor, and unless the centipede is killed within a certain time this unconsciousness almost invariably leads to coma and death. The nobleman's daughter had inhaled some of this vapor, and hence the serious nature of her illness.

After some further conversation, which was unintelligible to the young man, the tiger-monks left the pagoda, and, descending the hill, disappeared. The young man also descended from his place of rest and started out on his way home. As the weather was warm he grew very thirsty, and, entering the first house he saw at the foot of the hill, he begged for a drink of water. This house was on the borders of a small village, and the master of the house first refused the young man a drink, as the nearest well was ten miles away, and drinking-water was an expensive luxury. After some hesitation, however, the young man obtained enough to quench his thirst. He then offered to dig a well for them, remembering the conversation

he had heard in the temple. At this time the master of the house, as well as the villagers, who by this time had assembled, all became interested, and asked him where he proposed to dig the well. He replied by directing them to a neighboring elm-tree, and saying that if it was cut down a spring would be found. At this the bystanders all laughed and called him a fool, but he swore that, if his statement was not found to be true, he would forfeit his two hands. They were still skeptical, but as the stranger seemed to be so positive, and the nearest spring was so far away, they decided to find out whether the young man had supernatural powers or was only a wandering madman. A wood-cutter was sent for, and the tree was cut down. There was not the least trace of water until they dug about two feet below the surface, when the water gushed out with great force. The villagers were so grateful that they begged him to remain a few days, during which they made a feast and loaded him with presents.

The news of this miracle soon spread, and the young man was regarded as a sage. The story reached the ears of a nobleman whose only child, a daughter, lay at the point of death. He sent for the young man, and promised to make him his son-in-law if he would only restore his daughter to health. Remembering the conversation that he heard in the temple, he told the father that the illness was caused by a centipede which had taken up its quarters beneath the floor of the girl's room. The floor was taken up, and the centipede was found without difficulty. The young man directed that the centipede be boiled to death in oil. While this was being done the girl became comatose, and the parents thought that she was dead. The young man, however, did not share this anxiety, but moistened her lips with a little of the oil, and she immediately recovered. In a few days she was as well as ever, and the nobleman kept his word, bestowing his daughter in marriage on the stranger by whose advice her life was saved. The marriage was celebrated with great pomp as soon as it was possible to make the necessary preparations. As the bride was the only child of the nobleman, the two families occupied the same mansion.

Some weeks after the marriage, the young man was one morning engaged in sweeping the snow from the door, when a stranger, shivering with cold, presented himself, begging for food and shelter. This turned out to be his adopted brother. After putting out the younger brother's eyes, one misfortune followed another until he was reduced to beggary. The younger brother, however, bore him no ill-will, but treated him most kindly, giving him food and clothing for some weeks. In the course of time the elder brother forgot his misfortunes, and became more and more dissatisfied and envious.

He had only one thought, and that was how he could obtain riches for himself. At last he determined to ascend the hill and take up his residence in the temple in which his brother had seen the monks, hoping that he might find out from them some means of obtaining the wealth he coveted. He bade the younger brother farewell, not telling him of his determination, but leaving him under the impression that he was simply returning to his native village. He went up the hill, and, settling himself in the upper story of the temple for what might come, waited. He had not been there long before the tiger-monks appeared. The leader of the party, an old and clever tiger who had not been present before, knew immediately that there was a man somewhere in the building, and, taking three somersaults backwards, he resumed his original shape. He hunted about until he found the man, whom he immediately devoured. So his evil passion brought this elder brother to a bad end, while the younger brother lived long enough to see his sons and grandsons grow up around him. What more can a man desire than sons to offer sacrifice to his shade, happiness, and a long life?

II. THE TALE OF THE SESAMUM-SEED MERCHANT.

There was once a dealer in sesamum seed who, strive as he would, could scarcely make both ends meet. He spent much time in bargaining with the farmers in order to get it a little cheaper, and he travelled far with his grain in order to find the best market. Notwithstanding all his efforts, his accounts at the end of the year barely balanced. Now sesamum seed is the most valuable of all Korean grains, and is a luxury which can only be indulged in by the rich, who use it for food. There is, therefore, only a limited demand, for the poor cannot afford so expensive a luxury. As the capital of Korea is the centre to which all the rich and noble gravitate, he hoped that here at least he would find a ready market, and so one day he loaded several oxen with seed and set out for Seoul. Imagine his disappointment on finding that the Seoul market was already overstocked, and that he could only dispose of his seed at a serious loss. He heard, however, that the crop in the southern part of the country was a failure, and, thinking that he might sell his grain better there, he set out for the province of Chöl La. Just as he reached the borders of this province a heavy storm arose, and he was compelled to take shelter in a deserted house by the roadside. Towards evening the storm broke and the sky became clear, but as he had lost much time, and the nearest village was miles away, he determined to remain there for the night. It was a clear moonlight night, and he lay awake for a long time, when suddenly he heard a great noise in the courtyard. Making a small hole through the paper of the door (in

Korea, doors and windows are made by pasting paper over a framework), he saw a large number of weasels. Now in Korea the tails of weasels are valuable, the hair being used to make pens with which the schoolboys learn to write. That night he could scarcely sleep for planning how to catch the weasels. One device after another was dismissed from his mind, either as impossible to put into execution or likely to prove unsuccessful. Suddenly an idea occurred to him, which the next day he proceeded to carry into execution. During the day a large number of small pits were dug, just large enough to afford entrance to the weasel's body. In the evening he roasted some of the sesamum seed, and, placing a little in the bottom of each hole, he retired to his room and waited. Now sesamum seed contains a great deal of oil, and when roasted has a delicious flavor. Weasels also are very fond of it, and, unless care is taken, injure the growing grain. The merchant had not long to wait, for the weasels soon collected in larger numbers than the previous night, attracted by the odor of the roasted seed. They tumbled over one another in their haste to get at the seed, and after some difficulty succeeded in squeezing their bodies through the entrance and began greedily to eat the seeds. The holes were just of sufficient depth to admit a weasel's body, and consequently their tails all stuck out of the holes. While they were feeding, the merchant came quietly out of the house and mowed off all the tails with a sharp sickle before they had time to emerge from the holes. The next morning he gathered up all the tails, and loading his oxen returned to the capital, where he sold them to great advantage, having realized sufficient to enable him to settle down on a farm and live quietly for the rest of his days.

Now the seed merchant had a neighbor, a thriftless being, who spent most of his days in idleness, whilst his wife supported him by doing needlework and washing for the neighbors. Seeing that his neighbor the seed merchant became comparatively wealthy without any effort, he thought that he, too, would attempt the same device and fill his empty purse. Obtaining the details from the seed merchant, he said to his wife: "I am indeed a lucky man. I am not compelled to work for my living any more, for I intend to go to the province of Chöl La, and get rich in the same way as our neighbor the seed merchant. With the money I thus obtain I will purchase a government appointment, and my support will then be assured; for I can borrow money from my neighbors and friends, and they will not dare to refuse me, as I shall always be able to purchase influence and power at the capital."

The idle neighbor invested all his available money in sesamum seed, even selling his house and furniture, and set out for the south-

ern part of the peninsula. He found the deserted house without difficulty, and all the holes were there, just as the merchant had left them. Roasting the seed, he placed it in the holes. That night the weasels came in large numbers, and the idle neighbor took his sickle, and, creeping quietly along, attempted to mow off their tails. He soon saw, however, that the weasels were all tailless. They were the same ones whose tails had been cut off a few weeks before by the merchant. He was compelled to return home a poorer man, having lost even the little he possessed; and, furthermore, he was compelled to work harder than ever before, in order to obtain the necessary food and clothing.

III. THE TALE OF THE BOLD MAN AND THE TIMID ONE.

There was once a man who was travelling to a distant part of the country to visit a relative. Nothing unusual occurred during the first three days of his journey, and he set out early on the morning of the fourth day, hoping to reach his destination before nightfall. He walked on and on, and, although the road bore evidence of much travel, yet not a single house was visible, nor did he meet any fellow-travellers. He began to think that he had either lost his way or had wandered into one of those enchanted roads built by ghouls or evil spirits in order to delude travellers. He was a bold and fearless man, however, and he determined to go on. Neither a house nor a single being did he meet with all day, and he became tired and hungry. About nightfall, however, he saw in the distance a well-built tiled house. He thought it strange that so good a house should be built in so deserted a place, but it was getting dark, and consequently he made bold and entered. He coughed loudly and made a great noise (in Korea visitors announce their presence by coughing, or making a similar noise, instead of knocking at the door), and after a short time an old man appeared. The traveller begged for a night's lodging, which the old man granted. The traveller's suspicions were further aroused by seeing that this large house had only a single occupant; but as he was very tired and hungry, he determined to make the best of it, and, happen what would, not to show the least signs of fear. In the mean while the host had gone to the kitchen to prepare some food. In a short time he brought in a bowl of what appeared to be soup, and placed it before his guest. The traveller's worst fears were now realized, for he saw in the dish of soup some human bones. He now knew at once that he was on enchanted ground, and that his host was an old tiger who had transformed himself into an old man. The traveller also knew that tigers really fear men; so, putting on his boldest manner, he made a pretence of eating, though to tell the truth he feared that this night would be his

last. After some time he lay down and closed his eyes, keeping, however, very wide awake. He was not disturbed during the night, and the next morning the tiger-man appeared early, and, after wishing the traveller good-morning, asked why he had come into this deserted country. He answered boldly, "To hunt tigers." "But," said the tiger-man, "you are alone and have brought no arms. How, therefore, do you propose to go about it?" "Ah," said the traveller, "I have been in training for months, and by the aid of drugs and the repetition of magic formulæ I have attained great strength. His majesty the king, knowing this, and being in need of two hundred tiger-skins for presentation to his loyal ministers at the coming New Year, has commanded me to get them for him. Knowing that this region is infested with tigers, I have come here for that purpose. I shall remain here to-day, as I am tired with yesterday's walk, and to-morrow I propose to go hunting for these beasts. I have no need to go far, as I have reason to believe that some will be found near this house."

In Korea it is quite a common occurrence for men to retire to a solitary place (usually a temple), and to go through a course of training, that they may obtain supernatural strength and powers of endurance. Magic formulæ are repeated and drugs are taken, the latter usually consisting of iron in some form (frequently pyrites) or cinna-bar. In the end the spirits are invoked, and, if the man has been sincere in his motives and strict in his course of training, the spirits descend and aid him, thus enabling their disciple to leap over houses, fly through the air, and perform many other wonderful acts. This is the course through which the traveller claimed to have passed with a successful result, and the boldness of his statements, together with the hint of tigers in the neighborhood, had the desired result. The tiger-man became much afraid, and asked his guest to make himself comfortable during the morning, as he was compelled to go on an errand, adding that he need not be afraid to be alone, as the house was quite safe. At this last statement the man only laughed. The tiger-man departed, and the traveller knew that his story was believed, and that it had the effect of making the tiger afraid, and that he was therefore quite safe as long as he put on a bold front. The least signs of fear, however, would be quite fatal to him.

Now this tiger-man was king of all the tigers in that part of the country, and, having his fears excited, he wished to absent himself, not for the purpose of going on an errand, as he had told the traveller, but to call a council of his ministers and decide the best course to pursue. The more he thought of the matter, the more afraid he became, for he felt sure that the traveller recognized his true nature. A council of state was therefore called, and the king begged the

councillors to suggest some means of escaping from what he feared meant danger to many of them. The king laid special stress on the fact that no man would dare come so far, alone and without arms, unless he possessed superhuman strength. Moreover, the bold way in which he told his story without the least signs of fear, and the hints given, were positive indications that his guest was no ordinary man. The ministers trembled with fear, and it was some time before they could recover from their fright sufficiently to discuss the matter calmly. At last the minister of justice brought forward a suggestion. He said that there were now a large number of tigers in prison for violating the Laws of the Mountains. A number of these who were guilty of the most serious offences might be executed and their skins brought to the traveller, and in this way he might be induced to go away and leave the rest in peace. This suggestion met with approval, and the tiger-king was advised to return and make a proposal of this kind to the traveller.

When the tiger-king returned he found his guest quite calm and collected, not showing the least signs of fear. He prostrated himself and told the traveller who he was, begging him to spare their lives, and telling him of the proposal of the council of state. The traveller showed signs of disappointment, saying that he was very fond of hunting, but the request was a reasonable one, and therefore he would accept it. The traveller, however, inwardly rejoiced that he had escaped from a peril so easily, and the tiger-king was also glad to save his innocent subjects from danger. The difference, however, between the two was this, that the man, belonging to the superior order, was able to conceal his emotions, whilst the tiger, who belonged to the order of brutes, could not conceal his fear in the presence of a commanding, self-contained human being.

The tiger-king immediately ordered the criminals to be executed, and their skins to be brought to the traveller. The latter also demanded an ox to transport the skins to Seoul, and, this being granted, he set out for the capital. He arrived in due time, and, disposing of his skins, was enabled to live in comfort for the remainder of his days.

One of his neighbors, hearing of the way in which he obtained his riches, thought that he, too, would obtain wealth in the same way. He was, however, a very timid man, but nevertheless he set out for the residence of the tiger-king, where he arrived in due time. He told the same story as the bold traveller, but the suspicions of the tiger-king were immediately aroused. He thought it very strange that another man should come so soon after the first, and with precisely the same tale. He said nothing, however, but waited. During the night he looked through a crevice in the door and saw that his

guest had not gone to sleep, but was sitting up and trembling with fear. He now knew that this man was an impostor ; so, calling his master, they ate him up.

IV. THE STORY OF THE COVETOUS MAGISTRATE.

Once upon a time there was a boy who was compelled to work hard for his living. In Korea every unmarried male is called a boy (regardless of his age), and wears his hair in a plait hanging down his back. On the contrary, every married male is called a man, and wears his hair tied up in a knot on the top of his head. To speak of a boy, therefore, is to speak of an unmarried male who may be five years old, or who may be fifty.

This boy, although very poor, was good and honest, never knowingly deceiving another, nor defrauding his employers. His parents were dead, and, as far as he knew, he had not a relation in any one of the eight provinces. At his father's death he inherited a small plot of ground, and the tilling of this, as well as odd jobs at his neighbors', gave him the necessary food and clothing. On account of his virtues he was protected by the good fairies, and therefore, though poor and friendless, he was enabled in time to lay by a little money. One spring, as he was digging in the fields, he could not help thinking of his lonely life, and he muttered aloud to himself : "Here I dig and labor year after year, and have enough and to spare, but, alas! there is no one to share my loneliness and to help eat my rice." Suddenly he was startled by hearing a voice near him saying : "I will share your bowl of rice." Seeing no one near, he called out : "Who is it that will share my rice?" The same answer came back to him as before : "I will share your bowl of rice." He again asked the same question, and for the third time received the same answer. This time, however, he carefully listened, to ascertain if possible from whence the voice proceeded. He imagined that the sound came from a ridge near him, and digging in this place he found what appeared to be a large pumpkin. Carefully taking it up, he placed it in his own room, for he knew that pumpkins were not found buried in the ground at that time of the year, and therefore there must be some mystery connected with it. In a few days it burst open, and out came a young girl of dazzling beauty. Imagine the boy's surprise when he saw her. The boy proposed, and the girl assented, that, as soon as the necessary preparations could be made, they would be married.

In Korea news travels fast, and it was not long before the magistrate of the district heard that the boy's house was shared by a pretty, young girl, and he determined that, if the reports concerning her beauty were true, he would marry her himself. He therefore

sent out a trusted servant, and this man declared to his master that the girl was more beautiful than any he had ever seen. Now, in Korea, if a man who has no influence amasses wealth, it frequently happens that a wicked magistrate has him arrested and cast into prison on some trumped-up charge or other, and from this he only emerges when the magistrate has pocketed his wealth, either by means of a fine, or, as is more usual, by the acceptance of a bribe which the unfortunate man is only too glad to give in order to save himself from a beating or other punishment. In order to obtain possession of the girl, this wicked magistrate resorted to means which are only too common in Korea. He had the boy seized and carried off to the magistracy. Now, in Korea, magistrates are usually the very image of dignity, and it is very rare indeed that one will stoop so low as to associate with any of the people unless they belong to the class of nobles. This particular magistrate, however, was not only wicked and unscrupulous, but most undignified, as well as a gambler. He therefore proposed to play a game of chess with the boy, forfeiting three hundred strings of money if he lost, and taking the girl if he won. The boy did not dare refuse, so a day was fixed for the game and the boy was allowed to depart. What does a poor farmer's boy know about chess? The magistrate felt sure of obtaining the girl, for he knew that chess is a game which requires thought and practice, and hence quite beyond the intellect of the poorer classes.

The boy, having never played a game of chess in his life, became ill from grief, for he knew that he had no chance of winning, and consequently would lose the girl, of whom he had grown very fond. Now this girl was a fairy, and, like all beings of that class, possessed supernatural powers. She therefore comforted the boy, telling him that he would be sure to win. In the mean time, the day set apart for the game arrived, and the boy proceeded to the magistracy. Sure enough, the boy won the game, much to the surprise and vexation of the magistrate. As the latter had made the proposition, which was now known all over the district, he could not avoid paying his forfeit. The boy was therefore sent home with his money, and three hundred strings represents a great deal to a farmer's boy. That night the magistrate lay awake thinking how he might obtain possession of the girl, for being once thwarted only made him more desirous of possessing her. The next day the magistrate again sent for him and made another proposal, which was that the magistrate's followers would be sent, two or three days hence, to take the girl by force. If the boy and the members of his clan were able to oppose them successfully, the magistrate would again forfeit three hundred strings of money, otherwise the girl would be carried off. In Korea

the magistrate of every district has a large number of followers, who act as guards to the official residence, and as local militia in cases of riot. They are all armed with bows and arrows, spears and matchlocks. But what followers has a friendless boy? The good fairy, however, promised her aid. She directed him to go and dig in the place where he found her, and three more pumpkins would be found. These were to be brought home and carefully put by until the day of the struggle arrived, when they were placed in front of the house. Soon the guards came, many in number and well-armed, and the boy trembled with fear. The good fairy, however, told him to remain calm, and cut open one of the pumpkins. After he had done this, a large number of well-armed soldiers emerged and immediately began a struggle with the guards. The soldiers were soon overcome, and another pumpkin was opened with a like result. These soldiers took the place of their defeated comrades, and compelled the guards to beg for mercy. The magistrate paid his forfeit and returned, whilst the soldiers reëntered the pumpkins, which the boy was directed to bury in the place where they were originally found. But defeat only served to increase the passion of the wicked magistrate, and in a few days he again sent for the boy and proposed a horse-race, in which a neighboring river was to be crossed. The stakes were the same as before. The magistrate made this proposition because he had in his stables the leader of the wild horses from the hills, a horse to whom distance is of no account, for he can jump a river as easily as most horses can jump a ditch. The girl, however, again came to the rescue, and directed the boy to go and dig in the same place where the pumpkins were found and he would obtain a horse. The boy dug at the place directed, and sure enough he found a horse, which he led home. On the day of the race the boy's horse took the lead from the first until they reached the river. The horse ridden by the boy easily jumped across, but the magistrate's horse fell into the river and was drowned, the magistrate himself being saved by the boy, who rode his horse into the river and dragged him to shore. The magistrate saw that it was useless to contend with the boy, for he was always assisted by some supernatural power. He paid his forfeit, and told the boy to fix a day for the marriage and he would pay all the necessary expenses. The marriage was celebrated in due time at the expense of the magistrate, and the couple lived to a ripe old age.

CHEMULPO, KOREA.

E. B. Landis, M. D.

b

"DE LOS' ELL AN' YARD."

Negro dialect

Fer de los' ell an' yard is a huntin' fer de mornin',
 En she 'll ketch up widdus fo' we ever git dis corn in.

Refrain of a corn-shucking song in *Uncle Remus*.

THE expression "de ell an' yard," as used in the quotation given above, has been pronounced by Southerners and writers of negro dialect "genuine negro" for the sword and belt of Orion. Such verdicts have too long been accepted as final for certain words and sayings in the folk-lore of our Southern negro.

Unfortunately for the folk-lorist, as well as for the philologist and ethnologist, little attention has been paid to the study of our negro American dialects, or to the influences attending their formation. The first serious approach to this study reveals the fact that much which passes for genuine negro in speech, custom, and superstition, was Court English at the time of the separation of our colonies from the mother country.

I have endeavored in a paper now in press to show the importance of the study of these dialects, and the influences attending their formation as causes and effects, believing that through the conservatism of our Southern negro may be traced missing links that have their value in the study of the history of the human race. Not only does this study aim to prove that the majority of words, expressions, and superstitions claiming to be "genuine negro" are survivals with an English parentage, but in many instances it shows a background with a perspective leading into a far distant past. We are also indebted to this same conservatism for an immense amount of material in its purest and most primitive form, a matter of incalculable value to the student of folk-lore.

Just why our American negro should be more conservative than his African brother is a matter of conjecture, though there seem to be various possible causes; that it is so, seems to be indicated by facts, the negro in southern Africa being more conservative than his more northern brother.

We have an instance of this in the familiar "Tar Baby" story. If Mr. Jacobs is correct in tracing it back to the Buddhist Birth Tale of "The Demon with the Matted Hair," then our "Uncle Remus" version is purer than any of the others. The version found by Mr. Heli Chatelain in Angola, Africa, shows strong marks of contact with the whites. In this variant not only do animals appear, but men also, and a flavor of European life runs through the whole. In the Louisiana story given by Alcée Fortier, while only animals figure, there are more of them and the whole tale is more elaborate

than that of Uncle Remus. There are various other versions more or less simple, that we might use for comparison had we time. Some of these come to us from southern Africa, an interesting one having just been published by Poultney Bigelow in "Harper's Magazine." As a further example of conservatism, I would like to cite a tale not found on African soil, — the story of the rabbit and the well-buckets. Mr. John McLaren McBryde has traced this story, for the Baltimore Folk-Lore Society, through the various Middle English, Old English, the German and French versions, to the fable of the goat and the fox. Some of these versions are very elaborate, and show interesting instances of the effect of environment. One of them, written in French in the thirteenth century, is a poem of 30,000 lines. Our "Uncle Remus" story is almost identical with that of Caxton, the most primitive of them all.

As interest in these researches is being aroused and their value recognized, certain expressions are being brought forward for discussion, among them the one already quoted, "de ell an' yard," for the sword and belt of Orion. Nor has the interest in it been confined to this country, for in "The Observatory," an astronomical magazine published at Greenwich, England, there was a short article on the subject in the March number for 1895. It referred to the expression as of interest to those engaged in collecting astronomical allusions and references in contemporary literature. It called attention to a Christmas story in the "Pall Mall Budget" in which a plantation song was introduced, and said that the author, "Q," claimed the expression "de los' ell an' yard" to be "genuine negro" for the sword and belt of Orion.

Mr. Thomas P. Harrison, Johns Hopkins University, in an article published in "Modern Language Notes," April, 1893, advances an interesting theory in regard to the origin of the expression, quoting from another volume of Joel Chandler Harris, as follows:—

"It wuz dark, but the stars wuz a shinin', an' Johnny could tell by the ell-an'-yard (the constellation of Orion) that it was nigh midnight."

Mr. Harrison calls his article "The Elnyard," and says: "The idea evolved in 'Elnyard' is made evident by the ancient Swedish term for the belt of Orion (cf. Jamison), that is, Friggerock, 'Freya's Distaff,' which, after the introduction of Christianity, became Mari-rock, Mary's Distaff, in Scotland (cf. Century Dictionary), Our Lady's Ellwand. Thus it seems that the three stars in the belt of Orion appeared to these people as projecting a line an ell in length." He concludes his article by saying that "Mr. Harris is evidently wrong in writing ell-an'-yard; the n is only the Middle English ending as it appears in eln (cf. Century Dictionary) for ell."

Now, while Mr. Harrison's theory is an interesting one, and helps to throw light on the subject, he has confined his researches to the dictionaries. As folk-lorists we must go farther, and, taking up the folk-lore of the constellation, see if we cannot find a more satisfactory explanation.

From time immemorial no constellation in the heavens, not even the Great Bear, has been so noted as Orion. In and around it are some of the most remarkable stars, as well as the most brilliant constellations; so that when Orion is on the meridian all these celestial bodies are displayed in their utmost splendor, and this is visible in turn to all the world, Orion being sometimes above and sometimes below the equator.

It is not surprising, then, to find an immense amount of folk-lore clustered about this part of the heavens, or to find traces of it all over the known world.

Confining ourselves to Orion, we might stop to wonder, with the astronomers quoted by Mr. Andrew Lang, how and when this parallelogram of stars suggested the idea of the "Mighty Hunter," for as such it appears in the various cults, whether represented by the figure of a man or an animal, the latter form being still retained by our American Indians.

The early representations of the constellation on ancient monuments are five straight lines joining the principal stars, by the side of which are the hieroglyphic characters that represent a man, a sword, and belt, etc. In the temple of Denderah the constellation is represented by the figure of a man.

According to some commentators on the Vedas, however, the first conception of the constellation was that of a head, an antelope's head transfixd with an arrow; but these same commentators disagree as to just where the head was situated, and some claim that the whole of the antelope was there, the head being formed of the stars now forming Orion's head, while his shoulders and knees were the four feet of the antelope. The other theory claims that the antelope's head was formed of the stars round the belt of Orion, the belt itself being the arrow that caused the antelope's death. Later we find the arrow becoming the belt of Orion in the Hindu legend of Prajâpati, "The Master of Life," "The God of Sacrifice," "Time," "The Year." Various legends are told of him, one being that, as the Year or Time, he fell in love with and receded towards his daughter Rohini, variously known as the "Dawn," the "Sky," and the star Aldebaran. To punish him for this love, the gods created a monster who shot an arrow through him and destroyed him. Following the arrow through classic literature, we find constant references to it, as for instance when Eos (Aurora, the dawn)

fell in love with Orion and carried him off, and Diana, to appease the anger of the gods, shot him with an arrow.

Again, we are told that Diana herself was in love with him, and that Apollo, angered, induced her to shoot with an arrow at an object in the sea that proved to be the head of Orion, who was swimming. Orion and the arrow flew at once into the heavens, as did Prajâpati and the arrow that slew him. There are other versions dealing with the arrow, which is still found in South America in connection with the constellation.

Among the ancient Jews, comets were known as "burning arrows," and the Talmud teaches that, when one of these "burning arrows" passes through Orion, it will destroy the world.

Classic literature furnishes many accounts of Orion's life, loves, and death, after which he always appears in the heavens as a giant, a mighty hunter; among the Chinese, "The Conqueror." To some he was the post-diluvian hunter, the mighty Nimrod, and is said to have had the power of walking on the water with dry feet. It would be interesting to know if there is any connection between this and the fact that certain phases of the constellation were dreaded by mariners of old.

To the Hebrew who said, "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion," the constellation was known as Kesil, said to come from Chesil, meaning to be inconstant, to stir up; and through the ages unsettled weather, with storms and tempests, was supposed to attend the constellation, causing it, as I have said, to be greatly dreaded by mariners. The loss of the Roman fleet in the first Punic war was attributed to the sailing of the Consuls between the risings of Orion and Sirius, despite the warnings of the pilots; while Eneas accounted for his being cast on the African coast to the fact that "dire Orion roused the sea."

Just when the belt or girdle, the sword, the lion's skin, and the club appeared, it is difficult to say. A Hindu writer,¹ who bases his claim for great antiquity of the Vedas on their references to Orion, suggests that the sacred thread of the Parsees worn round the waist, thus "girding up the loins," is in imitation of Orion's belt or girdle. The Brahmin wears the sacred thread, he claims, as symbolic of Prajâpati's girdle; and, while a novice, the boy who is to become a Brahmin takes part in a ceremony during which he wears about the waist a grass cord knotted three times in front to represent the three stars in Orion's belt. In this rite, known as the "thread ceremony," a stick of the fig-tree is held aloft while the following sacrificial formula is spoken:—

¹ Bâl Gangâdhar Tilak, *The Orion, or Researches into the Antiquity of the Vedas*. Bombay, 1893.

"O wood, be erect, and protect me from sin till the end of this sacrifice!"

Originally the skin of a deer or lion was worn, but now only a small piece tied to a silken thread. Here, then, for the novice who is about to become a Brahmin, a follower of Prajâpati, the first of all the Brahmins, we have the girdle, the skin, and the club of Orion.

There are analogies to the stories of Orion and Prajâpati in the legends of Woden the wild hunter, the god Frey and his stag, and others which we have not time to point out.

While the legends of the constellation, as a whole, are so varied, even more variously picturesque are the names given to the sword and belt. The Parsees have called the belt "the star-bespangled girdle," while the Greenlander sees in it three Greenlanders who have lost their way, and the German finds there three mowers.

The belt has been known as "Peter's staff," and in Smyth's "Cycle of Celestial Objects," published in England in 1844,*some of the popular names are given, such as "Jacob's staff," possibly because of the traditional idea mentioned by Eusebius that Israel was an astrologer. Among the other names mentioned are "the golden yard of seamen," "the three kings of soothsayers," "the *ell and yard* of tradesmen," "the rake of husbandmen," and "Our Lady's wand of the Papists." In our own country, where the expression is in common use, we find in "The Wonders of the Heavens," by Duncan Bradford, Boston, 1837, the sword and belt of Orion again spoken of as the "yard and ell," with a short description.

Still earlier, E. H. Burritt, A. M., in his "Geography of the Heavens," published at Hartford, Conn., 1833, gives a more detailed description. He says: "Those four brilliant stars, in the form of a long square, or parallelogram, intersected in the middle by the 'three stars,' or *ell and yard*, form the outline of Orion." Again, in speaking of the stars in the belt, he says: "They are usually distinguished by the name of the 'three stars,' because there are no other stars in the heavens that exactly resemble them in position and brightness, etc., etc. The more common appellation for them, including those in the sword, is the *ell and yard*. They derive the latter name from the circumstance that the line which unites the three stars in the belt measures just three degrees in length, and is divided by the central star into two equal parts, like a yardstick, thus serving as a gradual standard for measuring the distances of stars from each other. There is a row of stars south of the belt, running obliquely, which form the sword. This row is called the ell, because it is once and a quarter the length of the yard or belt."

An effort to find, if possible, some knowledge or use of the expres-

sion "the ell and yard" outside of the Southern States has resulted in the discovery of a trace of it in a perverted form among the retired sea captains on Cape Cod, notably those who have spent most of their lives whaling.

One old captain, who I was told knew more of lunar observation than any man on the Cape, informed me he had never heard of the ell and yard, but knew all about the *yard and ell* (note my quotation from "The Wonders of the Heavens," Duncan Bradford). He explained that the three stars in the belt were called the yard because they resembled the yard-arm of a ship, but when joined with the stars in the sword they formed the letter L. Another form of expression that was given me was simply the letter L. From that version the yard had disappeared.

"But why," I have been asked, "do the negroes say 'de los' ell an' yard'?" It is possible that this is a poetic fancy. When "Johnny" can tell, by their position in the heavens, that it is near midnight, he does not say "de los' ell an' yard;" he sees them. It is in the corn-shucking song that they are lost.

Now the corn-shucking, in parts of the South, as the rice-gathering in others, was a festival season. It was made on one plantation, then on another, an all-night jollification, joined in by negroes on the neighboring plantations. During the night songs were sung, often accompanied by the notes of the banjo, or a crude form of shuffling dance; jokes were passed around, and refreshments liberally provided by the master. At this season of the year, the "ell and yard" at daybreak are just below the horizon. To the negro they are lost, "huntin' fer de mornin'," which threatens to appear before the corn is "in," or housed:—

Fer de los' ell an' yard is a huntin' fer de mornin',
En she 'll ketch up widdus fo' we ever git dis corn in.

We have already seen that the departed spirits the Greenlander sees in the belt have "lost their way." Orion, too, when his eyes were put out, was lost, and was obliged to have a guide to take him to the rising sun, whose rays were to restore his sight. Among the legends of Prajapati we find that, as the God of Sacrifice, he disappeared for a time from among the gods, who knew not where he was. As Yajna, the year, he was lost when he went back in search of his daughter Rohini, and it is even hinted that the constellation itself disappeared from the heavens, and for a time was lost. How much, then, of the expression "de los' ell an' yard" can be claimed now as "genuine negro"?

An old negro woman in Maryland, when asked why she called the constellation the "hellnyard," replied, "My missus told me so."

Annie Weston Whitney.

X

THE LEGEND OF THE HOLY GRAIL.

Stark-Love

III.

THE examination of stories belonging to the cycle may be continued by some account of French romances, in which, as in the incomplete poem of Crestien, Perceval is made the hero of the narration.

CONTINUATORS OF CRESTIEN.

Several long poetical compositions are preserved, in which courtly poets undertook to complete Crestien's unfinished tale. There seems to me no reason to believe that any of these makers of verse possessed information regarding the history other than the suggestions offered by their original. For their matter they depended on commonplaces of the romantic poetry of their time, eked out by an abundant exercise of individual ingenuity, each successive writer freely utilizing, embroidering, and recombining the situations depicted by his predecessors.

In the printed edition, these supplements were united with Crestien's poem in such manner as apparently to form a homogeneous work, and reproduced in an uncritical text abounding with interpolations and confusions.

(1.) *First continuator.* Crestien left incomplete adventures relating to Gawain (to use English spelling); an anonymous romancer carried on the doings of this hero. His work, devoid of psychological interest, moves on the usual level of fiction devoted to knightly exploits; the production, however, possesses some interest from the consideration that the author made use of certain tales already familiar in Arthurian fiction, and that the outlines of his plots, in these cases, seem not so completely recast by free imagination as is usual with writings of this cycle.

Among these stories may be mentioned the concluding episode (lines 20,843-21,916) relating to Carahes (the Gaherys of Malory), a brother of Gawain. While Arthur is holding court at Carlisle a boat appears, drawn by a swan, and containing the body of a slain knight, the lance-head still inserted in the wound; a letter requests that the burial may be postponed for a year, in order that opportunity may be given for the extraction of the fragment; the knight who succeeds in this essay will be under obligation to avenge the blood of the deceased. Carahes touches the weapon, which of itself falls into his hand, and consequently feels himself bound to set off as knight errant in quest of an enemy of whose name and residence he is ignorant. At this time the hero is pledged to return to a certain garden, where he had been vanquished by a dwarf, who has

bound him to reappear at the end of a year ; he fulfils the engagement, this time vanquishes the dwarf, and also subsequently jousts with the dwarf's master, using the spear-head mentioned ; in the encounter the adversary of Carahes is struck down with a wound of the same character as that which he himself had inflicted on the knight of the swan-boat, this antagonist being that very murderer of whom Carahes is in search. A damsel who happens to be present recognizes the lance-head as formerly the property of her own lover, the unfortunate swan-knight ; this personage is named as Brangemor, son of Brangepart, the (fairy) queen of a solitary isle, and of her mortal lover, Guingamor (a name variously spelled) ; the poet speaks of the tale of Guingamor as famous in his day. Of this lay a version has survived (*"Romania,"* vol. viii. 1879, p. 50) ; the extant tale is apparently a variant of that known to the continuator, and does not contain the name of the fairy mistress. The story, of the Rip Van Winkle type, relates to the experience of a knight who has been resident in a fairy palace for three days, as he supposes, but in reality for three hundred years ; such a history has been related in numerous European forms, and in all probability was familiar throughout Europe, in many variations, at the time of the continuator. A later writer, author of the prologue to be mentioned, seems to have known a different or modified version of the tale of the swan-boat, seeing that he places the scene at Glamorgan ; he regards the fiction as a "branch" of the Grail history.

In spite of the remotely mythical character which belongs to certain incidents of the account, this fantastic narrative bears obvious marks of recent elaboration, and cannot, as seems to me, be regarded otherwise than as the composition of French romancers contemporary with the continuator, and as the product of their unbridled fancy, which, after the time of Crestien, overflowed all limits. The idea of the swan-bark may probably have been borrowed from a French tale, then well known, but which has been preserved only in later forms, *The Chevalier au Cygne*. The traditional element of the adventure seems to have consisted in a popular belief, of which traces elsewhere appear, that the weapon which has been instrumental in causing a death ought to be preserved, probably on account of the superstitious belief that it would be found potent in the vengeance. The figure of the dwarf (originally a demonic power), who requires a knight whom he has encountered to meet him a second time at the expiration of a year, was a genuine element of popular fiction, but is here introduced from other tales (one such narrative recited by the continuator himself) and has undergone a recast which obscures primary significance.

A section of this continuation (lines 19,637-20,375) deals with the

Legend of the Grail, and makes Gawain arrive at the castle of the Roi Pescéour, or Fisher King, just as in the poem of Crestien Perceval had done. While King Arthur and his court are encamped in the forest, an armed knight passes, who fails to accost the queen (the idea is borrowed from Crestien's Erec). The seneschal Kex (Kay) having failed in an attempt to bring in the knight, that task is intrusted to Gawain, whom the stranger voluntarily follows (the model is the narration of Crestien's Perceval). The knight, while thus under the protection of Arthur's nephew, is shot by an arrow directed by an invisible hand (it is hinted that Kex is the author of the misdeed); before leaving the world, the knight makes a last request, that Gawain shall don his armor and ride his steed, in order to fulfil a task, respecting which he supplies no additional information. Accordingly, Gawain pursues his way, riding he knows not whither, and on his route passes a chapel, in which a light is extinguished by a black hand. (It afterwards appears that this extinction is an emblem of the death of one of the race of the Fisher; the poet declines to explain the occurrence, remarking that it is characteristic of the Grail that the story must be related only as "it ought to go," line 19,940). The hero rides all night and all the following day (through Normandy and Brittany, says the text, doubtless corrupt; the scene is laid on the marches of Britain). At last he reaches the sea, and enters an avenue overarched by boughs (the notion is copied after the journey of Yvain in Crestien's Chevalier au Lion); he proceeds in this direction until midnight. At last he reaches a hall full of people, who on account of his costume at first take him for their master, but perceive their error when he is disarmed. Those present quit the hall; bearers enter, carrying a bier on which is laid the body of a knight, upon whose breast lies the fragment of a sword; clergy follow in procession (the account is modelled after the funeral scene in Crestien's poem relating to Yvain). The company depart, leaving behind the bier; Gawain sees a crowned knight, who calls for water, and a banquet is served; in place of seneschal and butler, the rich Grail in many courses performs the service, supplying the tables with food and wine; when the king commands the board to be removed, the supper vanishes. Gawain, left to himself, sees only the bier and a lance, from which drips blood, flowing through a golden tube into a silver cup. The king reappears, carrying the sword brought by Gawain, which is only the other half of that resting on the body of the knight drawn by the swan. (It is now perceived that the knight whose armor Gawain had donned was bound on an errand of vengeance; according to the idea of the vengeful weapon already noted, the person to be avenged being the lord now about to be

interred, who had been slain with the sword broken in the stroke, carried by the avenger of blood, and from him taken by Gawain.) The king requires his guest to reunite the pieces of the sword, declaring that under no other condition will he be able to succeed in his task. Gawain makes inquiry about the lance, and is informed that it is that with which the Son of God had been wounded in the side, and which will bleed until the Day of Judgment. As the latter stroke had caused inestimable gain, so another blow (that by which the nameless lord had been slain) has brought about terrible loss, seeing that thereby the kingdom of Logres (*i. e.* Loegria, England) and the whole country had been destroyed. While listening, Gawain falls asleep, and at morn finds himself by the seashore, his horse and arms at his side. He sees the country (which, as it seems, has been in a waste and waterless condition, although nothing has been definitely said to that effect) restored to verdure and freshness as a result of the questions he has asked; the folk whom he encounters bless him for such result, but blame him for not making inquiry with regard to the Grail, a procedure which would have caused them unspeakable satisfaction. He promises himself that, if another opportunity offers, he will be less neglectful, and will inquire as to the mystery (*le secré et tout le service*, 20,333). He resolves to make up for his failure by accomplishing other feats of arms before returning to Britain (the borderlands of adventure in which these occurrences are supposed to take place, though within the island, are not included under that title).

The suggestions on which this narration is founded are furnished by Crestien, who makes Perceval receive from his cousin, the Fisher King, a sword which is to break at the first blow; this weapon is used by Perceval, and actually is shattered, but the pieces are sought and obtained by the Fisher. It has also been stated that the sword may be reunited only by a certain Trebucet, resident at an unnamed lake, and that, after such welding, it will be a trustworthy weapon. The continuator, finding the enigmatical weapon thus in possession of the lord of the Grail, thought that he could make good use of the situation, making ability to join the pieces a necessary part of the credentials of the hero who comes to inquire about the sacred vessel. But, in order to utilize the suggestion, he is obliged altogether to contradict Crestien's representations. There could hardly be a more definite indication that the continuator had no independent information about the story, and that his source, so far as regards a story of the Grail, was solely the incomplete romance of Crestien, complemented by a liberal exercise of imagination. As usual in such cases, the intelligence of the writer was unable to prevent lapse into utter inconsequence;

instead of proceeding to describe the manner in which Arthur's nephew proceeds on his duty of blood vengeance, he turns to another episode, avoiding particulars as to the name and rank of two slain knights, no doubt for the best of reasons, namely, because he had himself no definite idea, and did not find his power of invention sufficiently brilliant to carry him through so difficult a task.

Equal indifference to the intentions of his predecessor is shown in the continuator's treatment of the Grail. In Crestien this is simply a dish used for the purpose of conveying food to an unseen person, of religious profession, who is able to exist on the sacred host, the bread of angels. The continuator has altogether forgotten the invisible occupant of the adjoining chamber, whose comfort had been the sole reason for the introduction of a dish; in his tale the vessel now appears in the character of a miraculous producer of food. The dish has become a talisman, its title *Graal* being not a common but a proper name; it has a mystic character, and the tale relating to it is so sacred that it must be communicated with caution. As the lance is connected with Christian history, and as an account of the Grail is reserved for a climax, it would seem that the vessel also must have been associated, in the author's mind, with the Passion, and that a legend must have belonged to it, as well as to the sacred spear. No such legend has been preserved save that related by Robert de Boron; nor is it clear how any one could have been led to think of a dish as the holiest of Christian symbols, had it not been for the identification with the cup of the Eucharist, which was probably the invention of Robert himself. Moreover, the words cited as applicable to the uses of the vessel are terms used by Robert, and possibly borrowed from him. It has above been argued that in all likelihood the poem of Robert succeeded that of Crestien by a very few years. For these reasons I am inclined to regard the story of the continuator as the result of the concordance of ideas borrowed from Robert and Crestien. It is, however, possible that intermediate terms may have existed; the appearance of Crestien's poem was doubtless followed by a flood of speculations regarding the intent of the author, and the manner in which he had designed to continue his narrative; of the mass of literature relating to the subject, only a small portion has survived. In regard to the date of the continuator nothing definite can be stated, saving that his relation to subsequent works of the cycle seems to indicate his time of writing as scarce later than a decade after the predecessor whose work he undertook to carry on.

(2.) *Second continuator.* — The history was taken up by a rhymers as incoherent, but less lively; the name of this poet, who turned his attention to the exploits of Perceval, according to G. Paris, was

probably Gaucher de Dourdan. The result was a tedious narrative in which the ideas of Crestien and his continuator were variously embroidered and expanded. Tales of knights in superb castles waiting to be challenged by sound of horn, champions who fulfil the bidding of their mistresses by defence of dangerous fords, damsels who mourn over slain lovers whom the hero is expected to avenge, are repeated beyond satiety. A great part of the story is occupied by a complicated narration concerning the lady of a castle possessing a self-playing chess-board. Perceval arrives at this castle and plays a game, in which he is mated by the pieces, who move of their own accord; in his disgust he is inclined to throw the board and men into a lake below, but is prevented by the sudden appearance of a fair damsel (who makes a mysterious appearance at the window, standing outside, and in front of the water, line 22,497). Enamoured of this personage, he entreats her favors, and, as a condition of obtaining these, is required to capture the head of a white stag, by the aid of a hound lent for the purpose; the head is obtained, but, together with the hound, carried off by a daughter of the Fisher King, who desires to punish the hero for his failure to make inquiry respecting the Grail. Perceval finds the latter damsel, and requests the return of the stolen property, but is now required to vanquish a knight who has his dwelling in a tomb; while doing battle with this objectionable person, the head and hound are carried off by a brother of the latter. In the sequel Perceval is able to recover the stolen objects and return them to the owner, whose reward he receives. Intercalated is an account of a visit to the mother whom Perceval had deserted: she has passed from earth, but left behind a daughter; from the lips of his sister Perceval is informed of his mother's death. In the end, Perceval a second time reaches the (unnamed) castle of the Fisher King, and (as Gawain in the lines of the first continuator) is required to rejoin the pieces of the sword, a task which he nearly but not quite accomplishes; this partial success causes the host to proclaim his guest as lord of his house; at this point the story, having artfully given a hint of incompleteness, suddenly breaks off (no doubt by intention, the author having undertaken to produce an effect similar to that made by the incomplete tale of Crestien).

The writer has given himself no opportunity to explain his idea of the Grail; but his manner of description, and the epithets he applies are in all respects consonant with the supposition that to him the Grail was known as the sacramental vessel described by Robert de Boron. As in the case of his predecessor, the poet is perfectly ready to contradict the ideas and situations of Crestien, provided he can produce an effect by so doing; he has no hesitation in sacri-

ficing the character of his hero for the sake of disreputable adventures, making him a second time visit his mistress Blancheflor, only for the sake of again abandoning her; he does not seem to have conceived that the sacred nature of the vessel required any corresponding quality in the hero. Respecting his date, nothing further can be said than that the continuation seems to have been familiar to most of the writers subsequently to be considered.

(3.) *Mennecier*. — Nearly a generation later (about 1220) a third rhymier took up the tale. This author was able to add the names wanting in his predecessors; he affirmed that the knight at whose funeral Gawain had assisted was Goon Desert, a brother of the Fisher King, slain by a certain Partinial of the Red Tower, nephew of Espinogre, enemy of the Fisher. The stroke is avenged by Perceval, who carries the head of Partinial to the castle of the Fisherman, and once more witnesses the service of the Grail (the continuator has neglected to notice the mysterious hermit of Crestien's narrative). The Fisher King, learning that Perceval is his nephew, desires to abdicate in his favor; but the guest refuses to accept such preferment during the lifetime of his host. He returns to Arthur's court, where he remains until the decease of the king, when he is summoned by a damsel and assumes the kingdom. After seven years, informed of the decease of his brother Agloval, he retires to a hermitage, whither he is followed by the Grail, which serves him with food. After ten years more he passes away; his soul is taken up to heaven, as are Grail, lance, and salver, while his body is interred in the *Palais Aventureux*, and on his stone inscribed: "Here lies Perceval li Galois, who achieved the adventures of the Holy Grail."

It is clear that this writer understood the Grail in the manner in which it is described by Robert; but the uncertainties of an inaccurate text make it impossible to say whether or not he was acquainted with the Galahad version of the story. It does not seem necessary to argue that his additions to the story are the result of pure invention.

(4.) *Gerbert*. — Of this writer, nearly contemporary with Mennecier, only an abstract has been published, a deficiency probably not to be much regretted. The conclusion is independent of that of Mennecier, but, according to the editor, follows the work of Gaucher. In his second visit to the castle of the Grail, Perceval is unsuccessful and turned away (as Gawain had been). He marries Blancheflor, but a celestial voice bids him preserve his virginity, promising that from his line shall descend a lady who shall be ancestress of the deliverer of the Holy Sepulchre (vol. vi. p. 210; the allusion is to the legend of the Chevalier au Cygne, in which the swan-knight

is made forefather of Godfrey of Bouillon). In a third visit Perceval reunites the pieces of the sword, and in answer to questions is told the story of Joseph of Arimathæa, now explained in conformity with the Galahad romance, obviously familiar to the writer.

The poem thus furnishes an additional example of the freedom used by writers of the cycle; the author has no hesitation in transferring situations from a tale quite different in character.

(5.) *MS. of Berne.* — In a brief but independent ending given in the MS. of Berne, Perceval, in a third visit, names himself to the Fisher King as son of Alain li Gros. The Fisher acknowledges Perceval as his grandson; within three days the king dies, consecrating Perceval as his successor.

(6.) *Prologue.* — An unknown writer thought proper to prefix to Crestien's Perceval an introduction of more than twelve hundred lines. This author was acquainted with three visits of Perceval to the Grail (line 327), and therefore with the sacramental character of the vessel, in accordance with the representations of Robert de Boron; but he furnishes an example of the freedom of these romancers in an account of the vessel totally inconsistent with that of Robert. In ancient times, as he avers, it had been the practice of *puceles* (maidens, *i. e.* fairies) to issue from their mounds bearing refreshment, and carrying wine in cups of gold; King Amangon having violated one of these damsels and carried off her cup, the kingdom became waste, the trees lost their leaves, and the fountains ceased to flow. The cause of the injured damsels was taken up by armed knights, who waged war against Arthur and the Knights of the Round Table. One of these cavaliers, Blihos Bliheris, having been captured by Gauvain, was sent prisoner to the court of Arthur, where he remained as a nameless personage. This captive was an excellent story-teller who never bored his hearers: —

Mais si très bons contes savoit
Que nus ne se péüst lasser
De ses paroles escouter.

From this informant the knights of the court learn that their antagonists are descendants of the fairy damsels and their outragers. On acquiring this information, the knights vow a quest in search of the court of the Rich Fisher (thus made one of these fairy mansions); this personage, a famous necromancer, was capable of altering his shape in a hundred ways. The poet is acquainted with seven "branches" of the history of the Grail, in each of which the castle is visited by a different knight; among these divisions he mentions stories of Tristan and Lancelot, and a "conte del ciel," perhaps a version of the tale above mentioned concerning Carahes.

The idea set forth by the writer, that trouble between fairies and

mankind had arisen in consequence of the injustice and ingratitude of individuals who had abused their favors, appears elsewhere. It is possible that the author had found something similar in familiar Arthurian stories ; but the connection of the idea with the Grail is to be considered as his own addition, and only another example of the recklessness with which minstrels used the tales they professed to complete.

PERCEVAL (DIDOT MS.).

Robert de Boron makes the future possessor of the holy vessel to have been an unborn son of Alein, sister's son of Joseph of Arimathea. The work of Robert may have led to numerous attempts to complete the tale. Of such essays two are extant. The first, a continuation of the story of the Merlin, exists only in the single manuscript indicated.

The tale opens with an account of the manner in which Arthur learns from Merlin that the Round Table has been made in imitation of that of the Last Supper and its copy by Joseph, in which had been left an empty seat symbolical of that occupied by Judas. The early history is related after suggestions contributed by Robert's Joseph of Arimathea. The possessor of the Grail, the Fisher King, now an old man, cannot be cured of his infirmity until visited by the best of knights, who will put a question regarding the use of the Grail, after which the enchantments of Britain will come to an end. Merlin withdraws to his place in Ortoberlande (*i. e.* Northumberland), where he finds Blaise, confessor of Merlin's mother, whom he informs respecting the events ; it is through the work of Blaise, as we are told, that the history is known. In the next scene we are taken to the home of the dying Alein (the Fisher King), who, at the command of the Holy Ghost, bids his son Perceval seek out his grandfather Bron, father of Alein, who dwells in the isles of Ireland, and who will not die until he has been able to commend the holy vessel to his descendant, who is charged, in the first instance, to repair to the court of Arthur, where he will obtain directions in regard to his future course. At Pentecost, in Carlisle, Arthur holds a tournament, at which Perceval makes his appearance, on the first day taking no conspicuous part ; on the second day he bears arms for the sake of Aleine, niece of Gauvain. Perceval is invited by the king to become one of the household, and in spite of the warnings of Arthur, who mentions the fate of previous occupants of the place, insists on seating himself in the perilous seat left at the Round Table (as recounted in the Merlin). The earth opens, and a celestial voice rebukes the king, declaring that, were it not for the excellence of Perceval's father, the guest would have suffered the fate of that Moys who (as related in the poem of Robert) had suffered for simi-

lar presumption: it is said that the infirmity of the Fisher King cannot be cured until one of the companions of the Round Table shall have accomplished such feats of arms as to merit the title of the best of knights; after such distinction is attained, he shall be conducted to the habitation of the Fisher, who will be healed but pass away, leaving to the new-comer the holy vessel and communicating the secret words taught by Joseph. As a consequence of this revelation, Perceval makes a vow to seek the house of the Fisher King, and his example is followed by the other knights; on the following day they come to a chapel and a cross, where the questers separate, each pursuing his own separate path. The adventures of Perceval are narrated at length, the narrative being in great measure based on that of the second continuator concerning the damsel of the chessboard, the head of the white stag, and the stolen hound, a history repeated with additions and improvements; as in the continuation, the sister of Perceval also figures. With these incidents are interwoven adventures patterned after the poem of Crestien, so that the whole narration forms a curious *mélange* of themes derived from the original work and its sequel. In the end, Perceval arrives at the castle of his grandfather, puts the question, and heals the king. Perceval is informed that the lance is that with which Christ was pierced, and that the Grail contained the holy blood collected by Joseph of Arimathæa. A voice from heaven informs Bron that within three days he will depart from earth, after having informed his successor respecting the secret words; angels carry the soul of the king to heaven, and the enchantments of Britain are at an end. At the same time is heard at the Round Table a crash of thunder. Merlin conducts Perceval to Blaise, declaring that his own labors are at an end. A conclusion carries on the history of Arthur until the time of his departure for Avalon, the story being related by Merlin, who declares that he himself can neither die nor henceforth freely move in the world, and who returns to a place of concealment in the forest.

This romance has been regarded as composed by Robert de Boron, and as forming the third member of a trilogy, of which the Joseph of Arimathæa and the Merlin were the earlier divisions. Such seems still to be the opinion of G. Paris ("*Littérature française au moyen âge*," p. 99); but he offers no argument in defence of this position. Supposing the doubts before offered concerning Robert's authorship of the Merlin to obtain acceptance, the supposition falls to the ground. Independently of such view, there are reasons for presuming that the writer of the tale was not identical with the authors of the two other treatises. In favor of such opinion no good ground has been given. Robert makes his romance

depend on a pretended Latin original written by Joseph himself; the writer of the Perceval would have his readers believe that a work of Blaise was his authority. The difference of style and conception appears to me so total as to exclude common authorship; the Perceval is ultra-romantic, as the Merlin is pseudo-historical, and the Joseph legendary. According to the Merlin, the perilous seat is not to be filled until the achievement of the adventure of the Grail; in the Perceval, the place is taken before anything is heard of the Grail, and no further mention is made of the empty place. As the number of banqueters at the Round Table the Merlin names fifty knights, the Perceval twelve peers, and afterwards thirty knights. Such variation has the appearance of one of those contradictions which, as before observed, continuators, in their reckless desire for originality, were in the habit of introducing. Finally, the father of the hero is named, not Alein, as in the poem of Robert, but Alein li Gros, as in the prose recast of Robert. Again, if the work had really been composed by the same hand as the Merlin, it could scarcely have been so neglected as to appear only in a single manuscript.

PELLESVAUS.

There is extant another long prose romance, in which Perceval is represented as a son of Alein li Gros; this person is now spoken of as lord of the Vales of Camelot (in the MSS. the name is misspelled as Vilein or Julien). Instead of Bron, another name is assigned to the grandfather of Perceval, whose mother is a cousin of Lancelot; but the relation of the hero to Joseph of Arimathæa is the same as in the poem of Robert. The writer amused himself with capriciously altering the name Perceval, spelling it, in accordance with fantastic derivations, as Perlesvaus (expounded as a name indicating the loss of the Vales), or Par-lui-fet (self-made): the form Perceval is, however, usual; in a subscription the name is spelled Pellesvaus.

In this tale no mention is made of an empty seat at the Round Table. In the court of Arthur at Carlisle appear three damsels, who arrive in a car drawn by white stags, and bring from the Fisher King a red-cross shield, once the property of Joseph of Arimathæa, hereafter to be used by the destined hero who will accomplish the adventure of the Grail; the proper person will be known by his own shield, which will exhibit a white stag on a red ground, as well as by the reception of a pet hound left for the purpose. The first visit of Perceval to the Grail is not expressly related, but he is represented as sick in consequence of his failure. Perceval relieves the Chastel de Puceles from the attack of a wicked uncle of his own, the king of the Chastel Mortel. This person, the villain of the drama, persecutes the mother of Perceval, who is dwelling at Came-

lot, and her daughter goes to Arthur's court in search of a champion. At this time Perceval himself arrives in a galley managed by a white-haired old man, takes the shield of Joseph, and departs before his sister can come to speech with him. Lancelot and Gawain go in quest of the hero. The sister, however, fortunately meets Perceval, and informs him of his mother's situation; he sets out for Camelot, while the sister goes to a cemetery, whither it is necessary for her to proceed in order to obtain a cloth from the altar. At the entrance of Camelot she overtakes her brother, and the three surviving members of the family are reunited. Perceval departs on adventures, in the course of which he visits his uncle, the Hermit King; certain of his experiences are allegorically explained. Meantime, after the death of the Fisher King, Perceval's wicked uncle has usurped the castle of the Quest, where, in an adjoining chapel, the Grail is wont to appear, and has paganized the place. Perceval, with twelve hermits, undertakes an expedition and storms the castle, while the uncle kills himself. Perceval is now led to undertake a remarkable voyage, in the course of which he touches at various islands. In one of these isles he sees men of remarkable whiteness. By a chain a golden crown is lowered from heaven, and Perceval is made to promise that, when a vessel having a red-cross sail shall appear to take him, he will revisit the isle and take the crown. In another island is living an uncle's wife of the hero, who needs his help; and in still another he finds the tombs of his own ancestors. He returns to the castle of the Quest, where he reigns with his sister and mother; after these pass away, the ship with the red-cross sail arrives, in which Perceval departs, never more to be seen by human eyes. The Grail vanishes from the chapel, which is still in existence; two knights of Wales who visit the chapel become hermits, and never mention the things they have seen. The narrative is attributed to Joseph of Arimathea himself, who is said to have written it in Latin. It has been preserved in the archives of a holy house in the isle of Avalon (presumably Glastonbury). With the story of the main hero are interwoven adventures of Gawain and Lancelot. The former, as a condition of admission to the castle of the Fisher King, is required to fetch the sword with which John the Baptist had been beheaded; the knight, however, is unsuccessful in his second visit. Lancelot, on account of his unrepented sin with the queen, is unable to obtain sight of the Grail. It is a peculiar situation of the romance that Arthur's queen is made to die in consequence of grief for the loss of her son Lohot. The Scottish wars of Arthur are inserted. There is no love story; Perceval is known as the Good Knight, or the Chaste Knight, and the Grail receives the title of Most Holy (*sein-time*).

In this romance the most wildly extravagant adventures are narrated in the most prosaic style. Such quality seems characteristic of a relatively late tale, and the fiction has usually been so regarded. On the other hand, many similar situations reappear in the Galahad romance, while the present story seems to exhibit a simpler and earlier type of these incidents. Such considerations, presumably, have led G. Paris to regard the narrative as forming part of the material used by the makers of the Galahad tales. These two positions are not contradictory, for there is every probability that the form in which the romance is extant is not that in which it was originally composed. Independently of this consideration, there is no reason to suppose that we possess more than a small part of the mass of romances relating to the Grail, constructed at the end of the twelfth and the beginning of the thirteenth century, with Perceval for a hero; and it may well be that ideas corresponding to those noted floated freely in these fictions.

Particularly significant is the story respecting the voyages of Perceval; comparison makes it clear that the account is modelled after the famous voyage of St. Brandan. On the other hand, the Galahad romances exhibit very much altered and more marvellous accounts of journeys by sea. In this part of the story, therefore, we seem to obtain a glimpse of the manner in which contemporary literary material was worked up into the Grail romances, and an illustration of the extreme rapidity with which unrestrained fancy elaborated simple accounts into the wildest fiction.

NOTES.

Continuators of Crestien. See G. Paris, *Hist. litt. de la France*, vol. xxx. pp. 27, 28. (Explanations announced as to be printed in *Romania* have not yet appeared.) H. Waitz, *Die Fortsetzungen von Chrestien's Perceval le Gallois*, Strassburg, 1890. Continuations in the edition of Potvin occupy (1) lines 10,601-21,916, but lines 12,395-15,164 are interpolated: Waitz, p. 5. (2) Lines 21,917-34,934. (3) Lines 34,935-45,379: epilogue, vol. v. pp. 157, 158. In the third continuator the passage containing the history of Joseph of Arimathea, after the Galahad story, lines 34,991-35,128 seems interpolated: Waitz, pp. 12-14. It would, therefore, appear likely that the same is the case with the name Corbiere (variant of Corbenic, the Grail castle). But the name of the Palais Aventureux, line 45,365, where Perceval is interred, also seems reminiscent of that at Sarraz in the Galahad story. Whether Mennezier used a romance of the Galahad type may be left for a critical editor to decide. The ending of MS. of Berne is given by A. Rochat, *Über einen bisher unbekannten Percheval li Galois*, Zürich, 1855, p. 90; Prologue in Potvin, lines 1-1282.

Perceval (Didot MS.). In E. Hucher, *Le Saint-Graal*, 1875, vol. i. pp. 415-505.

Pellesvaus. In Potvin, vol. i. pp. 1-352.

Relation of the Perceval of Crestien to later romances of the cycle. The doctrine set forth in these pages, that stories treating of the Grail depend exclusively on the poem of Crestien, will receive confirmation from an examination of the

manner in which passages of the poem have been expanded into long and contradictory narrations. As examples of this process may be cited the following developments: (1) *Misinterpretation of pronouns*. In line 7789 the pronoun *cil* has reference to the father of the Roi Pescéour, not to that personage; the contrary supposition has caused Perceval's host to be set down as his uncle instead of his cousin (so in Nutt's abstract). In line 4749 *cil* refers to Perceval, not to the cousin; the reverse supposition causes Wolfram to represent the hero as ignorant of his own proper name. On this account the address of Perceval's mother to her son as *beau fils*, line 1567, is understood by Wolfram as meaning that this was the only appellation of the boy (compare the prologue in Potvin, line 1234), — an idea remote from the mind of Crestien. (2) *The Adventures of Britain*. In line 2449 the idiot who has been injured by the seneschal assures the king that the latter is to encounter perilous adventures: in this prediction the poet only intended to include the experiences recounted in connection with the appearance of Perceval; but the phrase was understood by later romancers as signifying the Quest of the Grail and its dangers, commonly spoken of as the Adventures of Britain, or the Enchantments of Britain. (3) *The bleeding lance*. In Crestien's tale this weapon has nothing to do with the wounds of the Fisher King, which are said to have happened in a battle in which he had been hurt by a javelin, line 4691. The current French explanation came to be that the spear was that with which Christ had been wounded; but the weapon is connected with the wound of the Fisher King in lines which have been celebrated, but seem to be interpolated, 7542-45, where it is stated that the kingdom of Logres had been or would ultimately be (the form *ert* is ambiguous) ruined by this lance. (4) *The Sword with the Strange Hangings*. The Fisher King presents Perceval, a stranger in his house, with a sword of which the hangings are precious (lines 4337-38. *Celui ki laiens ert estranges, De ceste espée par les ranges*). In line 6090 is mentioned a totally different weapon, as the Sword with Strange Hangings (*L'espée as estranges ranges*). Confusion led to the supposition that this latter weapon was connected with the story of the Grail. According to Crestien, the sword is to break at the first blow, and must be welded by its maker, Trebucet. The first continuator uses and perverts the idea, making the weapon break in a mysterious encounter, in which falls a knight by whose loss the kingdom of Logres is said to be ruined (as above noted, an interpolator applied this description to the lance). The continuator did not furnish a name for this slain knight. Mennecier knows that he was called Goon Desert. The Queste considers the sword to have belonged to King David, and mentions its fracture in a strife between Lambar, one of the Fisher Kings, and a warrior named Urlain. A continuator of the Merlin is acquainted with another dolorous blow in which has figured the weapon of a two-sworded knight; this brand, brought from Avalon, becomes a possession insuring the ruin of its owner, having figured in the combat of two brothers, Balaain and Balaan (Malory has inserted the story); with this sword Lancelot will slay his dearest friend Gawain. Again, the fortunes of a two-sworded knight are divergently recounted in the *Chevalier aux deux espées*. In this manner a few lines of the master serve as the seed, whence rise branch and entwine a whole library of fiction.

The Second Continuator and Robert de Boron. The lines of the continuator (as printed by Potvin): *li Grélaus — Que tant est biaux et précieux — V est li clers sans glorieus — Del Roi des rois* (28072-75), seem to me obviously a paraphrase of the words of Robert: *Devant ce reissel précieux — Où est rostres sans glorieus* (2452-53). So the idea of Gaucher, that the Grail protects him that sees it against the wiles of the Devil during that day (28,078-81) seems borrowed from Robert's similar statement (3061-76).

28

W. W. Newell.

MORE COUNTING-OUT RHYMES.

THE publication of my "Counting-out Rhymes of Children" (London, 1888), and the reviews of the same in home and foreign journals, led to the receipt from friendly correspondents of quite a number of additional rhymes. In that volume I endeavored to show the wide distribution of the custom of counting-out among civilized and semi-civilized nations, to demonstrate its great antiquity and to establish a relation between the doggerels and the magic formulæ of sortilege and divination current in the Middle Ages. The collection of 877 doggerels embraced specimens in the following languages: Penobscot, Japanese, Hawaiian, Marathi, Romany, Arabic, Turkish, Armenian, Bulgarian, Modern Greek, Swedish, Portuguese, Spanish, Basque, Italian, French, Dutch, Platt-Deutsch, German, and English; to these I am now able to add Chinese, Korean, Hungarian, and Croatian.

My correspondents wrote from points as widely separated as Tasmania, Cape Town, the Farøe Islands, the Scilly Islands, the Channel Islands, Germany, and Italy, besides several States of the Union; they reported variants of the doggerels printed, and contributed about one hundred new ones. Some of the variants from English sources were made up of combinations of portions of one doggerel joined to parts of another, and illustrate the difficulty encountered, when making the collection, of determining the original form of a series of variants; obviously it is often impossible to ascertain the standard, the form being dependent upon individual caprice.

In referring to divination by rods, mention might have been made of the story of Aaron's rod, that alone of the twelve rods of the tribes of Israel "brought forth buds and bloomed blossoms," when placed in the tabernacle of the congregation before the testimony (Numbers xvii.). Analogous to this is the budding of Joseph's rod, on the occasion of his betrothal to the Virgin Mary ("Evangelicum de nativitate Mariæ," cap. vii., viii.).

Belcher's Biography of George Whitefield gives an interesting case of sortilege practised by the Rev. John Wesley, of the variety known as rhapsodomancy. "The eminent evangelist, George Whitefield, sailed from England for Georgia in January, 1738, on the very day that John Wesley arrived from the colony. When Wesley landed he found it was still possible to communicate with Whitefield, and the latter was surprised to receive a letter from him saying: 'When I saw that God, by the wind which was carrying you out, brought me in, I asked counsel of God; His answer you have enclosed.' The enclosure was a slip of paper with the words: 'Let

him return to London,' which Wesley had obtained by lot, to which he had recourse. Whitefield prayed for direction and went on his voyage."

In a personal interview with Mr. Charles Godfrey Leland, he indorsed my attempt to link counting-out doggerels with ancient magic spells, and he stated he was acquainted with other instances than the one I cited:—

One-ery, two-ery, ickery, Ann,
Phillycy, phallacy, Nicholas John,
Queever, quaver, Irish Mary,
Stinclum, stanclum, buck.

And this view has been further confirmed by the receipt from Professor Bohuslav Brauner, of Prague, of the following verse, said to be an ancient Gothic conjuring oath, and currently used in Bohemia as a counting-out rhyme:—

En, ten, teene,
Sau, rakà, seene,
Sau, raka, dikita,
Buja, bouja, bouf!

(The vowels have the Italian sound.)

The rhyme beginning, —

Eena, deena, dina, duss,
Cattla, weela, weila, wuss,

of which there are several variants, is said to be a "half Celtic rhyming score." (Grant Allen, *Scores and Tallies*, "Cornhill Magazine," 1886).

The counting-out rhyme which I took from the lips of a half-white Penobscot Indian of Maine, —

Ani, kabi, lavis, haklis, untip,

has been since reported by Mrs. W. W. Brown, of Calais, in a paper on "Some Indian Indoor and Outdoor Games of the Wabanaki Indians," printed in the "Transactions of the Royal Society of Canada, 1888." She gives it the form:—

Hony, keebec, laweis, agles, huntip,

which differs but little from the Penobscot. The game in which this phrase is used has already been described in the *Journal of American Folk-Lore* (vol iii. pp. 71 and 296, 1890).

Mr. Stewart Culin, President of the American Folk-Lore Society, in his remarkable work, "Korean Games,"¹ gives examples of counting-out rhymes in Chinese, Korean, and Japanese, showing their wide distribution among Oriental people. The following Hungarian

¹ Pages 53 and 54.

doggerel I took down from the lips of a little boy, Ferstl Gyula, in Budapest :—

Egyetem, begyetem, tenger, táncz,
Hajdu, sokor mit rivancz.
Nem kivanok, egyebet csak,
Egy, darab kenyeret.
Szél, szál, szalma, szál,
Ecski, becski, tengereczki.

As with similar doggerels in other languages, these lines mix nonsense with words that are translatable; lines 2 and 5 are nonsense; the meaning of the rest is as follows: "Egyetem" = university; "tenger" = more; "táncz" = dance; "sokor" = brother-in-law; "rivancz" = what wilt thou; "kivanok . . . darab" = I wish only one more piece of bread; "szél" = the wind; "szál" = a thread; "szalma" = straw.¹

Other Hungarian counting-out rhymes have been communicated to the *Journal of American Folk-Lore*, by A. G. Gerster, (vol. ix. p. 297).

The eminent folk-lorist, Dr. Friedrich S. Krauss, of Vienna, whose acquaintance with thirteen languages current in southeastern Europe gives him great linguistic advantages, has given several rhymes in use by the Slav people; in the following, used to count out the fatal number thirteen, the words are meaningless :—

Ena, vena, vukla, tena,
Tan, to, krisi, plot,
Mili not, ge, gu, got!

The following is reported from Istria :—

Jenoga, doakute, trikute, ciceri, pega, lega, smokva, lokva, denjo, dic.

This may be translated, but all the words are corrupted by child-talk :—

Of one, twice, thrice, four, five, six seven (figs), eight (puddle), nine, ten.

Another from Istria :—

Pen, pen, penica,
Jajerova, korica;
Stan' glat, man' glat, popecak;
Stara baba, va dolac.

Some of this is gibberish and some is translatable: "Jajerova korica" = egg-shell; "stan' glat" = begin to look; "man' glat" = to look at me; "popecak" = earthen panes of a stove; "stara baba" = old wife.

The child who draws the lots is called "gaukarica," and a child is

¹ The Hungarian numerals are as follows: — 1 = egy; 2 = kettő; 3 = három; 4 = négy; 5 = öt; 6 = hat; 7 = het; 8 = nyolcz; 9 = kilencz; 10 = tíz.

appointed to make sure that the *gaukarica* does not cheat. The child on whom the word "dolac" falls, runs and is chased by the rest; when caught she is called "stara baba," old wife, and the game begins.

Croatian children, playing the game of "Fledermaus" (bat) employ the following for counting-out:—

Binguli, banguli, prekoncir,
Cici, pici, temperici.
Cika, caka, usparaka,
Jena, vila, a bis paka.

From Barcelona, Spain, Miss S. C. J. sends me several doggerels, of which the following is most characteristic:—

Una, dona, tena,
Catona, quina, quienienta, estaba
La reina en su camaretta.
Vino, cuadril, telon, cuadrilon
Cuentalas bien que las doce son.
Va fuera!

From Padua come a number of Italian counting-out rhymes, such as the following:—

Savo, secello de oro più bello
De oro più fin, cente Marin.

Tre maranse, tre limoni,
Per andare in osteria
Cichete, ciachete, mandalo, via!

Pipi, solo, ravasolo,
Cota, bianca, minisanca,
Pipi uno, pipi due, pipi tre,
Pipi quattro, pipi cinque, pipi sei,
Pipi sette, pipi otto, scarabaccio,
Citadella, esca, molesca, pela, via!
Quala? Questa?

My young friend, E. M. W. W., of Geneva, informs me of a method of counting-out current among Swiss children. Three children place their hands palms down in contact, one above the other; one child cries:—

Zig, zag, zou!

and all the children drop their hands suddenly, sometimes turning their palms up and sometimes retaining the hands in their original position. The child caught with his (or her) hand turned in a position contrary to that of the other two is said to be *out*. The two remaining children join hands with a third and repeat the process until all have been put out save one, who is then declared to be *it*.

Swiss children often adopt another method for determining who

shall be *it*. They join hands in a ring, and dance around, singing :—

Randin, picotin,
La Marie a fait son pain,
Pas plus gros que son levain,
Pugh ! dans l'eau.

At the word *Pugh* ! all drop on the ground suddenly and the last child down is *it*. This is used chiefly by little girls.

In repeating the following, the leader touches the hands of the children at each word :—

Pomme d'arinetti, pomme d'apis,
Tapis, tapis rouge.
Pomme d'arinetti, pomme d'apis,
Tapis, tapis gris.

A friendly correspondent sends me a number of French doggerels from Sark, Channel Islands, of which two examples must suffice :—

L'horloge qui sonne
Par 1, par 2, par 3, par 4,
Par 5, par 6, par 7, par 8,
Par 9, par 10, par 11, par 12,
La vieille bouze. Va-t'en !

Un I et un L ma tante Michelle,
Dérobe des figues nouvelles.
Ne passez pas par mon jardin
Ne cueillez pas mon rosemarin
Crim, crom, crim. Va-t'en !

From distant Cape Town, Captain T. R. sends me doggerels in the Dutch patois spoken by the Boer children ; of these, two specimens are here given :—

My Vader bouwde een huis,
In die huis was een kamer,
In die kamer was een vrouw,
In die vrouw was een hart,
In die hart was een brief,
In die brief stond geschreeven,
Jan Karlatyes "Hoender Dief."

Waar na toe ?
Na Dantje Roux,
En dat voor stoeken
Een dopje te steeken.

Next to English no language is so prolific of counting-out rhymes as German, and to select from the scores in hand those of particular interest is difficult :—

Eckli, beckli, zuckersteckli,
Ka, ka, si panto,
Nix, nux, 'naus !

Austria.

Entli, wentli, witt, witt, witt,
 Witt, witt, witt is David,
 David der is Lämleherz,
 Lämleherz is "Kicsin kert,"¹
 Kicsin kert is Holzebock,
 Holzebock is steifer Rock,
 Steifer Rock is Blümleinstock,
 Blümleinstock is — draus !

Southern Hungary.

The following shows the influence of child-talk and the languages foreign to German in Southern Austria : "Glasl" = gläschen ; "aussig' sutz" = ausgesagen ; "I" = Ich ; "kan" = kein.

Asl, wasl, Thomas wirfs Glasl
 Du und nur der Blasl,
 Wir, wur, aussig' sutz,
 I und der, der kan Esel ist gibt mehr.

Eine, kleine Miez-Maus,
 Lief um 's Rathhaus.
 Eins, zwei, drei.
 Du bist davon frei !

Ena, tena, tickoletta,
 Aschler, waschler, pumpernelle,
 Pumperdie, pumperda,
 Aschler, waschler, doria.

Ene, mene, mito,
 Kala, rahda, zito,
 Kala, rahda, esbouquet,
 Eier, weier, weg !

Campus hast in kübel g'schisza,
 Wie vil Nägel ear verbisza,
 Eins, zwei, drei,
 Du bist frei.

Southern Germany.

The Dutch rhyme from Cape Town finds its analogue in the following German one ; the method of counting one hundred in the last line reminds me of a still shorter process current among boys in New York city thirty or forty years ago : "Ten, ten, double-ten, forty-five, fifteen." This was used in the game of "I spy," and was repeated as rapidly as possible by the boy who shut his eyes and promised "not to look" while he counted one hundred, the other children thus securing time in which to conceal themselves. The German doggerel runs thus :—

In meines Grossvaters Garten stand ein Baum,
 In dem Baume lag ein Nest,

¹ Hungarian for "Little garden."

In dem Neste lag ein Ei,
In dem Eie lag ein Brief,
In dem Briefe stand 's geschrieben,
Wer auf hundert kommt muss kriegen,
10, 20, 30, 40, 50, 60, 70, 80, 90, 100.

The English rhymes, if their gibberish may be called English, come from the ends of the earth as well as from home. The following selection shows their geographical distribution and the variety of form, a variety which seems to be limited only by the imagination.

Indy, tindy, allego, Mary,
Ax, too, allego, slum.
Orgie, porgie, peeler gum.
Francis, itty, gritty, itty,
Gralum, joodlum, pipes.

New Town, Tasmania.

Eena, deena, dina, doe,
Kattler, weena, wina, woe,
Each speech must be done,
Ten and eleven are twenty-one.

Cape Town.

House to let, inquire within,
People left for drinking gin.
Drinking gin and taking snuff,
Don't you think that 's bad enough?

Cape Town.

Ing, ping, piparsling,
Nelja, pelja, suga, luga,
Santa, piva, hiva, diva,
Dapa, krets.

Strömöe, Faröe Islands.

Amka, marieka, dronneka, dross,
Skyttel, piper, foss.
Bim, bam, rottingang,
Ess, pess, aff!

Strömöe, Faröe Islands.

Onery, two-ery, ickery, Ann,
Fillicy, fallacy, Nicholas Jan.
Crinkum, crankum, Irish Mary,
Stinkum, stankum, buck!

Scilly Islands.

Dip!
Ickery, ahry, oary, ah,
Biddy, barber, oary, sah.
Peer, peer, mizter, meer,
Pit, pat, out one!

Pensance, Cornwall.

In Cornwall, England, children have a way of casting lots, described to me thus: A pebble, or other small object, is held in the closed fist, both hands are made to revolve rapidly over each other, and they are then suddenly placed on a table one above the other; the child saying:—

Handy, pandy, whiskey, wandy
Which hand will you have,
Top or bottom?

The following is used in Cornwall, England, as a spell for seeking something lost:—

Vezey, vazey, vum,
Buckaboo has come.
Find if you can and take it home,
Vezey, vazey, vum.

Eeny, weeny, winey, wo,
Where do all the Frenchmen go?
To the East and to the West,
And into the old crow's nest.

Shropshire.

Timothy Titus took two ties
To tie two tups to two tall trees,
To terrify the terrible Thomas a Tullamees.
O, U, T spells out goes he!

Shropshire.

Fire! Fire! says Obadiah.
Where? Where? says Stephen Clare.
Behind the rocks, says Doctor Fox.
Put it out, says Sammy Doubt.
'T was never in, says Jimmy Trewin.
That's a lie, says Jacky Treffry.

Falmouth, England.

Zeenty, teenty, fickety, fell,
Zell, dell, domen, ell,
Zirky, pirky, tory, roke,
Zam, tam, rotten stoke.

Scotland.

Prinkushun, velvet cheer,
Christmas comes but once a year!
When it comes we turn the spit,
I brent my fingers, I feel it yet.
The cat's paw flew over the table,
The cat began to play with the ladle.
In came Tush, ken ye me?
I'm the constable, can't ye agree?
Ha'penny pudd'n, ha'penny pie,
Stand ye out by!

Scotland.

I-rum, bi-rum, bumberlock,
Six wires to the clock;
Hitspin, turnawin,
Tiffy, taffy, out and in.

Somerset, England.

There was a little waterman
Who wore a red coat.
Up stairs, down stairs, do you want a boat?
Penny on the water, tuppence on the sea,
Threepence on the railway,
Out goes she!

London.

Joe, Joe lost his toe
In the battle of Mexico.

Western Pennsylvania.

Old Father Niberty
Dander scribberty
Cat kill away.
Kill away cat with your long pair of guilders.
Huckabulroy, what call you this
But your gigglety moy.

New Hampshire, 1815.

Rye, chy, chookereye, chookereye,
Choo, choo, ronee, ponee,
Icky, picky, nigh,
Caddy, paddy, vester,
Canlee, poo.
Itty pau, jitty pau,
Chinee Jew.

Pontius Pilate, King of the Jews,
Sold his wife for a pair of shoes.
When the shoes began to wear
Pontius Pilate began to swear.

Sam, Sam, the soft soap man,
Washed his face in a frying pan,
Combed his hair with a wagon-wheel,
And died with a toothache in his heel.


Western Pennsylvania.


H. Carrington Bolton.

NOTES AND QUERIES.


THE TALE OF THE WILD CAT: A CHILD'S GAME. — I may add two versions of the Wild Cat story contributed to No. XXXVI., January-March, 1897 (p. 80), by Maud G. Early, from Baltimore.

A. THE BLACK CAT.

T stands for Tommy. 

S stands for Sallie. 

Tommy built walls to his house. 

Then he put in two windows to look out of. 

And he put up two tall chimneys. 

And he put a grass-plot at the door; the house was up on a hill, you

see. 

One day he thought he would like to go down and see Sallie.

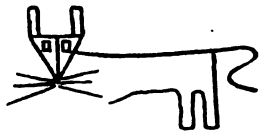
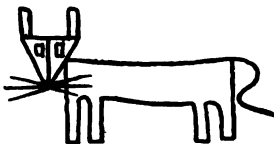
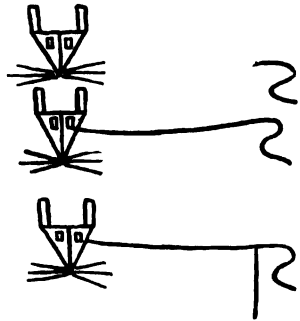
After he had talked with Sallie a while, they thought they would go down in the cellar (for some purpose or other, which I have forgotten. I cannot remember that the matter for which they went was emphasized; it appears to have been the going).

When they got down in the cellar, they went along a little way, and then they climbed up again and went they fell down went along a little up again; then way; then they

and they walked along after that, and climbed up again, and tle way far-down they again; and just a lit-and then

cried out, "O-O-O-O-O-O-O! See that *big* BLACK CAT!"

The cellar was usually spoken of as being a very dark place.






along a little way, and then quite a long way; then they way, and then they climbed they went quite a long, long fell down again, quite far;


along a lit-ther, and tumbled they went tle farther, climbed up again; and then they

This story was told to me, with the aid of a pencil, quite frequently when I was a young child.

B. THE WILD-FOWL.

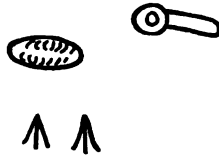
There was once an old man who lived in a house near a pond. Here is the house  and here is the pond. 

He made a back yard to his house. 

 The pond had a great deal of grass growing around the borders.

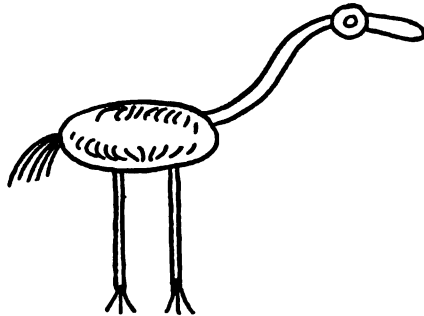
Two men came into the neighborhood to hunt and fish, and put up their tents.

As to the succession of events in the story, I am not clear. But the two hunters each make a journey to the pond, and either slay or capture a bird of some wild-fowl—and



and the old man likewise makes a journey to the pond and back to his house. The story culminates by the old man's letting the water out of the pond, which, if I recollect, is done to prevent the future exploits of the hunters in that direction. He appears to exercise some sort of guardianship over the pond.

Here is the complete figure of the wild-fowl when the journeys of the hunters and of the old man are finished, and the water has been let out of the pond,—the figure of the bird which the hunters either captured or slew.



This story of the wild-fowl I have heard only once or twice, I think; but the story of the black cat was quite frequently told to me. The wild-fowl story always

bothered me, because it is, as will be noted, scrappy; and I think that some connecting links must have been omitted.

A lack of unity is caused by the scene of action shifting from the old man's house to the tents of the hunters.

The inner circle in the old man's house was either a window or a door; but, if I remember correctly, I had to ask the narrator which it was intended for, and the answer was unsatisfactory.

It will be noted that the "S which stands for Sallie" turns the wrong way for an S. It evidently dates from a time long anterior to the printed letter; from a time sufficiently near to primitive times for animals to be

drawn as they invariably are by untrained hands,—from left to right, with the face turning toward the left. There was no other way for the cat's tail to point but as it does. I used to object, as a child, to the wrong way the S turned ; but the narrator always went calmly on. The myth of that cat's tail was too firmly grounded to be shaken by the protests of a child.

The "Wild Cat" of the story in the last number of the *Journal* and the "Black Cat" of the "Tommy and Sallie" story given herewith are doubtless more closely akin than at first sight appears. May I venture to trace out some of their possible relations ?

A well-known couplet runs :—

Whenever the cat of the house is black,
The lasses of lovers will have no lack.

(A statement perhaps borne out in the case of the Sallie whom Tommy goes to see.)

The popular belief that a young woman who is fond of cats will be an old maid is well known. In Thuringia, however, the girl who is kind to cats and makes much of them will marry first. These opposite beliefs are probably the reverse sides of the same mythic idea which makes the cat the symbol of the woman who is unappropriated by a legal male proprietor. In the primitive stages of society, when human beings herded like animals, marriage laws were unknown, and a woman was not necessarily bound by law to a husband as her proprietor. Advancing civilization, which evolved the legal obligation of a woman to be faithful to one man, also cast a slur upon the marriageable woman who remained independent and unattached to any one male proprietor. Hence the disgrace of being "an old maid."

Ida C. Craddock.

PHILADELPHIA, PA.

THE MONSTER IN THE TREE : AN OJIBWA MYTH.¹—The following myth was secured in the fall of 1894 at Peonagowink, which is situated on the west bank of the Flint River, in Saginaw County, Michigan. It was related in broken English by an old Ojibwa Indian, now an exhorter in the Indian Methodist church at that place.

In the time of my great-grandfather, in Michigan, a chief, having had a prophetic dream of what he should do, took twelve men to go to war with another tribe. A long distance from home, on their way, one of the men saw what he thought was a bear-tree and told the others of it, saying he thought there was a bear in it. Their leader examined the tree to see if it was so, and said it was not a bear-tree ; that a bear made a different scratch on a tree in climbing. After arguing with them, and telling them they need not go up to see, as he was sure it was not a bear, he found them still dissatisfied with his judgment, and at last allowed one of them to climb up to assure them.

One of the men then climbed to the hole near the top of the tree, and

¹ Presented at the Annual Meeting of the American Folk-Lore Society, December 29, 1896.

looking down saw a monster. He cried out to the others, "It is not a bear, it is a monster. We shall all be killed. Run away as fast as you can."

The monster came out of the hole and went down the tree, leaving the man above the opening, and, running after one of those on the ground, killed him, took him in his mouth, and put him into the hole in the tree. In this manner he continued to catch each man, killing him and placing him in his lair in the tree. While he was after the eleventh man, who by this time had run a long distance, the man up in the tree came down and ran in the opposite direction at the top of his speed. Coming to a large river, he swam across and ran on until he saw a lion.

The lion said to him, "You cannot escape the monster. Crawl under me." After the man had done this, the lion told him to sit down a short distance away and said, "I am going to fight with the monster when he comes and will kill him, but not without losing my own life. Then when you go home I want you to bring six white dogs to me."

The monster soon came, and both he and the lion were killed in the battle, as had been predicted.

The Indian went home and selected six white dogs. After securing these, he took them to the place where the lion had fallen, and offering them to him said, "Here are the six white dogs you told me to bring." He then killed each dog by hitting it on the head.

The lion at once came to life and said to the man, "I have saved your life, and you can now go home in safety."

This myth is one of a class of traditions, of frequent occurrence, in which the fundamental thought is the escape of a man from one monster through the assistance of another supernatural being.

The white dog sacrifice played an important part in the ceremonies of the Iroquois and neighboring tribes. Among the Indians from which this myth was secured it was practised as late as 1819, when they ceded to the United States government the land surrounding the little farm reserves where they now live.

Harlan I. Smith.

GAMES OF CHILDREN IN LANCASTER, MASS.—The following games, formerly played in the town named, exhibit some variations from corresponding forms heretofore printed:—

(1) Two young people, a boy and a girl, were placed in opposite corners of the room, and required to advance toward each other, saying as they took a step forward: (The boy) "My old squaw, how I love you!" (The girl) "My old Indian, how I love you!" The fun consisted in efforts to make the couple laugh, when the like procedure would have to be repeated.

(2) The party is made to arrange itself in couples by a selection directed by the rhyme:—

I am a poor widow, I live all alone;
I have but one daughter (or son), and she (he) is my own:

Daughter, daughter, go choose your own ;
Choose you a good one, or else choose none.

Mrs. A. M. L. Clark.

LANCASTER, MASS.

CORN-PLANTING RHYME. — Can any one complete the following corn-planting rhyme, supposed to be of New England origin?

One for the cutworm,
One for the crow,
— for the —
And — to grow.

It has been suggested that the third and fourth lines should be :—

One for the blackbird,
And one to grow.

Sarah E. Sprague.

CHICAGO, ILL.

LOCAL MEETINGS AND OTHER NOTICES.

NINTH ANNUAL MEETING. — The Ninth Annual Meeting of the American Folk-Lore Society will be held in the Donovan Room, Johns Hopkins University, Baltimore, Md., on Tuesday and Wednesday, December 28 and 29.

Tuesday, December 28. Morning Session. 10 A. M. Meeting of the Council. 11 A. M. The Society meets for business. Address of welcome, Presidential address, and reading of papers. *Afternoon Session.* 2-5 P. M. Reading of papers. Evening reception to visiting members by the Woman's Literary Club of Baltimore.

Wednesday, December 29. 10 A. M.—1 P. M. Morning Session for the reading of papers. 2-5 P. M. Afternoon session for the reading of papers.

As the annual meeting for the current year will mark the completion of the first decade of the Society's existence, it is hoped that the occasion may be made useful in extending the membership and influence of the organization; and members who can make it convenient to attend are urgently requested to do so.

The following are titles of papers communicated to the Secretary :—

MISS ALICE M. BACON, Hampton, Va., "Methods and Work of the Hampton Folk-Lore Society."

MRS. FANNY D. BERGEN, Cambridge, Mass., "Experiences of a Collector of Folk-Lore."

DR. FRANZ BOAS, New York, N. Y., "The Transformer and the Culture Hero in American Mythology."

PROF. H. CARRINGTON BOLTON, Washington, D. C., "Relics of Astrology."

DR. CHARLES C. BOMBAUGH, Baltimore, Md., "The Bibliography of Folk-Lore."

MRS. WALTER BULLOCK, Baltimore, Md., "On the Collecting of Maryland Folk-Lore."

DR. ALEXANDER S. CHESSIN, Baltimore, Md., "Russian Folk-Lore."

MR. STEWART CULIN, Philadelphia, Pa., "American Indian Games."

MISS ALICE C. FLETCHER, Washington, D. C., "The Significance of the Scalp-Lock ; a Study from the Omaha Tribe."

DR. GEORGE M. GOULD, Philadelphia, Pa., "Child Fetiches."

MR. STANSBURY HAGAR, Brooklyn, N. Y., "More about Glooscap."

DR. CHRISTOPHER JOHNSTON, Baltimore, Md., "Old Babylonian Legends."

DR. J. H. MCCORMICK, Gaithersburg, Md., "Folk-Lore of Gems and Minerals."

PROF. OTIS T. MASON, Washington, D. C., "The Jack-knife, and How to Whittle."

DR. WASHINGTON MATTHEWS, Washington, D. C., "Ichthyophobia."

MISS MARY WILLIS MINOR, Baltimore, Md., "A Folk-Tale."

MR. WILLIAM W. NEWELL, Cambridge, Mass., "Opportunities for Collecting Folk-Lore in America."

PROF. J. S. VAN CLEVE, Chicago, Ill., "Negro Music."

MISS ANNIE WESTON WHITNEY, Baltimore, Md., "The Bean in Folk-Lore."

PROF. LEO WIENER, Cambridge, Mass., "Folk-Songs of Russian Jews collected in America."

REV. CHARLES JAMES WOOD, York, Pa., "Descents into Hell."

DR. HENRY WOOD, Baltimore, Md., "Poe's Fall of the House of Usher ; a Study in Comparative Literature and Folk-Lore."

MRS. JOHN C. WRENSHALL, Baltimore, Md., "Some Modern Charms and Spells."

Note.—The headquarters of the visiting members will be at the St. James Hotel, Charles and Center streets.

HARVARD FOLK-LORE CLUB.—During the present season, two papers have been read before the Club. (1) October 28, by Mr. F. S. Arnold, on "Classical Folk-Lore relating to the Canary Islands ;" and (2) on November 11, by Mr. P. A. Hutchinson, on "Folk-Lore of the Canary Islands." During the remainder of the year, the papers will be devoted to American anthropology, meetings being held fortnightly. Titles of papers to be presented are as follows: (3) Lightnings and Thunder among the North American Indians; (4) Serpents in Connection with Thunder; (5) The Cardinal Points and the Four Winds; (6) American Culture Heroes; (7) War Traditions; (8) Ideas concerning the Future Life, and Journey Myths; (9) Americanized European Themes, Half-breed Stories; (10) Witches, Witchcraft, and Demons; (11) Animal Tales (zoögenic myths); (12) Physiological Stories; (13) Drolls.

Homer H. Kidder, Sec.

CINCINNATI BRANCH.—The first meeting of the season was held November 9, at the Woman's Club rooms. Mr. Arthur W. Dunn's lecture on

"Primitive Cosmogonies" included a number of creation-myths. The Zuni myth of the origin of the world and of man was given and commented on at length. Music and a "half hour" in the tea-room concluded the evening.

The following programme has been adopted for the meetings of this branch during the season of 1897-98: November 9. "Cosmogony," Arthur W. Dunn, A. M. A comparison of creation-myths from various parts of the world, with a somewhat detailed study of American creation-myths. The origin and dissemination of such myths, and their psychological basis. — December 14. "Folk-Religion," Symposium. Creeds; Practices; Worship of plants, animals, fetiches, nature, ancestors, mythical heroes, deities. — January 11. "The Separable Soul," J. D. Buck, M. D. Origin of belief. Burial of objects with the dead. Ghosts, echoes, dryads, naiads, angels, and demons. — February 8. "Folk-Music," Prof. John S. Van Cleave. Analysis of the physical and psychical characters of the music of primitive people. Origin and evolution of musical instruments and composition. Drama, ballads, ritual, emotions, dance, games, etc. — March 8. "Current Superstitions," Charles L. Edwards, Ph. D. Concerning fairies, dwarfs, giants, times, seasons, wishes, dreams, cures, festivals, stars, moon, sun, divination, amulets, charms, obi, death, etc., with examples from the Bahamas. — April 12. "Dissemination of Folk-Lore," Rev. David Philipson, D. D. Theories of Jacob and William Grimm and of Max Müller: (a) Organic or primary tales known to the undivided race. Inorganic, or secondary, which arose after division. Resemblances due to common descent. Aryan source, — India, Persia, Greece and Italy, Northern Europe. Myth elements of the Iliad, Odyssey, and old Greek dramas found in English nursery tales. Recent Theories: (b) Diffusion through contiguity of races; ethnic origin and relationship, especially indicated by language, of secondary importance. (c) Independent invention of folk-lore. Resemblance due to analogous culture-stages.

Books especially recommended for 1897-98: Journal and Memoirs of the American Folk-Lore Society; The International Folk-Lore Congress, Papers and Transactions, 1892; Tyler: Primitive Culture, 3d ed., 1891; Spencer: Principles of Sociology, 1877; Grimm: Teutonic Mythology, 4 vols., 1880-88; Newell: Article on Folk-Lore, Johnson's Universal Encyclopedia, new edition, 1894; Brinton: Myths of the New World, new edition; Frazer: The Golden Bough, a Study in Comparative Religion, 1890; Hartland: The Science of Fairy Tales, 1891; Perseus, 1894-6.

The officers of the Branch for 1897-98 are as follows: President, Charles L. Edwards, Ph. D., University of Cincinnati; First Vice-President, Rev. David Philipson, D. D.; Second Vice-President, Miss Annie Laws; Secretary, Miss Therese Kirchberger, 2643 Bellevue Avenue, Mt. Auburn; Treasurer, F. A. King, 110 Huntington Place, Mt. Auburn; Advisory Committee, Mrs. George A. Thayer, Miss Laura Wayne, J. D. Buck, M. D., Arthur W. Dunn, A. M.

Therese Kirchberger, Sec.

BIBLIOGRAPHICAL NOTES.

BOOKS.

IN INDIAN TENTS. Stories told by Penobscot, Passamaquoddy, and Micmac Indians to ABBY L. ALGER. Boston: Roberts Brothers. 1897. Pp. viii, 139.

In this little volume Miss Alger has given us a welcome addition to our knowledge of the folk-lore of the Eastern Algonkins. As she states in the preface, her interest in Indian folk-lore — awakened by work done in 1882-83, when associated with Mr. Leland in collecting material for his "Algonquin Legends of New England" — has continued, and in the twenty-three tales here given we have evidence that the field was not by any means then exhausted.

In one or two of the tales there is here and there a humorous admixture of European ideas, notably in the "Creation," where it is said: "In the beginning God made Adam out of the earth, but he did n't make Gluskabé. . . . Gluskabé made himself out of the dirt that was kicked up in the creation of Adam."

A number of the stories are to be found in slightly altered form in Leland or Rand; in the story of "Vliske," the Wiwillmecq, or horned serpent, is substituted for the serpent of Leland's version; and the story of the "Building of the Boats" is told much more fully, instability of the canoe built by Partridge for himself, rather than inability to propel a round one, being given as the result of his attempts to surpass all the other birds. One of the most interesting tales is that of the squirrel. He is taught the law by Mûin, the bear, — even as Baloo taught Mowgli, — and then sets out on his travels to see the world. He unsuccessfully attempts to drive the robin from her nest; and by interfering in a quarrel in which he has no business, and taking part unasked in a council of M'teulin or witches, he breaks the law and gets into scrapes of various sorts, from the last of which he escapes with his life, to be sure, but scorches his fur, which has retained its red color to this day. There are many points of interest also in "The Fight of the Witches," in which a Kiawakq', or giant, possessed of great magical abilities, defends himself for a long time against a series of other sorcerers: force or violence of all kinds he is able to resist, but at last succumbs to the last of his enemies, who, in the form of a beautiful girl, entices him to his death.

The language of the stories, although in places somewhat too literary, in the main attempts, apparently, to follow the actual words of the narrator. It is to be regretted that the sources of the tales have not been given in each case; in one only, out of the twenty-three contained in the volume, is it stated from which of the branches of the Eastern Algonkins the tale was obtained, although from internal evidence the majority seem to be Penobscot or Passamaquoddy in their origin. In a note to "Why the Rabbit's Nose is Split" the author says: "This version of the 'Fox and the Crane' shows how the Indian changed the fables of Æsop and La Fontaine, told

him by French missionaries, to suit his native surroundings." The tale relates how the rabbit, dining with the woodpecker, sees the latter provide food by pecking at a tree; thinking he can do the same, he asks the woodpecker to dinner, and, in his vain attempts to imitate his former host's actions, splits his nose, which has remained cleft to this day. This story or its analogue is found among many of the Western tribes, and it is not at all necessary to suppose for it a European origin. Apart from these considerations, however, Miss Alger's work must prove a distinct aid to students of Algonkin lore; and her results should induce others to enter the same field.

R. B. Dixon.

THE CELTIC DOCTRINE OF RE-BIRTH. By ALFRED NUTT. With Appendices: the Transformations of Tuan MacCairill, the Dinnshenchas of Mag Slecht, edited and translated by KUNO MEYER. (Grimm Library, No. 6, *THE VOYAGE OF BRAN*, vol. ii.) London: David Nutt. 1897. Pp. viii, 352.

The first volume of "*The Voyage of Bran*," containing Mr. Nutt's essay upon "*The Irish Vision of the Happy Underworld*," has already been noticed in this *Journal* (vol. viii. p. 334). In the second volume of the work, he discusses the idea of repeated birth into the world of men, in certain old Irish tales attributed to supernatural beings. The titles of chapters are: "*The Mongan legend*," "*Irish re-birth legends*," "*The relation of Ireland to Christian and classic antiquity*," "*Agricultural ritual in France and Ireland*," "*The Tuatha De Danann*," "*The contemporary fairy beliefs of the Gaelic-speaking peasant*," "*Summary and conclusion*."

Setting out from the old Irish text which forms his starting-point, Mr. Nutt finds therein embodied two principal conceptions: first, the belief in a land of unending joy which mortals may enter, but whence they may not return without dying; and, secondly, faith in extra-human beings who are able to make themselves parents of mortals: the latter notion is sometimes united with the idea of the incarnation in flesh of the spirits themselves. In extant traditions, these notions have passed into the form of heroic tales. Mr. Nutt is of opinion that Christian ideas exercise no essential influence; he regards the Irish lore as representing a condition of culture older than Homeric poems, Vedic or Norse mythologies. Modern fairy-lore he considers as containing survivals of ancient agricultural ritual, in which the essential element consisted in making a bargain with the givers of fertility by surrendering human life in order to promote growth. In the Hellenic world, such primitive faith is discernible mainly in virtue of its effects on intelligence in the form of philosophy, poetry, and so forth, while in Ireland superstitions had never passed into the philosophic stage. He regards this way of viewing nature and its development as the result of an internal process within Aryan and Celtic races, rejecting the opinion that outside influences had much to do with the result; in this connection he considers the views of Rohde and Jevons.

In any attempt to cover so extensive a territory, it goes without saying

that room must be left for differences of opinion in regard both to general theses and particular propositions. In the space here at command, it would not be possible to enter into a discussion, while the expression of doubts on certain points would be ungracious to the writer of a treatise abounding in interest and suggestiveness. A few observations may be taken for what they are worth, as intended to call attention to matters still open to controversy.

As to the Arthurian legend, Mr. Nutt compares with Arthur the chiefs of Irish heroic sagas, like Cuchulainn or Finn, who are represented as forming the central figures among groups of warriors, as having remarkable birth and death histories, as combatants with giants and demons, and as intimately allied with the supernatural world. These tales may be taken to give an illustration of the character which the Briton may have borne in lost old Welsh traditions. So far, the view will not be exposed to assault. But when it is a question of explaining particular incidents in the surviving accounts of Geoffrey of Monmouth or of French romancers, then it may be thought that the analogies are too remote. Thus, in obscure Irish narrations, a hero named Mongan seems to be represented as the son of a supernatural being, and a re-incarnation of Finn. Now French romancers assign to Arthur a sister named Morgain, a fairy; hence it may be natural to infer that a semi-divine origin of the British hero corresponds to that of the Irish personage. However, it must be noted that Morgain is described only as a half sister of Arthur, the result of an amour of the hero's father, and not as in any way uniting him by descent with fairies. Again, the account of Arthur's birth given by Geoffrey of Monmouth differs from the Irish legend too essentially to afford any clear parallelism. In other cases, also, correspondence between Arthurian legendary lore and that of Irish celebrities may be thought too vague to be illuminative.

In treating of fairy-lore, Mr. Nutt remarks that its essential features were identical throughout Europe. In view of the persistency with which fairies have been considered as exclusively Celtic in origin, the observation is as refreshing as it is wise. Mr. Nutt, however, is of opinion that distinctively Celtic features do exist; among such he mentions the practice of giving names to these mythical beings. But here one is led to think of Mélusine, and other named mediæval fairies; while it has of late been forcibly argued that names given in England to classes of demonic beings are, for the most part, only alterations of familiar proper names. It may, therefore, be reasonably held that in this feature Irish fairy-lore is only peculiar on account of the more perfect nature of the survival.

Mr. Nutt courteously refers to objections made by the writer of this notice against the use of the terms "Aryan" and "Celtic" as applied to traditional material. He proposes a modified use of these epithets, according to which the terms should receive a practical rather than a theoretical signification. In classifying certain stories as Celtic, we are to understand, not that such tales of necessity belonged exclusively to Celts, nor yet that such were inherited from the Celtic ancestor, but only that, whencesoever derived, they did belong to Celtic populations, and are found

to exhibit certain peculiarities characteristic of the Celts we know. Take, for example, Wales and Ireland: it is known that certain Irish tales did circulate in Wales; again, mediæval Welsh folk-stories exhibit considerable similarities to narratives which have been preserved in Irish books. Yet there is a considerable divergency between the Welsh and Irish literatures, and it would be difficult to define in words just what are the common qualities. But when we turn to the Gaul of Cæsar's day, then we are almost without material for comparison; it may well be a question whether we have a right to assume that a closer correspondence existed between the Gauls and the Irish of their time than between the same Gauls and their non-Celtic neighbors. More generally, it is possible to argue that the unifying elements are language and culture-contact, not race; but these questions are at present involved in obscurity.

W. W. Newell.

THE ELEVATION AND PROCESSION OF THE CERI AT GUBBIO. An account of the ceremonies, together with some suggestions as to their origin, and an Appendix consisting of the Iguvine Lustration in English. By HERBERT M. BOWER, M. A. (Publications of the Folk-Lore Society, xxxix.) London: David Nutt. 1897. Pp. x, 146.

In the old Italian town of Gubbio, situated among the Central Apennines, is maintained, on the 15th of May, the vigil of the patron saint, "Sant' Ubaldo," a picturesque ceremony, which is described and examined in this publication of the Folk-Lore Society. Locally the day is known as that of the "Ceri," or candles; but the Ceri of Gubbio are not wax-lights, but pedestals on which are set the figures of the saints carried in procession. These pedestals are wooden structures, nearly square in section, but showing a cylindrical form, and tapering at the ends, and divided in the middle so as to form upper and lower lobes. The saints honored are three in number: Ubaldo, a bishop of Gubbio, born toward the end of the eleventh century, San Giorgio, and Sant' Antonio. These are borne at a run, and in course of the rapid movement the Ceri are made to gyrate on their axes by a left-handed turn, or "withershins." After passing through the Piazza, the image of Ubaldo is taken to the monastery of the name, on a height above the town, where the image on the pedestal, and also the miraculous body of the saint, preserved in the monastery, become the objects of worship; the pedestals remain stored in the monastery, while the images are kept in the town. Illuminations follow, and a fair is held lasting for several days. The somewhat limited material offered by this ceremony is made the subject of a comparative discussion. The name Ceri was used also in Florence, where it was applied to revolving towers carried in procession at the festival of San Giovanni. Kindred also are gigantic "lilies" made to dance on the Piazza of Nola at the feast of St. Paulinus, of which an account is quoted from a work of Trede. Mr. Bower inclines to the opinion that the foundation of the custom must be sought in tree-worship, the Ceri representing vegetable forms not entirely transmuted into personal divinities. In 1444 were dug up near Gubbio

curious tables of bronze, perhaps of the Augustan period, which contained, in the Umbrian language, the acts of a corporation of twelve priests called the Attidian Brotherhood. The tables give minute directions for the performance of sacrificial rites with prayers, but without citation of the legends relating to the deities invoked. As the author points out, an interesting parallel may be drawn between the ancient and modern rituals; but the resemblances disclosed are generic, and not especially relative to the feast at Gubbio. The ceremonies are exhibited by good illustrations.

W. W. Newell.

NOTES ON PUBLICATIONS RECEIVED.

IN an essay abounding in comparative material, under the title "Die kosmologischen und kosmogonischen Vorstellungen primitiver Völker" (München, pp. 39, Sonderabdruck aus dem Corresp. Bl. der deutschen anthrop. Gesellschaft, 1897, No. 10), F. v. Adrian examines the cosmological and cosmogonic conceptions of primitive races. The writer observes that since myths have been examined from the psychologic point of view, these have been found to be, not metaphors or results of linguistic confusion, but veritable and literal expressions of a manner of representation founded in the nature of human intelligence. Occurring in every stage of culture, myths are especially original and abundant among the simpler peoples, whose life they entirely control. They are not to be regarded as products of uncontrolled imagination, but as essays intended to satisfy the demand for causal explanation of the world, regarded as the result of voluntary acts of living beings, or natural objects which no boundaries separate from mankind. The cosmogonic and cosmologic ideas rest on the transfer to external nature of internal experiences opinions derived from experience; their uniformity involves a certain identity in the laws of primitive association. In examining cosmologic myths he remarks, what in the pages of this Journal has often been pointed out, the deficiencies in the record. The separation of heaven and earth is exhibited by examples from early races; traces exist also in Greek literature. To simple folk, sun and moon are persons, who act as beings controlled by sexual and other impulses might be expected to act. In South Australia, even to-day, natives ask the sun to stand still until some end is attained. The sun and moon, however, are often only objects. Representations of rain and storm are also examined. In East Africa, Khonds regard storms as quarrels of warriors. In this regard the ideas have abundant parallels in German mythology. Cosmogonies rest on the same guiding motives, the characteristic idea being that the world is "made" by men, beasts, or personified objects. Heroes of primitive peoples are also transformers. Here are found traces of human whims, as traces of art and malice are not wanting. Like character appears in the Melanesian creator, as described by Codrington. The explanation may be that the primal idea is, not to explain the final cause, but to present the product as the result of purely personal action. From

this point of view may be considered the myths connected with stealing of fire; the Greek Prometheus also seems to have had the reputation of slyness and artifice. The writer enforces the observation made so often in this *Journal* of the deficiency of record, and observing that "while the American ethnographers in active emulation daily unfold new psychologic horizons, knowledge of the spiritual life of African races is almost stationary. He is of opinion that the resemblance of psychologic motives requires great attention to generic sequence in establishing identity of origins between parallel myths. The essay forms an excellent addition to that on verbal superstitions (*Über Wortaberglauben*) issued in the same journal of the German Anthropological Society for 1896.

In a pamphlet on "The Language used in Talking to Domestic Animals," reprinted from the "*American Anthropologist*" for March and April, 1897 (pp. 47), Prof. H. Carrington Bolton gathers terms of address from many countries. The expressions in question, forming a peculiar language composed of monosyllabic and dissyllabic words usually repeated in groups of two or three, ordinarily consist, not of imitations of the cries of the animals, but of sounds better adapted to human organs. The custom is prevalent throughout the civilized and uncivilized world, but the terms exhibit great variation. While in addressing the dog, man uses ordinary speech, in commanding the movements of horses, cattle, etc., he employs a variety of terms never used to his fellows; these combine inarticulate sounds and musical calls, including clicks, and sounds not easily noted. In some lands the calls to animals, as well as their names, are imitations of those used by the animals. The speech of children, especially, shows in the names employed imitation of the voices of the creatures. That the earliest calls were the names of the animals is illustrated by some common cries familiar in the United States. Professor Bolton separately presents the names assigned to each animal, giving those of many other countries, as well as appellations common in America. As to dogs, he remarks that in the southern United States almost every hunter has a special language for his own dog, so that the latter will refuse to hunt for a person unacquainted with the peculiar commands. A singular example of such nomenclature, from South Africa, is the word "futsekk," employed by persons of all nations to dogs, with the meaning "get out." This term seems to be a contraction of the Dutch phrase "voort, zeg ik," "go away, I say." For horses, a frequent American term of address is "kope," explained as an abbreviation of "come up." Of the terms "haw" and "gee," the first seems ancient, and to correspond to German calls, while the Yorkshire "ree" appears to be older than the latter. To mention only American calls, for cows we have, in different parts of the country, "sake," "sook," "koeb," "coo" (*i. e.* cow), "co-boys" (*i. e.* come-boys), "co-wench," "boss," "co-boss," "koh;" for goats, "nan," "nanny," "co-nan." By far the most varied list is found in the case of swine: Professor Bolton gives 26 variants. For cats, "puss" is more universal. The number of American calls for chickens seems to be small, "chick, chick" being prevalent. Pennsylvanians have adopted "pee"

(from Germany). The old English "dilly, dilly" is still used for ducks. No special calls are given for turkeys. Professor Bolton's conclusion is, that the terms employed in different parts of the world are generally corruptions of the ancient names of the animals themselves (sometimes with a prefix, as, for example, "come"), while the rest of the language is made up of obsolete expressions originally forming part of common speech, together with inarticulate calls adapted to the comprehension of lower animals, or imitating their cries. The words are subject to dialectic influences, and receive peculiar intonations, which give each a special character.

To the Sixteenth Annual Report of the Bureau of American Ethnology Dr. J. Walter Fewkes contributes a paper on "Tusayan Snake Ceremonies" (pp. 274-312). The rite usually known as the Moki Snake Dance is held at the pueblo of Walpi; a like observance at Micoñinovi has been described by Mr. C. Mindeleff; two pueblos lack the dance. Dr. Fewkes now gives an account of the ceremony at the three remaining pueblos, — Cipaulovi, Cuñopavi, and Oraiba, thus completing the record of Tusayan villages. It appears that the performance is closely similar in the five places, the variations being relatively insignificant, except that the Walpi dance is more elaborate, having perhaps been rendered sensational in consequence of the number of visitors drawn to the spot. Thus the altar of the Antelope priesthood at Cipaulovi resembles that at Walpi, save in the absence of stone implements, fetiches, and sticks in the front and rear of the picture. At Oraibi the same altar presents in front, on the right and left, two antelope heads. At the same place, the snakes are carried in a different manner. Dr. Fewkes adds a chapter on "Theoretic Deductions." Having already suggested that the essence of the rite is to be found in its rain-making power, he now adds that the fructification of corn is also to be considered as forming an important part of the object. In the ceremony at Walpi appear two young persons, a boy and a girl, who stand in the corners of the kiva, and are called the Snake Youth and the Snake Maid, and who seem to have the aspect of the personified divine beings who originally took part in these celebrations, and were afterward replaced by images or symbolic representations. Dr. Fewkes thinks that the Snake Maid is identical with the Corn Maiden, a person who otherwise figures in Tusayan ritual. For an interpretation of the meaning of the rite it is necessary to consult the legend. The version of the story printed in this Journal (vol. i. 1888, pp. 109-114) describes the visit of a youth to the Snake people living in a cavern, from whom the guest learns the ceremonial, and where he obtains as a wife a maid drawn out of a cloudy substance, whose offerings have power to cause rain, and who disappears after giving birth to reptilian progeny. The rite thus seems to be indicated as totemic, although the modern Snake people, while possessing a Snake totem, deny their descent from the Snake Woman. The introduction of the Antelope priests into the observance may be accounted for on the supposition that an Antelope gens lived with the Snakes. Dr. Fewkes further suggests that the journey to the Snake people may be interpreted

historically to signify that, in a time of drought, potent ceremonies were sought and obtained from another people. One of the personages in the rite uses Keresan words, and seems to represent a visitor from Acoma. Dr. Fewkes notices the similarity of Keresan and Tusayan Snake dances, as well as the frequent intercommunication of these peoples, and explains the similarities by culture-contact. To thoroughly comprehend the Snake Dance he observes that further comparative studies are essential. The paper is excellently illustrated. Dr. Fewkes observes the fearlessness with which the snakes are handled, a courage arising from religious feeling, and not from ignorance or any secret protection, for the priests in their songs pray that they may not be bitten. This absence of dread extends to young children who participate in the ceremony. It may be remarked that the use of legend made by Dr. Fewkes, in his explanation of the theory of the rite, is a satisfactory admission of the absurdity of the doctrine which would neglect myth as of small account in religious usage.

"Scopelism" is the title of a paper read before the Anthropological Society of Washington, and reprinted from the "*American Anthropologist*," vol. x. 1897, in which Robert Fletcher, M. D., discusses the custom of this name mentioned by Ulpian as practised among Arabs, of casting stones on a field as warning against its cultivation. Dr. Fletcher connects the notion of the cairn as a means of confining the ghost; hence the stones may have become an emblem of death threatened to a cultivator. It is curious to perceive that the classic reference caused the name to be applied to modern acts of intended sorcery, although doubtless quite unconnected with the original significance of the term.

Houghton, Mifflin & Co. publish "*King Arthur and the Table Round. Tales chiefly after the Old French of Crestien of Troyes, with an Account of Arthurian Romance, and Notes, by William Wells Newell.*" In two volumes. Boston and New York, 1897. Pp. lxi, 229, 268. The book is in character primarily æsthetic, not scholastic, the object being to reproduce, with fitting color and sentiment, the earliest tales of the cycle, the beautiful romances of Crestien, hitherto accessible only to scholars. An introduction deals with the history of Arthurian romance. On this difficult subject the writer takes radical ground regarding the stories as altogether French. "This fiction is the earliest expression of a new civilization; it stands for the beginnings of modern literature; it is entitled to esteem as introducer and first owner of sentiments which we have learned to name romantic." He considers that by the middle of the twelfth century, in the courts of France and England, had been formed a body of cultivated readers who "required of fiction, especially, nutriment for tender emotions," and that, in answer to this need, courtly minstrels used the opportunity offered by the story of Arthur, as set forth by Geoffrey of Monmouth, as a scene for their tales. "In this manner fairy-lore, encounters with giants and dwarfs, narrations of enchantment and adventure, which from time immemorial had figured in the popular literature of France, as of every European country, but which lay outside of the range permitted to fashionable poets, came to be attributed to heroes of the Round Table, and received a place in written

letters. If this be admitted, the interest of the cycle for the history of thought will more than atone for the mistaken assumption that it constitutes the contribution of Celts to the mental store of Europe." A suitable review of the book must be postponed until the next number of this Journal.

The progress of archæological research in America is attested by the serial publications intended to contain the results of investigations conducted in connection with anthropological museums. Thus the Peabody Museum of American Archæology and Ethnology, Harvard University, continues the first volume of its *Memoirs* by elaborately illustrated reports relating to the Cave of Loftun and to the Chultunes of Labna in Yucatan, by Edward H. Thompson (vol. i. Nos. 2 and 3). The Field Columbian Museum of Chicago issues the second part of the work forming vol. i. No. 1 of its Anthropological Series, "Archæological Studies among the Ancient Cities of Mexico," by William H. Holmes. A beautifully illustrated chapter treats of "Studies of Ancient Mexican Sculpture." The author is of opinion that a discussion of the symbolism embodied in this art must for the present remain unsatisfactory. The Free Museum of Science and Art, Department of Archæology and Palæontology, University of Pennsylvania, issues its first bulletin (May, 1897), to which the indefatigable industry of Dr. D. G. Brinton contributes two papers.

Useful for reference will be a "Table analytique et alphabétique des dix premières années de la Revue des Traditions Populaires (1886-1893)." The index, containing 102 pages, has been prepared by Paul Sébillot and Tausserat-Radel.

Vol. v. of "Studies and Notes in Philology and Literature" (published under the direction of the Modern Language Departments of Harvard University) is entitled "Child Memorial Volume." Of the articles included, several have a relation to studies connected with folk-lore. Prof. G. L. Kittredge examines the name of Malory, with a view to the identification of the author of *Morte Darthur*; he finds a probable claimant in the person of Sir Thomas Malory, who sat in Parliament for Warwickshire, in 1445; Prof. J. Rhys imagined that this author might be of Welsh extraction, and on this account have a special interest in the Arthurian legend; the very learned investigation of Prof. Kittredge dismisses such supposition. Mr. A. C. Garrett finds a probable source of certain elements in Chaucer's "House of Fame," in a reminiscence of a folk-tale relating a journey to the mount of heaven, characterized, with reference to its splendor, as composed of glass or of ice. Dr. W. H. Scholfield examines the old French lay of Guingamor, with its affinities and parallels, insisting on the abundance of *lais bretons* circulating in France during the twelfth century, and furnishing ideas regarding swan-maidens and fairies, which were freely recombined by courtly poets. Mr. F. B. Gummere contributes a paper on "The Ballad and Communal Poetry," in which he offers speculations concerning the ultimate origin of folk-song. His conception is that artistic activity is the opposite of the earlier communal creative energy; he thinks that the essential element of the ballad is the chorus, which he supposes to arise from free improvisation under the influence of excitement.

The subject is treated from the point of view of abstract psychology, rather than from that of ethnography or literary history. One passage should here be noticed. Having occasion to refer to the Proceedings of the International Folk-Lore Congress of 1891, Mr. Gummere observes, giving a reference to p. 64 of that work: "Mr. Newell pleaded for his theory, that folk-tales are a degenerate form, amid a low civilization, of something which was composed amid a high civilization." Mr. Gummere did not intend to misrepresent; yet his statement is one of complicated inaccuracy. The article in question was no plea for a theory, but a comparative discussion of a single tale; as a result of such comparison, it was suggested that those modern *märchen* which are common to many countries cannot be treated as direct descendants of prehistoric savagery, but must be considered borrowings from various quarters, the tendency being for such stories to spread from civilized to barbarous peoples, and not in the other direction. The doctrine of diffusion, as respects this class of *märchen*, is now accepted by all intelligent investigators, the facts not admitting of any other view.

Child-life among New England Puritans is professedly treated, in the form of fiction, by Mary P. Wells Smith (Boston: Roberts Brothers. Pp. x, 345). A dark and repulsive picture is given, based on the conventional representations of such life. Attention to the folk-lore of the nursery, in all points corresponding to that of Old England, might have directed a modification of such portraiture, the truth probably being that the local distinction was infinitely less salient than the writer has assumed.

Mr. Gardner P. Stickney, a Councillor of the American Folk-Lore Society, treats of "The Use of Maize by Wisconsin Indians" (Parkman Club Publications, No. 13, Milwaukee, Wis., pp. 63-87). The writer points out the inconsistency of early reports in which a certain tribe may in one account be represented as vagabonds with no settled home and presently as supplying maize for market; he observes that feasts and the laws of hospitality were responsible for many of the Indian's hardships in the matter of food.

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